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ΛΟΥΚΙΑΝΟΥ ΣΑΜΟΣΑΤΕΩΣ ΑΝΑΛΕΚΤΑ.

SELECTIONS FROM LUCIAN:

WITH

A LATIN TRANSLATION AND ENGLISH NOTES,

TO WHICH ARE SUBJOINED,

A MYTHOLOGICAL INDEX,

AND

A LEXICON ADAPTED TO THE WORK.

Compiled for the Use of Schools,

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PREFACE

OF THE EDITOR.

THE following Work is designed for the use of the Classical Schools in Ireland, where LUCIAN has long been one of the first Greek authors to whom boys are introduced:—a rank to which he is justly entitled from the purity and simplicity of his style, as well as from the vein of elegant humour, in which, perhaps, he excels all the ancients. I have engaged in it under the sanction of the Heads of our University; and have not spared either pains or expense in preparing it.

The Collection by Mr. MURPHY, hitherto employed in this country for the same purpose, came from an Editor grossly deficient in learning and in taste. In many successive editions, also, typographical errors had so enormously accumulated, that the book had become almost illegible. The pretensions, therefore, of the present work are very humble, in being offered to the public as superior to that, which it is intended to supersede.

I have retained all the larger pieces in the former collection, and have inserted a new Dialogue, the *Κατάπλους*, but have retrenched the number of the shorter Dialogues; thus leaving the quantity of Greek text nearly the same as before.

The edition of **Lucian's Works** by **REITZIUS** and **HEMSTERHUIS**—(would that the learned labours of the latter had been continued throughout it!)—I have taken as the basis of this; seldom departing from their text, and never without apprizing the reader; unless in a few passages of such a character as ought not to meet the eye of those, to whom even a heathen satirist has justly observed that—*maxima debetur reverentia*.

The Latin translation also of that edition I have generally retained, though with occasional corrections; not that I think it good, or conformable to the ease and simplicity of **Lucian's** style; but that I conceive the student is furnished with other aids for interpreting the original, far more important than any translation.

Among those aids I reckon the **LEXICON** which I have subjoined; a part of the work which, small as it appears, has cost me no little labour. My first intention was only to have added an **INDEX GRÆCITATIS** to some of the words and phrases, which the common Lexicons either wholly omit, or most imperfectly interpret. But the more I examined them, the more I found their deficiencies and errors so great, even in words of the most frequent occurrence, that I thought it would be an acceptable and no unuseful service, to compose a Lexicon adapted to the entire work. Similar considerations have induced me to annex the *Historical and Mythological* **INDEX**: so that in

the one Volume, the young student will possess a full apparatus for the better understanding of the Author.

If the work should meet the eye of any more advanced Scholar, I wish him to recollect that it has been designed solely for the use of the youngest Tiros in the language; that I have been obliged throughout to study brevity; and that it is often harder to condense and simplify useful information, than to make a large display of multifarious learning.

The greatest pains have been employed to obtain typographical accuracy, which I reckon peculiarly important in *School editions* of the Classics. In this I have been materially aided by the attention and skill of the Printers, to which I am happy in bearing the amplest testimony, and which have greatly lessened the disadvantage of my distance from the press.

The Student will observe that every fifth line of the Greek text is marked with a Roman letter in the margin: and that in the Lexicon the Arabic numerals refer to the page, and the following Roman letter to the line, in which—or in some of the four preceding lines—the passage will be found.—An obelisk (†) prefixed to a Greek word refers the Student to the Lexicon.

Let me be allowed to add, that I know not one

of the Classics used in our Schools, which does not need to be re-edited with similar care. It is a labour which I would gladly undertake, if my other necessary avocations allowed it. I have elsewhere expressed my opinion of the decline of **CLASSICAL LITERATURE** in Europe; have marked some of its causes, as well as its formidable effects; and have pointed out the obvious and easy means of arresting the progress of the evil. The appeal which I made to those, within whose reach the application of the remedy lies, had, perhaps, sufficient intrinsic weakness to account for its inefficacy. Yet I cannot but consider their continued neglect of the evil as an additional evidence of its existence.

IN this new Edition, besides correcting some inaccuracies of the former, and supplying other deficiencies, I have marked the *quantity* of numerous doubtful vowels in the Lexicon. It is hoped this will prove an acceptable and useful addition to the work. It is an aid which the commonest *Latin* Lexicons have long afforded to the youthful Student; but of which he has been left destitute, till lately, in a language which requires it much more. Dr. **MALTBY**'s valuable Edition of **MORELL**'s *Thesaurus* forms, in this view, one of the most important acces-

sions to Greek Literature, which have been made for many years: but the size and costliness of the work place it beyond the necessary limits of School-books.

These selections from Lucian were originally calculated, almost exclusively, for the Schools of IRELAND: but I am flattered by finding that the work has been introduced into some Classical Seminaries in this country, to which I have removed my residence. With a confidence somewhat increased by the acceptance it has already met with, I now submit its pretensions as a useful School-book to the candid attention of a literary public.

IN this, the EIGHTH Edition, many errors which had gradually crept into the text are removed; I have added also a slight sketch of the Life of Lucian, and some brief notes, chiefly with reference to Mythology and Antiquities.

G. B. W.

LIFE OF LUCIAN.

THE date for the birth of the prose Aristophanes has not been, and scarcely now can be, definitely settled. Wieland supposes his birth to have taken place 117 A. C. Hemsterhuys assigns the reigns of the Antonines and Commodus as the period when he flourished. Herman agrees with Reitzius in supposing that he lived from 120 to 200 A. C. and the most recent authority, Wetzel, places his birth in 125 A. C.

His father was a native of Samosata (where Lucian was born), and appears to have been in humble circumstances, so much so, that at a very early age it was found necessary to place Lucian in the workshop of some handicraft, to learn a trade, by the proceeds from which he might supply his own wants, and assist his parents. After some deliberation he was confided to the care of his maternal uncle, a statuary at that time in considerable repute. A careless stroke, however, destroyed the first piece of work on which he was employed, and the severe punishment which he received wholly disgusted him with the occupation, and prevented his following it up as a profession suitable to his taste.

We may, from his writings, collect, that when about twenty years of age, he went to Greece, and

was present at the Olympic games; it was at this time he became acquainted with Nigrinus, a Platonic philosopher, whose advice and instruction appear considerably to have affected his after plans of life.

From Greece he proceeded to Antioch, where he pursued the avocation of a lawyer, and acquired considerable reputation; but, disgusted with the falsehood, violence, and clamour, then necessary for the profession, he soon retired, and undertook the office of a Sophist.

For a very considerable period there were no public schools in Greece supported by the Government. The want of education was most forcibly felt, and many endeavoured to supply the void by public lectures on philosophy, &c. The Sophists properly date from Protagoras of Abdera, many of whose visionary theories were alternately supported and opposed by numerous imitators. Athens, at an early period the seat of all learning, offered advantages nowhere else to be obtained, and in the restless activity of Athenian principles and feelings, their love of disputation, and their eager thirst for novelty, the Sophists soon found an adequate field for exertion, and a copious harvest of remuneration. As the profession was taken up by learned and able, or by ignorant and feeble-minded men, it was varied in its nature: at one time its adepts soaring to the height of the then known sciences, at another becoming mere word-quibblers, and hair-splitters of unlimited Theories. Few of their speculations were productive of greater injury, as well to the peace of individuals,

as to the glory and greatness of their country, than their experiments in religious philosophy, which soon ended in complete atheism, and the natural result hence was the ruin of all morality among the Greeks. Yet, however greatly many of the Sophists may have erred, however vain, vague, and frivolous their views, we must admit, that to them is due the pursuit of accuracy in prose composition, and investigations into the real meaning of language.

Prior to the appearance of the Sophists the Grecian mind was directed mainly to theorizing. Some sought for the universal principle of being in water, others in air; Archelaus was the first who thought of a regulating intelligence; but the major portion sought in Mathematical or Physical Sciences for that certainty which they were conscious existed, though it could not be detected in the shifting and fluctuating vortex of mundane phenomena. A mathematical mind is unconsciously devoted to theory*, and theory carried to its height is opposed to practice, and by-and-by thinks its own ideas of space, magnitude, and imaginary negatives the only realities. On this ground the Sophists met them. These latter took things as they found them, and professed to render their pupils adequate for actual life, for its practical part at least, "to speak and to act well" at Athens. Hence arose a hatred equal to that of Theologians, the Theorists

* To how strange an excess this unconscious love of Theory may be carried is plain from the fact, that we daily see *Experimental Physics taught* without so much as a blow-pipe or retort; *Geography* without a Map, ancient or modern; and *Mechanics* without so much as a set of wooden levers to illustrate the rules of the science.

charging the Sophists with cramping the human intellect and confining it to a limited sphere of action; the Sophists asserting that the proper business of man is how to live in the actual world, and that mere speculation is fit only for enthusiasts. It is a fact, that even the high-minded Plato was carried away by his ideal doctrines so far as first to interpret the name Sophist (originally common to all philosophers) as meaning only, "an imposturous pretender to universal knowledge."

It is to the religious scepticism of the Sophists we may owe the Dialogues of the Gods in Lucian, generally playful little pieces, composed in all the graces of elegance and style, yet, for that reason, the more likely deeply to sink into the minds, and injure the principles of the young and enthusiastic.

Having ceased to practise at the bar, Lucian devoted two years to travel, and visited successively Herapolis, where (in accordance with an ancient practice) he dedicated his hair to the presiding goddess, Juno; then to Byblus, where, with the eye of a sceptic, he saw the head of Osiris floating to the shore, as is its annual custom; and not being satisfied by the superstitious explanation of the priests, he examined it, and found it to be made of the papyrus. Next he proceeded to Sidon and Egypt, whence returning to Syria, he formed the design of visiting Italy.

He arrived in Italy when at the age of twenty-five, and in order to find some skilful oculist he went to Rome, and met again with his valued friend Nigrinus. Yet here he did not tarry long, but by

the advice of a fellow-countryman he went to Gaul, then famous for the great encouragement given to men of letters. Chairs of philosophy had been established by Antoninus Pius throughout the whole Roman world, nor was the emolument upon a paltry scale. Each professor had the very respectable salary of 10,000 drachmæ yearly. In some office of this kind it is probable that Lucian spent his life from 152 to 163, and by it acquired means sufficient, as he thought, to enable him to devote the remainder of his life to philosophy alone. To these eleven years we are to ascribe most of his works which have a rhetorical or sophistical form.

From Gaul he went to Macedonia, and at Thessalonica, in presence of the leading personages of the State, he delivered a series of declamations such as then were usual among men of his profession.

From Macedonia he returned through Greece to Ionia, and thence to Samosata, where he had the gratification of finding his father still living. Here he is said to have delivered to his assembled townsmen the celebrated piece called *Ἐνύπνιον*, in which the early particulars of his life are related.

It is supposed by many that towards the close of his life he was visited by sudden and unforeseen poverty, and that he was forced again to have recourse to scholastic declamations as a means of livelihood.

Of the time and manner of his decease we have no certain account. Some attribute his death to the gout; but those who wished to hold up as a terrible example the bold man who so sarcastically assailed

all superstitions, relate that he was torn to pieces by wild dogs. A philosopher who had rejected and reviled the religion of his childhood could not be expected to agree with many of the doctrines of Christianity. Those which appeared contradictory to his reason, and some which opposed his feelings, he contemns, and in no ordinary or gentle language. Hence, in the middle ages, hardly any epithet is too severe for him. And what an extent of Christian charity was afforded to him we may infer from the following statement of Suidas :—

“Λουκιανός, Σαμοσατεύς, ὁ ἐπικληθεὶς βλάσφημος, ἢ δύσφημος [ἢ ἄθεος· εἰπεῖν μᾶλλον], ὅτι ἐν τοῖς διαλόγοις αὐτοῦ γελοῖα εἶναι καὶ τὰ περὶ τῶν θείων εἰρημένα παρατίθεται. Γεγονέ δὲ ἐπὶ τοῦ Καίσαρος Τραϊανου^α, καὶ ἐπέκεινα. Ἦν δὲ οὗτος τοπρίν δικηγόρος ἐν Ἀντιοχείᾳ τῆς Συρίας· δυσπραγήσας δ' ἐν τούτῳ, ἐπὶ τὸ λογογραφεῖν ἐτράπη, καὶ γέγραπται αὐτῷ ἄπειρα. Τελευτῆσαι δὲ αὐτὸν λόγος ὁπὸ κυνῶν, ἐπεὶ κατὰ τῆς ἀληθείας ἐλάττησεν. Ἡς γὰρ τὸν Περειγρίνου βίον καθάπτεται^β τοῦ Χριστιανισμοῦ, καὶ αὐτὸν βλάσφημῆν τὸν Χριστὸν ὁ παμμίαρος. Διὸ καὶ τῆς λύττης ποινὰς ἀρκούσας ἐν τῷ παρόντι δέδωκεν, ἐν δὲ τῷ μέλλοντι κληρονόμος τοῦ αἰωνίου πυρός μετὰ τοῦ Σατανᾶ γενησεται^γ.”

^α Dissensit Vossius in opere de Histor. Gr. lib. ii. 15. quem vide. Confer etiam Jans. de Script. Hist. Phil. lib III. c. 10.—KUST.

^β Eum enim in laudato libello ἀνεσκολοπισμένον σοφιστήν, i. e. Sophistam crucifixum vocat.—KUST.

^γ “If it be true that Lucian was once a Christian, and afterwards became a renegade to our belief, perhaps some zealots may have invented this tale of his death, as a great and signal punishment for his apostacy.”

Lucian had tried all the sects of Philosophy prevalent in his day, and found them hollow and hypocritical. Looking upon Christianity as but a new sect, partly founded upon Stoicism, he confounded it, without examination, with the schools he had condemned. The opinion that Lucian was an apostate and renegade depends on the question whether he was the author of the *Philopatra*, and critical writers, on internal evidence, assign this piece to a much later age. With respect to the violent death assigned him by Suidas, it is enough to say that Suidas had a fancy for such stories, and did not scruple to invent them on occasion; see him under “*Euripides*.”

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ΛΟΥΚΙΑΝΟΥ ΣΑΜΟΣΑΤΕΩΣ

ΑΝΑΛΕΚΤΑ

α'.

ΘΕΩΝ ΔΙΑΛΟΓΟΙ.

ΔΙΟΣ, ΑΣΚΛΗΠΙΟΥ, ΚΑΙ ἩΡΑΚΛΕΟΥΣ.

ΖΕΥΣ. ΠΑΤΣΑΣΘΕ, ὦ Ἀσκληπιέ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι. ἀπορεπῇ γὰρ ταῦτα, καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

ΗΡΑ. Ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα προκατακλίνεσθαί μου; ΑΣΚ. Νὴ Δία, καὶ ἀμεί- a

νων γάρ εἰμι. ΗΡΑ. Κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκεραύνωσεν, ἃ μὴ θεοὶ ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐθις ἀθανασίας ματείληφας; ΑΣΚ.

Ἐπιλέλῃσαι γὰρ καὶ σὺ, ὦ Ἡρακλῆς, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι ὀνειδίζεις τι πῦρ; ΗΡΑ. Οὐκ- b

ουν ἴσα καὶ ὅμοια βεβίωται ἡμῖν ὅς Διὸς μὲν υἱὸς εἰμι, τοσαῦτα δὲ πεπόνηκα, ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος, καὶ ἀνθρώπους ὑβριστὰς τιμωρούμενος. σὺ δὲ ῥιζοτόμος εἶ, καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, c

ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος. ΑΣΚ. Εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρῶην ἀνῆλθες ἡμίφλεκτος, ὑπ' ἀμφοῖν διεφθαρμένος τῷ σώματι, τοῦ χιτῶνος, καὶ μετὰ τοῦτο, τοῦ πυρός. ἐγὼ δὲ, εἰ καὶ ᾤκηδεν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ, οὔτε ἔξαινον d

καὶ τὸ γενναῖον, καὶ τὸν γέλῳτα. μόνος γοῦν τῶν ἄλ-
λων γελᾷς. ΕΡΜ. Μηδαμῶς· ἀλλὰ καὶ ἔχει ταῦτα,
κοῦφά γε καὶ πάνυ εὐφορα ὄντα, καὶ πρὸς τὸν κατὰ-
πλουν χρήσιμα. Καὶ ὁ ῥήτωρ δὲ σὺ, ἀπόθου τῶν ῥημά-
α των τὴν τοσαύτην ἀπεραντολογίαν, καὶ ἀντιθέσεις, καὶ
παρισώσεις, καὶ περιόδους, καὶ βαρβαρισμούς, καὶ
τᾶλλα βάρη τῶν λόγων. ΡΗΤ. Ἦν ἰδοῦ, ἀποτί-
θεμαι. ΕΡΜ. Εὖ ἔχει. ὥστε λύε τὰ ἀπόγεια,
τὴν ἀποβάθραν ἀνελάμεθα, τὸ ἀγκύριον ἀνεσπάσθω·
b πέτασον τὸ ἰστίον, εὗθυνε, ὦ παρ᾽ ἑμεῦ, τὸ πηδά-
λιον· εὖ πάθωμεν. Τί οἰμάζεστε, ὦ μάταιοι, καὶ
μάλιστα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν πάγονα
δεδηλωμένος; ΦΙΛ. Ὅτι, ὦ Ἑρμῆ, ἀθάνατον ὦμην
τὴν ψυχὴν ὑπάρχειν. ΜΕΝ. Ψεύδεται· ἄλλα γὰρ
c ἔοικε λυπεῖν αὐτόν. ΕΡΜ. Τὰ ποῖα; ΜΕΝ. Ὅτι
μηκέτι δειπνήσει πολυτελεῖ δειπνα, μηδὲ νύκτωρ ἐξιών,
ἀπαντας λανθάνων, τῷ ἱματίῳ τὴν κεφαλὴν κατειλήσας,
περίεισιν ἐν κύκλῳ τὰ χαμαιτυπεῖα· καὶ ἔωθεν, ἐξαπα-
τῶν τοὺς νέους, ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται. ταῦτα
d λυπεῖ αὐτόν. ΦΙΛ. Σὺ δὲ, ὦ Μένιππε, οὐκ ἄχθῃ ἀπο-
θανών; ΜΕΝ. Πῶς, ὅς ἐσπευσα ἐπὶ τὸν θάνατον, καλέσ-
αντος μηδενός. Ἀλλὰ μεταξὺ λόγων, οὐ κραυγὴ τις
ἀκούεται, ὥσπερ τινων ἀπὸ γῆς βοώντων; ΕΡΜ. Ναὶ,
ὦ Μένιππε, οὐκ ἀφ' ἐνός γε χώρου· ἀλλ' † οἱ μὲν, ἐς τὴν
e ἐκκλησίαν συνελθόντες ἄσμενοι γελῶσι πάντες ἐπὶ τῷ
Λαμπίχου θανάτῳ, καὶ ἡ γυνὴ αὐτοῦ συνέχεται πρὸς
τῶν γυναικῶν, καὶ τὰ παῖδιά νεογνὰ ὄντα, ὁμοίως κἀ-
κεῖνα ὑπὸ τῶν παίδων βάλλεται ἀφθόνοις τοῖς λίθοις·
ἄλλοι δὲ Διόφαντον τὸν ῥήτορα ἐπαινοῦσιν ἐν Σικυῶνι
f ἐπιταφίους λόγους διεξιόντα ἐπὶ Κράτῳ τούτῳ. καὶ
τὴν Δία γε, ἡ Δαμασίου μήτηρ κωκύουσα ἐξάσχει τοῦ
θρήνου σὺν γυναιξὶν ἐπὶ τῷ Δαμασίῳ. σὲ δὲ οὐδεὶς, ὦ
Μένιππε, δακρύει, κατ' ἡσυχίαν δὲ κεῖσθαι μόνος.
ΜΕΝ. Οὐδαμῶς, ἀλλ' ἀκούσῃ τῶν κυνῶν μετ' ὀλίγον
g ὠρυομένων οἴκτιστον ἐπ' ἐμοί, καὶ τῶν πορᾶκων τυπτο-

μένων τοῖς πτεροῖς, ὅποτε συνελθόντες θάπτωσί με. ΕΡΜ. Γυνάδας εἰ, ὦ Μένιππε. ἀλλ' ἐπεὶ καταπε-
πλεύκαμεν ἡμεῖς, ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον,
εὐθεῖαν ἐκείνην προΐοντες· ἐγὼ δὲ καὶ ὁ πορθμεὺς ἄλλους
μετελευσόμεθα. ΜΕΝ. Εὐπλοεῖτε, ὦ Ἑρμῇ· προΐω-
μεν δὲ καὶ ἡμεῖς. τί οὖν ἔστι καὶ μέλλετε; πάντως δι-
κασθῆναι δεήσει· καὶ τὰς καταδίκας φασὶν εἶναι βα-
ρείας, τροχοὺς, καὶ γύπας, καὶ λίθους, δειχθήσεται δὲ
ὁ ἐκάστου βίος.

16.

ΚΡΑΤΗΤΟΣ ΚΑΙ ΔΙΟΓΕΝΟΥΣ.

ΚΡΑΤ. Μοίριχον τὸν πλούσιον ἐγίνωσκες, ὦ Διόγενες, ὃ
τὸν πάνυ πλούσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς
ὀλκάδας ἔχοντα; οὗ ἀνεψιὸς Ἀριστέας, πλούσιος καὶ
αὐτὸς ὢν, τὸ Ὀμηρικὸν ἐπεῖνο εἰώθει ἐπιλέγειν, "Ἡ μ'
ἀνάειρ", ἣ ἐγὼ σε. ΔΙΟΓ. Τίνος ἕνεκα, ὦ Κράτης,
ἐθεράπευον ἀλλήλους; ΚΡΑΤ. Τοῦ κλήρου ἕνεκα ἐκά-
τερος, ἡλικιωῦται ὄντες· καὶ τὰς διαθήκας ἐς τὸ φανερόν
ἐτίθεντο, Ἀριστέαν μὲν ὁ Μοίριχος, εἰ προαποθάνοι,
δεσπότην ἀφιεῖς τῶν ἑαυτοῦ πάντων, Μοίριχον δὲ ὁ
Ἀριστέας, εἰ προαπέλθοι αὐτοῦ. ταῦτα μὲν ἐγγράψ-
το. οἱ δὲ ἐθεράπευον ἀλλήλους ὑπερβαλλόμενοι τῇ κο-
λακείᾳ. καὶ οἱ μάντεις, εἴτε ἀπὸ τῶν ἀστρῶν τεκμαι-
ρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὀνειράτων, ὥσγε Χαλ-
δαίων παῖδες, ἀλλὰ καὶ ὁ Πύθιος αὐτὸς, ἄρτι μὲν
Ἀριστεῖ παρεῖχε τὸ κράτος, ἄρτι δὲ Μοιρίχῳ. καὶ τὰ
τάλαντα ποτὲ μὲν ἐπὶ τοῦτον, νῦν δ' ἐπ' ἐκεῖνον ἔρρεπε.
ΔΙΟΓ. Τί οὖν πέρας ἐγένετο, ὦ Κράτης; ἀκοῦσαι
γὰρ ἄξιον. ΚΡΑΤ. Ἀμφω τεθνήσκουσιν ἐπὶ μιᾷς ἡμέ-
ρας· οἱ δὲ κληροὶ ἐς Εὐνόμιον καὶ Θρασυκλέα περιῆλ-
θον, ἀμφω συγγενεῖς ὄντας, οὐδὲ πώποτε προμαντευο-
μένους οὕτω γενέσθαι ταῦτα. διαπλέοντες γὰρ ἀπὸ
Σικυῶνος ἐς Κίρραν, κατὰ μέσον τὸν πόρον πλαγίῳ

ἔρια· ἐν Λυδία, πορφυρίδα ἐνδεδυκώς, καὶ παϊόμενος
 ὑπὸ τῆς Ὀμφάλης χρυσῶ σανδάλῳ, ἀλλ’ οὐδὲ μελαγ-
 χολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα. ΗΡΑ.
 Εἰ μὴ παύσῃ λοιδορούμενός μοι, αὐτίκα μάλα εἴσῃ,
 ὥς οὐ πολὺ σε ὀνήσει ἡ ἀθανασία, ἐπεὶ ἀράμενός σε,
 ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν
 Παιήονα ἰάσασθαί σε, τὸ κρανίον συντριβέντα. ΖΕΥΣ.
 Παύσασθέ, φημι, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ξυν-
 ουσίαν, ἢ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ συμ-
 ποσίου· καίτοι εὐγνωμὸν, ὦ Ἡρακλῆς, προκατακλίνεσ-
 θαί σου τὸν Ἀοκληπιὸν, ἅτε καὶ πρότερον ἀποθανόντα

ς.

ΕΡΜΟΥ ΚΑΙ ΜΑΙΑΣ.

ΕΡΜ. Ἔστι γάρ τις, ὦ μῆτερ, ἐν οὐρανῷ θεὸς ἀθλιώ-
 τερος ἐμοῦ; ΜΑΙ. Μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδεὶν.

ΕΡΜ. Τί μὴ λέγω, ὅς τοσαῦτα πρᾶγματα ἔχω, μό-
 νος κάμνων, καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος·
 ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ
 καὶ διαστράσαντα τὴν ἐκκλησίαν, εἴτα εὐθετήσαντα
 ἕκαστα, παρεστάναι τῷ Διὶ, καὶ διαφέρειν τὰς ἀγ-
 γελίας τὰς παρ’ αὐτοῦ ἄνω καὶ κάτω ἡμεροδρομοῦντα·
 καὶ ἐπανελθόντα ἔτι κεκονιμένον παρατιθέναι τὴν ἀμ-
 βροσίαν. πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον ἤκειν, καὶ
 τὸ νέκταρ ἐγὼ ἐνέχεον. τὸ δὲ πάντων δεινότατον, ὅτι
 μηδὲ νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με
 καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν, καὶ νεκροπομπὸν
 εἶναι, καὶ παρεστάναι τῷ δικαστηρίῳ οὐ γὰρ ἱκανα
 μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαιίστραις εἶναι, καὶ
 ταῖς ἐκκλησίαις κηρύττειν, καὶ ῥήτορας ἐκδιόασκειν,
 ἀλλ’ ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον.
 Καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ’ ἡμέραν ἐκάτερος
 ἐν οὐρανῷ καὶ ἐν ἄδου εἰσὶν. ἐμοὶ δὲ καθ’ ἐκάστην ἡμέ-
 ραν καὶ ταῦτα καίκεῖνα ποιεῖν ἀναγκαῖον. καὶ οἱ μὲν

Αλκμήνης καὶ Σεμέλης υἱοί, ἐκ γυναικῶν δυστήνων
γενόμενοι, εὐωχοῦνται ἀφρόντιδες· ὁ δὲ Μαίαις τῆς
Ἄτλαντος διακονοῦμαι αὐτοῖς. καὶ νῦν ἄρτι ἤκοντά
με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου θυγατρὸς, ἐφ' ἣν
πέπομφέ με ὀψόμενον ὅ, τι πράττει ἡ παῖς, μηδὲ ἀνα-
πνεύσαντα, πέπομφεν αὐθις ἐς τὸ Ἄργος ἐπισκεψό-
μενον τὴν Δανάην· εἴτ' ἐκείθεν ἐς Βοιωτίαν, φησὶν, ἐλ-
θὼν, ἐν παρόδῳ τὴν Ἀντιόπην ἰδέ. καὶ ὅλως ἀπηγόρευ-
κα ἤδη. εἰ γοῦν μοι δυνατόν ἦν, ἡδέως ἂν ἡξίωσα πε-
πραῖσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες. ΜΑΙ.
Ἐὰ ταῦτα, ὦ τέκνον. χρὴ γὰρ πάντα ὑπηρετεῖν τῷ
πατρὶ, νεανίαν ὄντα. καὶ νῦν ὥσπερ ἐπέμφθης, σόβει ἐς
Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύ-
κων λάβῃς· ὀξύχολοι γὰρ οἱ ἐρῶντες.

γ.

ΑΦΡΟΔΙΤΗΣ ΚΑΙ ΕΡΩΤΟΣ.

ΑΦΡ. Τί δήποτε, ὦ Ἔρως, τοὺς μὲν ἄλλους θεοὺς
κατηγωνίσω ἅπαντας, τὸν Δία, τὸν Ποσειδῶν, τὸν Ἀ-
πόλλων, τὴν Ῥέαν, ἐμὲ τὴν μητέρα· μόνης δὲ ἀπέχη τῆς
Ἀθηνᾶς, καὶ ἐπ' ἐκείνης ἄπυρος μὲν σοι ἡ δᾶς, κενὴ δ'
οἰστῶν ἡ φαρέτρα, σὺ δὲ ἄτοξος εἶ, καὶ ἄστοχος; ΕΡ.
Δέδια, ὦ μῆτερ, αὐτὴν φοβερά γάρ ἐστι, καὶ χαροπὴ,
καὶ δεινῶς ἀνδρική. ὅπόταν οὖν ἐντεινόμενος τὸ τόξον ἴω
ἐπ' αὐτὴν, ἐπισείουσα τὸν λόφον ἐκπλήττει με, καὶ ὑ-
πότρομος γίνομαι, καὶ ἀπορρεῖ μου τὰ τοξεύματα ἐκ
τῶν χειρῶν. ΑΦΡ. Ὁ Ἄρης γὰρ οὐ φοβερώτερος ἦν·
καὶ ὅμως ἀφώπλισας αὐτὸν, καὶ νενίκηκας. ΕΡ.
Ἀλλ' ἐκεῖνος ἐκὼν προσίεταιί με, καὶ προσκαλεῖται· ἡ
Ἀθηνᾶ δὲ ὑφορᾶται ἄσι. καί ποτε ἐγὼ μὲν ἄλλως πα-
ρέπτην, πλησίον ἔχων τὴν λαμπάδα· ἡ δὲ, εἰ μοι πρόσ-
σι, φησὶ, νῆ τὸν πατέρα, τῷ δῖοιράτω σε διαπείρασσα, ἡ
τοῦ ποδὸς λαβομένη, καὶ ἐς τὸν Τάρταρον ἐμβαλοῦσα,
ἡ αὐτὴ διασπασαμένη, διαφθερῶ. πολλὰ ταιαῦτα ἡπεί-

λησε· καὶ ὄρᾳ δὲ δριμύ, καὶ ἐπὶ τοῦ στήθους ἔχει προ-
 ωπὸν τι φοβερόν, ἐχίδναις κατάκομον, ὅπερ ἐγὼ μά-
 λιστα δέδια· μορμολύττεται γάρ με, καὶ φεύγω ὅταν
 ἴδω αὐτό. ΑΦΡ. Ἀλλὰ τὴν μὲν Ἀθηναῖν δέδιας, ὡς
 a φῆς, καὶ τὴν Γοργόνα· καὶ ταῦτα, μὴ φοβηθεῖς τὸν κε-
 ραυνὸν τοῦ Διός. αἱ δὲ Μοῦσαι διὰ τί σοι ἄτρωτοι, καὶ
 ἔξω βελῶν εἰσιν; ἢ κἀκεῖναι λόφους ἐπισείουσι, καὶ
 Γοργόνας προφαίνουσιν; ΕΡ. Αἰδοῦμαι αὐτάς, ὦ μῆ-
 τερ· σεμναὶ γάρ εἰσι, καὶ αἰεὶ τι φροντίζουσι, καὶ περὶ
 b ὧδὴν ἔχουσι, καὶ ἐγὼ παρίσταμαι πολλάκις αὐταῖς, κη-
 λούμενος ὑπὸ τοῦ μέλους. ΑΦΡ. Ἐὰ καὶ ταύτας,
 ὅτι σεμναί· τὴν δὲ Ἀρτεμιν τίνος ἕνεκα οὐ τιτρώσκεις;
 ΕΡ. Τὸ μὲν ὅλον, οὐδὲ καταλαβεῖν αὐτὴν οἶόντε, φεύ-
 γουσιν αἰεὶ διὰ τῶν ὄρῶν· εἴτα καὶ ἰδίον τινα ἔρωτα ἤδη
 c ἔρᾳ. ΑΦΡ. Τίνος, ὦ τέκνον; ΕΡ. Θήρας, καὶ ἐ-
 λάφων, καὶ νεβρῶν, αἰρεῖν τε διώκουσα, καὶ κατατοξεύ-
 ει, καὶ ὅλως πρὸς τῷ τοιούτῳ ἐστίν. ἐπεὶ τὸν γε ἀδελ-
 φὸν αὐτῆς, καίτοι τοξότην καὶ αὐτὸν ὄντα, καὶ ἐκηβό-
 λον—ΑΦΡ. Οἶδα, ὦ τέκνον, πολλὰ ἐκεῖνον ἐτόξευσας.

δ.

ΗΦΑΙΣΤΟΥ ΚΑΙ ΔΙΟΣ.

d ΗΦΑΙ. Τί με, ὦ Ζεῦ, δεῖ ποιεῖν; ἤκω γὰρ, ὡς ἐ-
 κέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθους
 δέοι μιᾷ πληγῇ διατεμεῖν. ΖΕΥΣ. Εὖγε, ὦ Ἥ-
 φαιστε· ἀλλὰ δῖέλέ μου τὴν κεφαλὴν εἰς δύο κατενεγ-
 κών. ΗΦΑΙ. Πειρᾷ μου, εἰ μέμνηνα; πρόσταττε δ'
 e οὖν τ' ἀληθές, ὅπερ θέλεις σοι γενέσθαι. ΖΕΥΣ. Δί'
 αἰρεθῆναί μοι τὸ κρανίον· εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶ-
 τον ὀργιζομένου πειράσῃ μου· ἀλλὰ χρὴ καδικνεῖσθαι
 παντὶ τῷ θυμῷ, μηδὲ μέλλειν· ἀπόλλυμαι γὰρ ὑπο
 τῶν ὠδίνων, αἷ' μου τὸν ἐγκέφαλον ἀναστρέφουσιν.
 f ΗΦΑΙ. Ὅρα, ὦ Ζεῦ, μὴ κακὸν τι ποιήσωμεν· ὅξυς
 γὰρ ὁ πέλεκυς ἐστι, καὶ οὐκ ἀναιμωτὶ, οὐδὲ κατὰ τὴν

Ελείθυιαν μαιώσεταιί σε. ΖΕΥΣ. Κατένευκε μόνον, ὦ Ἥφαιστε, Θαρρῶν. οἶδα γὰρ ἐγὼ τὸ συμφέρον. ΗΦΑΙ. Ἄκων μὲν, κατοίσω δέ· τί γὰρ χρὴ ποιεῖν, σοῦ κελεύοντος; τί τοῦτο; κόρη ἔνοπλος; μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ· εἰκότως γοῦν ὀξύθυμος ἦσθα, α τηλιπαύτην ὑπὸ τὴν μῆνιγγα παρθένον ζωογονῶν, καὶ ταῦτα ἔνοπλον ἦπου στρατόπεδον, οὐ κεφαλὴν † ἐλελήθεις ἔχων· ἡ δὲ πηδᾶ, καὶ πυρρὴ χίζει, καὶ τὴν ἀσπίδα τινάσσει, καὶ τὸ δόρυ πάλλει, καὶ ἐνθουσιᾷ· καὶ τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βρα- b χεῖ· γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς. ὥστε, ὦ Ζεῦ, μαίωτρά μοι ἀπόδος ἐγγυήσας μοι αὐτήν. ΖΕΥΣ. Ἀδύνατα αἰτεῖς, ὦ Ἥφαιστε· παρθένος γὰρ αἰεὶ θέλει μένειν. ἐγὼ γοῦν τό γε ἐπ' ἐμοὶ οὐδὲν ἀντιλέγω. ΗΦΑΙ. Τοῦτ' ἐβουλόμην· ἐμοὶ μελήσει τὰ c λοιπά· καὶ ἤδη συναρπάσω αὐτήν. ΖΕΥΣ. Εἴ σοι ῥάδιον, οὕτω ποίει. πλὴν οἶδα ὅτι ἀδυνάτων ἐρεῖς.

ε'.

ΑΠΟΛΛΩΝΟΣ ΚΑΙ ΗΦΑΙΣΤΟΥ.

ΗΦΑΙ. Ἐώρακας, ὦ Ἀπολλον, τὸ τῆς Μαίας βρέφος τὸ ἄρτι τεχθὲν, ὡς καλὸν τέ ἐστι, καὶ προσγελαῖ πᾶσι, καὶ δηλοῖ τι ἤδη ὡς μέγα ἀγαθὸν ἀποβησόμενον; d ΑΠ. Ἐκεῖνό γε φῶ βρέφος, ὦ Ἥφαιστε, ἢ μέγα ἀγαθὸν, ὃ τοῦ Ἰαπετοῦ πρεσβύτερόν ἐστιν, ὅσον ἐν τῇ πανουργίᾳ; ΗΦΑΙ. Καὶ τίνα ἂν ἀδικῆσαι δύναίτο ἀρετίτοκον ὄν; ΑΠ. Ἐρώτα τὸν Ποσειδῶνα, οὗ τὴν τρίαῖναν ἔκλεψεν· ἢ τὸν Ἄρη· καὶ τούτου γὰρ ἐξείλ- e κυσε λαθὼν τοῦ κουλεοῦ τὸ ξίφος· ἵνα μὴ ἐμαυτὸν λέγω, ὃν ἀφώπλισε τοῦ τόξου, καὶ τῶν βελῶν. ΗΦΑΙ. Τὸ νεογνὸν ταῦτα, ὃ μόγις ἐκινεῖτο ἐν τοῖς σπαργάνοις; ΑΠ. Εἴση, ὦ Ἥφαιστε, εἴ σοι προσέλθῃ μόνον. ΗΦΑΙ. Καὶ μὴν προσῆλθεν ἤδη. ΑΠ. Τί οὖν; πάντα ἔχεις f τὰ ἐργαλεῖα, καὶ οὐδὲν ἀπόλωλεν αὐτῶν; ΗΦΑΙ.

Πάντα, ὦ Ἄπολλον. ΑΠ. Ὅμως ἐπίσκεψαι ἀκρι-
 βῶς. ΗΦΑΙ. Νῆ Δία, τὴν πυράγραν οὐχ ὄρῳ.
 ΑΠ. Ἄλλ' ὅψαι αὐτὴν που ἐν σπαργάνοις τοῦ βρέ-
 φους. ΗΦΑΙ. Οὕτως ὀξύχεις ἐστὶ, καθάπερ ἐν τῇ
 α γαστρὶ ἐκμελετήσας τὴν κλεπτικήν; ΑΠ. Οὐ γὰρ
 ἤκουσας αὐτοῦ καὶ λαλοῦντος ἤδη στωμύλα, καὶ ἐπί-
 τροχα. ὁ δὲ καὶ διακονεῖσθαι ἡμῖν ἐθέλει. χθές δὲ προ-
 καλεσάμενος τὸν Ἑρωτα κατεπάλλαισεν εὐθύς, οὐκ οἶδ'
 ὅπως ὑφέλκων τῷ πόδε· εἶτα μεταξὺ ἐπαινούμενος, τῆς
 β Ἀφροδίτης μὲν τὸν κεστὸν ἔκλεψε, προσπτυξαμένης αὐ-
 τὸν ἐπὶ τῇ νικῇ· τοῦ Διὸς δὲ γελῶντος, τὸ ἐκῆπτρον·
 εἰ δὲ μὴ βαρύτερος ὁ κεραυνὸς ἦν, καὶ πολὺ τὸ πῦρ εἶ-
 χε, καὶ κεῖνον ἂν ὑφείλετο. ΗΦΑΙ. Γοργόν τινα τὸν
 παῖδα φῆς. ΑΠ. Οὐ μόνον, ἀλλ' ἤδη καὶ μουσικόν.
 γ ΗΦΑΙ. †Τῷ τοῦτο τεκμαίρεσθαι ἔχεις; ΑΠ. Χε-
 λώνην που νεκρὰν εὐρών, ὄργανον ἀπ' αὐτῆς συνεπήξατο·
 πήχεις γὰρ ἐναρμόσας, καὶ ζυγώσας, ἔπειτα κολλάβους
 ἐμπήξας, καὶ μαγάδιον ὑποθεῖς, καὶ ἐντεινόμενος ἐπταὶ
 χορδαῖς, μελωδεῖ πάνυ γλαφυρὸν, ὦ Ἥφαιστε, καὶ ἐναρ-
 δ δ μόνιον, ὥς καὶ μὲ αὐτῷ φθονεῖν τὸν πάλαι κιθαρίζειν ἀσ-
 κοῦντα. ἔλεγε δὲ ἡ Μαῖα, ὥς οὐδὲ μένοι τὰς νύκτας ἐν
 τῷ οὐρανῷ, ἀλλ' ὑπὸ περιεργίας ἄχρι τοῦ ἄδου κατίοι,
 κλέψων τί καὶ κεῖθεν δηλαδή. ὑπόπτερος δ' ἐστί· καὶ
 ῥάβδον τινὰ πεποίηται θαυμασίαν τὴν δύναμιν, ἣ ψυ-
 ς χαγωγεῖ, καὶ κατὰγει τοὺς νεκρούς. ΗΦΑΙ. Ἐγὼ
 ἐκείνην ἔδωκα αὐτῷ παίγνιον εἶναι. ΑΠ. Τσιγαροῦν
 ἀπέδωκέ σοι τὸν μισθὸν τὴν πυράγραν. ΗΦΑΙ. Εὖγε
 ὑπέμνησας· ὥστε βαδιοῦμαι ἀποληψόμενος αὐτήν, εἰ
 που ὡς φῆς εὐρεθείη ἐν τοῖς σπαργάνοις.

ΕΝΑΛΙΟΙ ΔΙΑΛΟΓΟΙ.

6.

ΚΥΚΛΩΠΟΣ ΚΑΙ ΠΟΣΕΙΔΩΝΟΣ.

ΚΥΚ. ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου· ὃς μεθύσας ἐξετύφλωσέ με, κοιμωμένῳ ἐπιχειρήσας. ΠΟΣ. Τίς δὲ ὁ ταῦτα τολμήσας, ὦ Πολύφημε; ΚΥΚ. Τὸ μὲν πρῶτον Οὔτιν ἑαυτὸν ἀπεκάλει· ἐπεὶ δὲ διέφυγε, καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη. ΠΟΣ. Οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου δ' ἀνέπλει· ἀλλὰ πῶς ταῦτ' ἔπραξεν, οὐδὲ πάνυ εὐθαρσῆς ὢν; ΚΥΚ. Κατέλαβον ἐν τῷ ἄντρῳ, ἀπὸ τῆς νομῆς ἀναστρέψας, πολλοὺς τινας, ἐπιβουλεύοντας δηλονότι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ ἄπωμα (πέτρα δὲ ἔστι μοι παμμεγέθης) καὶ τὸ πῦρ ἀνέκαυσα, ἐναυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν αὐτῶν τινας, ὥσπερ εἰκὸς ἦν, κατέφαγον ληστὰς ὄντας. ἐνταῦθα ὁ πανουργότατος ἐκεῖνος, εἴτε Οὔτις, εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι πιεῖν φάρμακόν τι ἐγχείας, ἥδ' ὃ μὲν, καὶ εὖοσμον, ἐπιβουλότατον δὲ, καὶ ταοαχωδέστατον· ἅπαντα γὰρ εὐθύς ἐδόκει μοι περιφέρεισθαι πiónτι, καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο, καὶ οὐκ ἔτι ὅλως ἐν ἐμαυτῷ ἤμην· τέλος δὲ ἐς ὕπνον κατεσπάρθην. ὁ δὲ, ἀποξύσας τὸν μοχλὸν, καὶ πυρώσας γέ προσέτι, ἐτύφλωσέ με καθεύδοντα· καὶ ἀπ' ἐκείνου τυφλὸς εἰμί σοι, ὦ Πόσειδον. ΠΟΣ. ὦς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες μεταξὺ τυφλούμενος. ὁδ' οὖν Ὀδυσσεὺς πῶς διέφυγεν; οὐ γὰρ ἂν εὖ οἶδ' ὅτι ἐδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας. ΚΥΚ. Ἄλλ' ἐγὼ ἀφείλον, ὥς μᾶλλον αὐτὸν λάβοιμι ἐξιόντα· καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας ἐκπετάσας, ῥόνα παρεῖς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῷ, ὅπόσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ. ΠΟΣ.

Μανθάνω, ὑπ' ἐκείνοις ὅτι γε † ἔλαθεν ὑπεξελθὼν σε· ἀλλὰ τοὺς ἄλλους γε Κύκλωπας ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν. ΚΥΚ. Συνεκάλεσα, ὦ πάτερ, καὶ ἦκον. ἐπεὶ δὲ ἤρουντο τοῦ ἐπιβουλεύοντος τὸ ὄνομα, καὶ γὰρ ἔφην ὅτι
 α Οὗτις ἐστὶ, μελαγχολᾶν οἰηθέντες με, ὥχοντο ἀπιόν-
 τες. οὕτω κατεσοφίσάτό με ὁ κατάρατος τῷ ὀνόματι.
 καὶ ὁ μάλιστα ἠνίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν
 συμφορὰν, οὐδ' ὁ πατήρ, φησιν, ὁ Ποσειδῶν ἰάσεταιί σε.
 ΠΟΣ. Θάρσει, ὦ τέκνον, ἀμυνοῦμαι γὰρ αὐτόν, ὥς
 β μάθῃ ὅτι, εἰ καὶ πῆρωςίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνα-
 τον, τὰ γοῦν τῶν πλεόντων, τὸ σῶζειν αὐτοὺς καὶ
 ἀπολλύναι, ἐπ' ἐμοὶ πρόσεστι· πλεῖ δὲ ἔτι.

Ζ.

ΠΑΝΟΠΗΣ ΚΑΙ ΓΑΛΗΝΗΣ.

ΠΑΝ. Εἶδες, ὦ Γαλήνη, χθές, οἶα ἐποίησεν ἡ Ἔρις
 παρὰ τὸ δεῖπνον ἐν Θετταλίᾳ, διότι μὴ καὶ αὐτὴ ἐκλή-
 c θῃ ἐς τὸ συμπόσιον; ΓΑΛ. Οὐ ξυνειστιώμην ὑμῖν
 ἔγωγε· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύ-
 μαντον ἐν τοσοῦτῳ φυλάττειν τὸ πέλαγος. τί δ' οὖν
 ἐποίησεν ἡ Ἔρις μὴ παροῦσα; ΠΑΝ. Ἡ Θέτις καὶ ὁ
 Πηλεὺς ἀπεληλύθεισαν ἐς τὸν Θάλαμον, ὑπὸ τῆς Ἀμ-
 d φιτρίτης καὶ τοῦ Ποσειδῶνος παραπεμφθέντες. ἡ Ἔρις
 δ' ἐν τοσοῦτῳ λαθοῦσα πάντας, (ἐδυνήθη δὲ ῥαδίως, τῶν
 μὲν πιόνων, ἐνίων δὲ κροτούντων, ἢ τῷ Ἀπόλλωνι κι-
 θαρίζοντι, ἢ ταῖς Μούσαις ἀδούσαις προσεχόντων τὸν
 νοῦν,) ἐνέβαλεν ἐς τὸ συμπόσιον μῆλόν τι πάγκαλον,
 e χρυσοῦν ὄλον, ὦ Γαλήνη· ἐπεγέγραπτο δὲ, Ἡ ΚΑΛΗ
 ΛΑΒΕΤΩ. Κυλινδούμενον δὲ τοῦτο, ὥσπερ ἐξεπίτη-
 δες, ἦκε ἔνθα Ἡρα τε, καὶ Ἀφροδίτη, καὶ Ἀθηναῖα κα-
 τεκλίνοντο. Κάπειδ' ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο
 τὰ γεγραμμένα, αἱ μὲν Νηρηΐδες ἡμεῖς ἀπεσιωπήσα-
 μεν· τί γὰρ ἔδει ποιεῖν, ἐκείνων παρουσῶν; αἱ δὲ ἀντε-
 πραιοῦντο ἑκάστη, καὶ αὐτῆς εἶναι τὸ μῆλον ἡξίου. καὶ

εἰ μή γε ὁ Ζεὺς διέστησεν αὐτὸς, καὶ ἄχρι χειρῶν πρού-
 χάρησε τὸ πρᾶγμα. ἀλλ' ἐκεῖνος, αὐτὸς μὲν οὐ κρινῶ,
 φησι, περὶ τούτου, (καίτοι ἐκεῖναι αὐτὸν δικάσαι ἤξιουν)
 ἄπιτε δὲ ἐς τὴν Ἰδὴν παρὰ τὸν Πριάμου παῖδα· ὅς οἶδέ
 τε διαγνῶναι τὴν καλλίονα, φιλόκαλος ὦν, καὶ οὐκ ἂν
 ἐκεῖνος κρίναι κακῶς. ΓΑΛ. Τί οὖν αἱ θεαί, ὦ Πα-
 νόπη; ΠΑΝ. Τήμερον, οἶμαι, ἀπίασι πρὸς τὴν Ἰδὴν.
 καί τις ἥξει μετὰ μικρὸν ἀπαγγέλλων ἡμῖν τὴν κρα-
 τοῦσαν. ΓΑΛ. Ἦδη σοι φημί, οὐκ ἄλλη κρατήσῃ,
 τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μή τι πάνυ ὁ δαιτυ-
 τῆς ἀμβλυώτῃ.

ή.

ΠΟΣΕΙΔΩΝΟΣ ΚΑΙ ΔΕΛΦΙΝΩΝ.

ΠΟΣ. Εὖγε, ὦ Δελφῖνες, ὅτι αἰεὶ φιλόανθρωποι ἐστέ·
 καὶ πάλαι μὲν τὸ τῆς Ἰουῦς παιδίον ἐπὶ τὸν Ἰσθμὸν
 ἐκομίσαστε, ὑποδεξάμενοι ἀπὸ τῶν Σκιρωνίδων μετὰ τῆς
 μητρὸς ἐμπεσόν· καὶ νῦν σὺ τὸν κιθαρωδὸν τοῦτον τὸν
 ἐκ Μηθύμνης ἀναλαβών, ἐξενήξω ἐς Ταίναρον αὐτῇ
 σκευῇ, καὶ κιθάρα· οὐδὲ περιεῖδες κακῶς ὑπὸ τῶν ναυ-
 τῶν ἀπολλύμενον. ΔΕΛΦ. Μὴ θαυμάσης, ὦ Πό-
 σειδον, εἰ τοὺς ἀνθρώπους εὖ ποιοῦμεν, ἐξ ἀνδράπων γε
 καὶ αὐτοὶ ἰχθύες γενόμενοι. ΠΟΣ. Καὶ μέμφομαί
 γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχήσας μετέβαλε,
 θεὸν χειρώσασθαι μόνον, ὥσπερ τοὺς ἄλλους ὑπηγάγε-
 το. πῶς δ' οὖν τὰ κατὰ τὸν Ἀρίονα τοῦτον ἐγένετο,
 ὦ Δελφίν; ΔΕΛΦ. Ὁ Περίανδρος, οἶμαι, ἔχαιρεν
 αὐτῷ, καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ τέχνῃ.
 ὁ δὲ πλουτήσας παρὰ τοῦ τυράννου ἐπεθύμησε, πλεύσας
 οἰκάδε ἐς τὴν Μήθυμναν, ἐπιδείξασθαι τὸν πλοῦτον·
 καὶ ἐπιβὰς πορθμείου τινὸς κακούργων ἀνδρῶν, ὡς † ἔ-
 βριξε πολὺν ἄγαν χρυσόν, καὶ ἄργυρον, ἐπεὶ κατὰ
 μέσον τὸ Αἰγαῖον ἐγένοντο, ἐπιβουλεύουσιν αὐτῷ οἱ
 ταῦται· ὁ δὲ (ἡκροάμην γὰρ ἅπαντα παρανέων τῷ

σκάψει) ἐπεὶ ταῦτα ὑμῖν δέδοκται, ἔφη, ἀλλὰ τὴν σκευὴν ἀναλαβόντά με, καὶ ἄσαντα θρήνόν τινα ἐπ' ἐμαυτῷ, ἐκόντα ἐάσατε ρίψαι ἐμαυτόν. ἐπέτρεψαν οἱ ναῦται, καὶ ἀνέλαβε τὴν σκευὴν, καὶ ἦσε πάνυ λιγυρῶς· καὶ ἔπεσεν εἰς τὴν θάλατταν, ὡς αὐτίκα πάντως ἀποθανούμενος. ἐγὼ δὲ ὑπολαβὼν, καὶ ἀναθέμενος αὐτόν, ἐξηνξάμην ἔχων εἰς Ταίναρον. ΠΟΣ. Ἐπαινῶ σε τῆς φιλομουσίας· ἄξιον γὰρ τὸν μισθὸν ἀποδέδωκας αὐτῷ τῆς ἀκροάσεως.

θ'.

ΖΕΦΥΡΟΥ ΚΑΙ ΝΟΤΟΥ.

- ἔ ΖΕΦ. Οὐ πάποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάττῃ, ἂφ' οὗ εἰμι, καὶ πνέω. σὺ δὲ οὐκ εἶδες, ὦ Νότε; ΝΟΤ. Τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνες οἱ πέμποντες ἦσαν; ΖΕΦ. Ἡδίστου θεάματος ἀπελείφθης, οἷον οὐκ ἄλλο ἴδοις ἔτι.
- ἔ ΝΟΤ. Παρὰ τὴν Ἐρυθρὰν γὰρ θάλασσαν εἰργαζόμεν· ἐπέπνευσα δέ τι καὶ μέρος τῆς Ἰνδικῆς, ὅσα παρὰ τῆς χώρας οὐδὲν οὖν οἶδα, ὧν λέγεις. ΖΕΦ. Ἀλλὰ τὸν Σιδώνιον Ἀγήνορα εἶδες; ΝΟΤ. Ναί· τὸν τῆς Εὐρώπης πατέρα. τί μὴν; ΖΕΦ. Περὶ αὐτῆς
- ἔ ἐκείνης διηγῆσομαί σοι. ΝΟΤ. Μῶν ὅτι ὁ Ζεὺς ἐρασ-
τῆς ἐκ πολλοῦ τῆς παιδός; τοῦτο γὰρ καὶ πάλαι ἠπιστάμην. ΖΕΦ. Οὐκοῦν τὸν μὲν ἔρωτα οἶσθα· τὰ με-
τὰ ταῦτα δὲ ἤδη ἄκουσον. Ἡ μὲν Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡϊόνα παίζουσα, τὰς ἡλικιώτιδας παραλαβοῦσα·
- ἔ ὁ Ζεὺς δὲ, ταύρῳ εἰκάσας ἐαυτὸν, συνέπαιζεν αὐταῖς, κάλλιστος φαινόμενος· λευκός τε γὰρ ἦν ἀκριβῶς, καὶ τὰ κέρατα εὐκαμπῆς, καὶ το βλέμμα ἡμερος. ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊόνος, καὶ ἐμυκᾶτο ἡδίστον, ὥστε τὴν Εὐρώπην τολμῆσαι καὶ ἀναβῆναι αὐτόν. ὡς
- ἔ δὲ τοῦτ' ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλατταν φέρων αὐτήν, καὶ ἐνήχετο ἐμπεσών· ἡ δὲ πάλ-

τυ ἐκπλαγεῖσα τῷ πράγματι, τῇ λαιᾷ μὲν εἶχετο τοῦ
 κέρματος, ὥς μὴ ἀπολισθάνοι· τῇ ἐτέρᾳ δὲ ἠνεμαμένον
 τὸν πέπλον ξυνεῖχε. NOT. Ἦδὲ τοῦτο θάλαμα, ᾧ
 Ζέφυρε, εἶδες καὶ ἐρωτικόν, νηρόμενον τὸν Δία, φέροντα
 τὴν ἀγαπωμένην. ΖΕΦ. Καὶ μὴν τὰ μετὰ ταῦτα α
 ἡδὲ παραπολὺ, ᾧ Νότε· ἥ τε γὰρ θάλαττα εὐθὺς
 ἀκύμων ἐγένετο, καὶ τὴν γαλήνην ἐπισπασαμένη λείαν
 παρεῖχεν ἑαυτήν. ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες, οὐ-
 δὲν ἄλλο ἢ θεαταὶ μόνον τῶν γιγνομένων, παρηκολου-
 θοῦμεν· ἔρωτες δὲ παραπετώμενοι μικρὸν ὑπὲρ τὴν θά- b
 λατταν, ὥς ἐνίοτε ἄκροις τοῖς ποσὶν ἐπιψαύειν τοῦ ὕδα-
 τος, ἡμμένας τὰς δᾶδας φέροντες, ἦδον ἅμα τὸν ὑμέ-
 ναιον. αἱ Νηρηίδες δὲ ἀναδύσαι παρίππευον ἐπὶ τῶν
 δελφίνων, ἐπικροτοῦσαι, ἡμίγυμνοι αἱ πολλαί. τό, τε
 τῶν Τριτῶνων γένος, καὶ εἴ τι ἄλλο μὴ φοβερόν ἰδεῖν c
 τῶν θαλαττίων, ἅπαντα περιεχόρευε τὴν παῖδα· ὁ μὲν
 γὰρ Ποσειδῶν ἐπιβεβηκὼς ἄρματος, παροχουμένην τε
 καὶ τὴν Ἀμφιτρίτην ἔχων, προῆγε γεγηθῶς, προοδοιπο-
 ρῶν νηχομένῳ τῷ ἀδελφῷ. ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην
 δύο Τρίτῳνες ἔφερον, ἐπὶ κόγχῃς κατακειμένην, ἄνθη d
 παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. Ταῦτα ἐκ Φοινί-
 κης ἄχρι τῆς Κρήτης ἐγένετο· ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ
 μὲν ταῦρος οὐκ ἔτι ἐφαίνετο· ἐπιλαβόμενος δὲ τῆς χει-
 ρὸς ὁ Ζεὺς ἀπῆγε τὴν Εὐρώπην ἐς τὸ Δίκταιον ἄντρον,
 ἐρυθριῶσαν, καὶ κάτω ὄρῳσαν· ἠπίστατο γὰρ ἦδη, ἐφ' ᾧ, e
 τι ἄγοιτο. ἡμεῖς δ' ἐμπεσόντες, ἄλλος ἄλλο τοῦ πελά-
 γους μέρος διεκυμαίνομεν. NOT. Ὡς μακάριε Ζέ-
 φυρε τῆς θέας. ἐγὼ δὲ γρύπας, καὶ ἐλέφαντας, καὶ μέ-
 λαντας ἀνθρώπους εἶδον.

ΝΕΚΡΙΚΟΙ ΔΙΑΛΟΓΟΙ

ι'.

ΜΕΝΙΠΠΟΥ, ΑΜΦΙΛΟΧΟΥ ΚΑΙ ΤΡΟΦΩΝΙΟΥ.

ΜΕΝ. Σφω μέντοι, ὦ Τροφώνιε, καὶ Ἀμφίλοχε, νεκροὶ ὄντες, οὐκ οἶδ' ὅπως ναῶν κατηξιώθητε, καὶ μάντις δοκεῖτε· καὶ οἱ μάταιοι τῶν ἀνθρώπων θεοὺς ὑμᾶς ὑπειλήφασιν εἶναι. ΑΜΦ. Τί οὖν ἡμεῖς αἵτιοι, εἰ ὑπ' ἀνοίας ἐκείνοι τοιαῦτα περὶ νεκρῶν δοξάζουσιν; ΜΕΝ. Ἄλλ' οὐκ ἂν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς τοιαῦτα ἐτετρατεύεσθε, ὥς τὰ μέλλοντα προειδότες, καὶ προειπεῖν δυνάμενοι τοῖς ἐρομένοις. ΤΡΟΦ. ὦ Μένιππε, Ἀμφίλοχος μὲν οὗτος ἂν εἰδείη, ὃ, τι αὐτῷ ὑποκριτέον ὑπὲρ αὐτοῦ· ἐγὼ δὲ ἥρως εἰμὶ, καὶ μαντεύομαι, ἣν τις κατέλθῃ παρ' ἐμέ. σύ δ' ἔοικας οὐκ ἐπιδημηκέναι Λεβαθεῖα τοπαράπαν· οὐ γὰρ ἠπίστεις σὺ τούτοις. ΜΕΝ. Τί φῆς; εἰ μὴ ἐς Λεβαθεῖαν γὰρ παρέλθω, καὶ ἐσταλμένος ταῖς ὀθόναῖς γελοίως, μάζαν ἐν ταῖν χερσὶν ἔχων ἐσερπύσω διὰ τοῦ στομίου, ταπεινοῦ ὄντος, ἐς τὸ σπήλαιον, οὐκ ἂν ἐδυνάμην εἰδέναι ὅτι νεκρὸς εἶ, ὥσπερ ἡμεῖς, μόνη τῇ γοητεῖα διαφέρων; ἀλλὰ πρὸς τῆς μαντικῆς, τί δὲ ὁ ἥρως ἐστίν; ἀγνοῶ γάρ. ΤΡΟΦ. Ἐξ ἀνθρώπου τι καὶ θεοῦ σύνθετον. ΜΕΝ. Ὁ μήτε ἀνθρωπὸς ἐστίν, ὥς φῆς, μήτε θεός· καὶ συναμφοτέρων ἐστίν. νῦν οὖν ποῦ σου τὸ θεοῦ ἐκείνο ἡμίτομον ἀπελήλυθε; ΤΡΟΦ. Χρᾶ, ὦ Μένιππε, ἐν Βοιωτίᾳ. ΜΕΝ. Οὐκ οἶδα, ὦ Τροφώνιε, ὃ, τι καὶ λέγεις· ὅτι μέντοι ὅλος εἶ νεκρὸς, ἀκριβῶς ὄρω.

ια'.

ΧΑΡΩΝΟΣ, ΚΑΙ ΕΡΜΟΥ, ΚΑΙ ΝΕΚΡΩΝ
ΔΙΑΦΟΡΩΝ.

ΧΑΡ. Ἀκούσατε, ὥς ἔχει ἡμῖν τὰ πράγματα· μικρὸν μὲν ὑμῖν, ὥς ὄρατε, τὸ σκαφίδιον καὶ ὑπόσαθρόν ἐστι, καὶ διαρρεῖ τὰ πολλὰ, καὶ ἦν τραπῇ ἐπὶ θάτερα, †οἰχθήσεται περιτραπέν· ὑμεῖς δὲ τοσοῦτοι ἄμα ἦκετε, πολλὰ ἐπιφερόμενοι ἕκαστος· ἦν οὖν μετὰ τούτων ἐμ-^aβῆτε, δέδισα μὴ ὕστερον μετανοήσετε· καὶ μάλιστα ὅπο-
σοι νεῖν οὐκ ἐπίστασθε. ΝΕΚ. Πῶς οὖν ποιήσαντες εὐπλοήσοιμεν; ΧΑΡ. Ἐγὼ ὑμῖν φράσω. γυμνοὺς ἐπι-
βαίνειν χρή, τὰ περιττὰ ταῦτα πάντα ἐπὶ τῆς ἡϊόνος καταλιπόντας. μόλις γὰρ ἂν καὶ οὕτω δέξαιτο ὑμᾶς^b τὸ πορθμεῖον. σοὶ δὲ, ὦ Ἑρμῇ, μελήσει, τὸ ἀπὸ τούτου,
ωηδένα παραδέχεσθαι αὐτῶν, ὅς ἂν μὴ ψιλὸς ᾖ, καὶ τὰ ἐπιπλα, ὥσπερ ἔφην, ἀποβαλάν. παρὰ δὲ τὴν ἀπο-
βάθραν ἐστὼς διαγίνωσκε αὐτοὺς, καὶ ἀναλάμβανε, γυμνοὺς ἐπιβαίνειν ἀναγκάζων. ΕΡΜ. Εὖ λέγεις·^c καὶ οὕτω ποιήσωμεν. Οὐτοσί τίς ὁ πρῶτός ἐστι;
ΜΕΝ. Μένιππος ἔγωγε. ἄλλ' ἰδοὺ ἡ πῆρα μοι, ὦ Ἑρμῇ, καὶ τὸ βάκτρον, ἐς τὴν λίμνην ἀπερρίφθων. τὸν τρίβωνα δὲ οὐδ' ἐκόμισα, εὖ ποιῶν. ΕΡΜ. Ἐμβαινε, ὦ Μένιππε, ἀνδρῶν ἄριστε, καὶ τὴν προεδρίαν ἔχε παρὰ^d τὸν κυβερνήτην ἐφ' ὑψηλοῦ, ὥς ἐπισκοπῆς ἅπαντας.
Ο καλὸς δ' οὗτος, τίς ἐστι; ΧΑΡΜ. Χαρμόλεως ὁ Μεγαρικὸς, ἐπέραστος· οὗ τὸ φίλημα διτάλαντον ἦν. ΕΡΜ. Ἀπόδυθι τοιγαροῦν τὸ κάλλος, καὶ τὰ χεῖλη αὐτοῖς φιλήμασι, καὶ τὴν κόμην τὴν βαθειαν, καὶ τὸ ἐπὶ τῶν παρειῶν ἐρύθημα, καὶ τὸ δέρμα ὅλον. ἔχει κα-
λῶς, εὐζωνος εἶ· ἐπίβαινε ἤδη. Ὁ δὲ τὴν πορφυρίδα οὐ-
τοσί, καὶ τὸ διάδημα, ὁ βλοσυρὸς, τίς ὢν τυγχάνεις; ΛΑΜΠ. Λάμπιχος, Γελῶν τύραννος. ΕΡΜ. Τί οὖν, ὦ Λάμπιχε, τοσαῦτα ἔχων πάρει; ΛΑΜΠ. Τί^e οὖν; ἐχρῆν, ὦ Ἑρμῇ, γυμνὸν ἦκειν τύραννον ἄνδρα;

ΕΡΜ. Ἰέρανον μὲν οὐδαμῶς, νεκρὸν δὲ μάλα· ὥστε ἀπόθου ταῦτα. ΛΑΜΠ. Ἰδού σοι ὁ πλοῦτος ἀπ-
 ἔρριπται. ΕΡΜ. Καὶ τὸν τύφον ἀπόρριψον, ὦ Λάμ-
 πιχε, καὶ τὴν ὑπεροψίαν· βαρῆσει γάρ τὸ πορθεῖον
 α συνεμπεσόντα. ΛΑΜΠ. Οὐκοῦν ἀλλὰ τὸ διάδημα
 ἔαπόν με ἔχειν, καὶ τὴν ἐφειστρίδα. ΕΡΜ. Οὐδαμῶς·
 ἀλλὰ καὶ ταῦτα ἄφες. ΛΑΜΠ. Εἶεν· τί ἔτι; πάν-
 τα γὰρ ἀφῆκα, ὥς ὄρᾳς. ΕΡΜ. Καὶ τὴν ἀμύτητα,
 καὶ τὴν ἄνοιαν, καὶ τὴν ὕβριν, καὶ τὴν ὀργὴν, καὶ ταῦ-
 β τα ἄφες. ΛΑΜΠ. Ἰδού σοι φίλος εἰμι. ΕΡΜ.
 Ἐμβαινε ἤδη. Σὺ δὲ ὁ παχὺς, ὁ πολύσαρκος, τίς εἶ;
 ΔΑΜ. Δαμασίας ὁ ἀθλητής. ΕΡΜ. Ναί, ἔοικας·
 οἶδα γάρ σε, πολλάκις ἐν ταῖς παλαίστραις ἰδών.
 ΔΑΜ. Ναί, ὦ Ἑρμῆ· ἀλλὰ παραδέξαί με γυμνὸν
 c ὄντα. ΕΡΜ. Οὐ γυμνὸν, ὦ βέλτιστε, τοσαύτας σάρ-
 κας περιβεβλημένον· ὥστε ἀπόδυθι αὐτάς, ἐπεὶ καπα-
 δύσεις τὸ σκάφος, τὸν ἕτερον πόδα ὑπερθεῖς μόνον· ἀλ-
 λά καὶ τοὺς πτεφάνους τούτους ἀπόρριψον, καὶ τὰ κη-
 ρύγματα. ΔΑΜ. Ἰδού σοι γυμνός, ὥς ὄρᾳς, ἀλη-
 d θῶς εἰμι, καὶ ἰσοστάσιος τοῖς ἄλλοις νεκροῖς. ΕΡΜ.
 Οὕτως ἄμεινον ἀβαρῆ εἶναι, ὥστε ἔμβαινε. Καὶ σὺ
 δὲ τὸν πλοῦτον ἀποθέμενος, ὦ Κράτων, καὶ τὴν μα-
 λακίαν δὲ προσέτι, καὶ τὴν τρυφήν, μηδὲ τὰ ἐντάφια
 κόωιζε, μηδὲ τὰ τῶν προγόνων ἀξιώματα· κατάλιπε δὲ
 e καὶ γένος, καὶ δόξαν, καὶ εἴ ποτέ σε ἡ πόλις ἀνεκῆρυξεν
 εὐεργέτην δηλονότι, καὶ τὰς τῶν ἀνδριάντων ἐπιγραφάς,
 μηδὲ, ὅτι μέγαν τάφον ἐπὶ σοὶ ἔχωσαν, λέγε· βαρύνει
 γὰρ καὶ ταῦτα μνημονευόμενα. ΚΡΑΤ. Οὐχ ἐκὼν
 μὲν, ἀπορρίψω δέ· τί γὰρ ἂν καὶ †πάθοιμι; ΕΡΜ.
 f Βαβαί· σὺ δὲ ὁ ἑνοπλος, τί βούλει; ἢ τί τὸ τρόπαιον
 τοῦτο φέρεις; ΣΤΡΑΤ. Ὅτι ἐνίκησα, ὦ Ἑρμῆ
 καὶ ἠρίστευσα, καὶ ἡ πόλις ἐτίμησέ με. ΕΡΜ. Ἄφες
 ἐν γῇ τὸ τρόπαιον· ἐν αἵθου γὰρ εἰρήνη, καὶ οὐδὲν ὄπλων
 δεήσει. Ὁ σεμνὸς δὲ οὗτος ἀπὸ γε τοῦ σχήματος, κα
 α βρενθυόμενος, ὁ τὰς ὀφρῦς ἐπηρκαῖς, ὁ ἐπὶ τῶν φρονεῖδων

τίς ἐστίν, ὁ τὸν βαθὺν πάγωνα καθειμένος; ΜΕΝ.
 Φιλόσοφος τις, ὃς Ἑρμῇ μᾶλλον δὲ γόης, καὶ τερα-
 τεύας μεστός· ὥστε ἀπόδυσσεν καὶ τοῦτον. ὅψει γὰρ
 πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ κρυπτόμενα. ΕΡΜ.
 Κατάθου σὺ τὸ σχῆμα πρῶτον· εἶτα καὶ ταυτὶ πάντα. α
 ὦ Ζεῦ, ὅσῃν μὲν τὴν ἀλαζονείαν κομίζει, ὅσῃν δὲ ἀμα-
 θίαν, καὶ ἔριν, καὶ κενοδοξίαν, καὶ ἐρωτήσεις ἀπόρους,
 καὶ λόγους ἀκανθώδεις, καὶ ἐννοίας πολυπλόκους, ἀλλὰ
 καὶ ματαιοπονίαν μάλα πολλήν, καὶ λῆρον οὐκ ὀλίγον,
 καὶ ὕθλους, καὶ μικρολογίαν· νῆ Δία καὶ χρυσίον γε β
 τουτὶ, καὶ ἡδυπάθειαν δὲ, καὶ ἀναισχυντίαν, καὶ ὀργὴν,
 καὶ τρυφήν, καὶ μαλακίαν· οὐ λέληθε γάρ με, εἰ καὶ
 μάλα περικρύπτεις αὐτά. καὶ τὸ ψεῦδος δὲ ἀπόθου,
 καὶ τὸν τύφον, καὶ τὸ οἶσθαι ἀμείνω εἶναι τῶν ἄλλων.
 ὡς εἶγε πάντα ταῦτα ἔχων ἐμβαίνοις, ποία πεντηκόν- c
 τορος δέξαιτο ἄν σε; ΦΙΛ. Ἀποτίθεμαι τοίνυν αὐ-
 τὰ, ἐπεὶ περ οὕτω κελεύεις. ΜΕΝ. Ἀλλὰ καὶ τὸν
 πάγωνα τοῦτον ἀποδέσθαι, ὃς Ἑρμῇ, βαρύν τε ὄντα,
 καὶ λάσιον, ὡς ὄρε᾽· πέντε μινῶν τρίχες εἰσὶ τοῦλάχισ-
 τιν. ΕΡΜ. Εὖ λέγεις· ἀπόθου καὶ τοῦτον. ΦΙΛ. d
 Καὶ τίς ὁ ἀποκείρων ἔσται; ΕΡΜ. Μένιππος οὕτο-
 σί, λαβὼν πέλεκυν τῶν ναυπηγικῶν, ἀποκόψει αὐτὸν,
 ἐπικόπων τῇ ἀναβάθρᾳ χρησάμενος. ΜΕΝ. Οὐκ, ὦ
 Ἑρμῇ, ἀλλὰ πρίονά μοι ἀνάδος. γελοιότερον γὰρ τοῦ-
 το. ΕΡΜ. Ὁ πέλεκυς ἱκανός. Εὐγε· ἀνθρωπινώτε- e
 ρος γὰρ νῦν ἀναπέφηνας, ἀποθέμενος αὐτοῦ τὴν κι-
 νάβραν. ΜΕΝ. Βούλει μικρὸν ἀφέλωμαι καὶ τῶν
 ὀφρύων; ΕΡΜ. Μάλιστα· ὑπὲρ τὸ μέτωπον γὰρ καὶ
 ταύτας ἐπῆρκεν, οὐκ οἶδ' ἐφ' ὅτῳ ἀνατείνων ἑαυτόν. τί
 τοῦτο; καὶ δακρύεις, ὦ κάθαρμα, καὶ πρὸς θάνατον f
 ἀποδειλιάς; ἔμβηθι δ' οὖν. ΜΕΝ. Ἐν ἔτι τὸ βαρύ-
 τατον ὑπὸ μάλης ἔχει. ΕΡΜ. Τί, ὦ Μένιππε;
 ΜΕΝ. Κολακείαν, ὦ Ἑρμῇ, πολλὰ ἐν τῷ βίῳ χρησι-
 μύσασαν αὐτῷ. ΦΙΛ. Οὐκοῦν καὶ σὺ, ὦ Μένιππε,
 ἀπόθου τὴν ἐλευθερίαν, καὶ τὰ ῥήσιαν, καὶ τὸ ἄλυπον, g

καὶ τὸ γενναῖον, καὶ τὸν γέλωτα. μόνος γοῦν τῶν ἄλ-
λων γελάς. ΕΡΜ. Μηδαμῶς· ἀλλὰ καὶ ἔχε ταῦτα,
κοῦφά γε καὶ πάνυ εὐφορα ὄντα, καὶ πρὸς τὸν κατὰ-
πλουν χρήσιμα. Καὶ ὁ ῥήτωρ δὲ σὺ, ἀπόθου τῶν ῥημά-
α των τὴν τοσαύτην ἀπεραντολογίαν, καὶ ἀντιθέσεις, καὶ
παρισώσεις, καὶ περιόδους, καὶ βαρβαρισμούς, καὶ
τᾶλλα βάρη τῶν λόγων. ΡΗΤ. Ἦν ἰδοῦ, ἀποτί-
θεμαι. ΕΡΜ. Εὖ ἔχει. ὥστε λύε τὰ ἀπόγεια,
τὴν ἀποβάθραν ἀνελάμεθα, τὸ ἀγκύριον ἀνеспάσθω·
b πέτασον τὸ ἰστίον, εὗθυνε, ὦ παρῳμεῦ, τὸ πηδά-
λιον· εὖ πάθωμεν. Τί οἰμάζετε, ὦ μάταιοι, καὶ
μάλιστα ὁ φιλόσοφος σὺ, ὁ ἀρτίως τὸν πώγωνα
δεδηωμένος; ΦΙΛ. Ὅτι, ὦ Ἑρμῆ, ἀθάνατον ὦμην
τὴν ψυχὴν ὑπάρχειν. ΜΕΝ. Ψεύδεται· ἄλλα γὰρ
c ἔοικε λυπεῖν αὐτόν. ΕΡΜ. Τὰ ποῖα; ΜΕΝ. Ὅτι
μηκέτι δειπνήσει πολυτελῇ δεῖπνα, μηδὲ νύκτωρ ἐξιών,
ἀπαντας λανθάνων, τῷ ἱματίῳ τὴν κεφαλὴν κατειλήσας,
περίεισιν ἐν κύκλῳ τὰ χαμαιτυπεῖα· καὶ ἔωθεν, ἐξαπα-
τῶν τοὺς νέους, ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται. ταῦτα
d λυπεῖ αὐτόν. ΦΙΛ. Σὺ δὲ, ὦ Μένιππε, οὐκ ἄχθῃ ἀπο-
θανών; ΜΕΝ. Πῶς, ὅς ἐσπευσα ἐπὶ τὸν θάνατον, καλέσ-
αντος μηδενός. Ἀλλὰ μεταξὺ λόγων, οὐ κραυγὴ τις
ἀκούεται, ὥσπερ τινων ἀπὸ γῆς βοώντων; ΕΡΜ. Ναί,
ὦ Μένιππε, οὐκ ἀφ' ἐνός γε χώρου· ἀλλ' ἢ οἱ μὲν, ἐς τὴν
e ἐκκλησίαν συνελθόντες ἄσμενοι γελῶσι πάντες ἐπὶ τῷ
Δαμπίχου θανάτῳ, καὶ ἡ γυνὴ αὐτοῦ συνέχεται πρὸς
τῶν γυναικῶν, καὶ τὰ παιδία νεογνὰ ὄντα, ὁμοίως κἀ-
κεῖνα ὑπὸ τῶν παίδων βάλλεται ἀφθόνοις τοῖς λίθοις·
ἄλλοι δὲ Διόφαντον τὸν ῥήτορα ἐπαινοῦσιν ἐν Σικυῶνι
f ἐπιταφίους λόγους διεξιόντα ἐπὶ Κράτῳ τούτῳ. καὶ
τὴ Δία γε, ἡ Δαμασίου μήτηρ κωκύουσα ἐξάρχει τοῦ
θρήνου σὺν γυναιξὶν ἐπὶ τῷ Δαμασίῳ. σὲ δὲ οὐδεὶς, ὦ
Μένιππε, δακρύει, καὶ ἡσυχίαν δὲ κεῖσαι μόνος.
ΜΕΝ. Οὐδαμῶς, ἀλλ' ἀκούσῃ τῶν κυνῶν μετ' ὀλίγον
ᾠρυομένων οἴκτιστον ἐπ' ἐμοί, καὶ τῶν κοράκων τυπτο-

μένων τοῖς πτεροῖς, ὅποτε συνελθόντες θάπτωσί με. ΕΡΜ. Γεννάδας εἰ, ὦ Μένιππε. ἀλλ' ἐπεὶ καταπετλεύκαμεν ἡμεῖς, ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον, εὐθεῖαν ἐκείνην προΐοντες· ἐγὼ δὲ καὶ ὁ πορθμεὺς ἄλλους μετελευσόμεθα. ΜΕΝ. Εὐπλοεῖτε, ὦ Ἑρμῆ· προΐωμεν δὲ καὶ ἡμεῖς. τί οὖν ἔτι καὶ μέλλετε; πάντως δικασθῆναι δεήσει· καὶ τὰς καταδίκας φασὶν εἶναι βαρείας, τροχοὺς, καὶ γύπας, καὶ λίθους, δειχθήσεται δὲ ὁ ἐκάστου βίος.

ιβ'.

ΚΡΑΤΗΤΟΣ ΚΑΙ ΔΙΟΓΕΝΟΥΣ.

ΚΡΑΤ. Μοίργχον τὸν πλούσιον ἐγίνωσκες, ὦ Διόγενες, τὸν πάνυ πλούσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς ὀλκάδας ἔχοντα; οὗ ἀνεψιὸς Ἀριστέας, πλούσιος καὶ αὐτὸς ὢν, τὸ Ὀμηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν, "Ἡ μ' ἀνάνειρ", ἢ ἐγὼ σε. ΔΙΟΓ. Τίνος ἕνεκα, ὦ Κράτης, ἐθεράπευον ἀλλήλους; ΚΡΑΤ. Τοῦ κλήρου ἕνεκα ἐκάτερος, ἡλικιωῶνται ὄντες· καὶ τὰς διαθήκας εἰς τὸ φανερὸν ἐτίθεντο, Ἀριστέαν μὲν ὁ Μοίργχος, εἰ προαποθάνοι, δεσπότην ἀφιεῖς τῶν ἑαυτοῦ πάντων, Μοίργχον δὲ ὁ Ἀριστέας, εἰ προαπέλθοι αὐτοῦ. ταῦτα μὲν ἐγγέγραπτο. οἱ δὲ ἐθεράπευον ἀλλήλους ὑπερβαλλόμενοι τῇ κολακείᾳ. καὶ οἱ μάντεις, εἴτε ἀπὸ τῶν ἄστρων τεκμαιρόμενοι τὸ μέλλον, εἴτε ἀπὸ τῶν ὀνειράτων, ὥσγε Χαλδαίων παῖδες, ἀλλὰ καὶ ὁ Πύθιος αὐτὸς, ἄρτι μὲν Ἀριστεῖ παρεῖχε τὸ κράτος, ἄρτι δὲ Μοιρίχῳ. καὶ τὰ τάλαντα ποτὲ μὲν ἐπὶ τοῦτον, νῦν δ' ἐπ' ἐκεῖνον ἔρρεπε. ΔΙΟΓ. Τί οὖν πέρας ἐγένετο, ὦ Κράτης; ἀκοῦσαι γὰρ ἄξιον. ΚΡΑΤ. Ἀμφω τεθνῶσιν ἐπὶ μιᾷς ἡμέρας· οἱ δὲ κληροὶ εἰς Εὐνόμιον καὶ Θρασυκλέα περιῆλθον, ἄμφω συγγενεῖς ὄντας, οὐδὲ πώποτε προμαντευμένους οὕτω γενέσθαι ταῦτα. διαπλέοντες γὰρ ἀπὸ Σικυῶνος εἰς Κίρραν, κατὰ μέσον τὸν πόρον πλαγίῳ

περιπεσόντες τῷ Ἰάπυγι, ἀνετράπησαν. ΔΙΟΓ. Εὐ-
 ποίησαν. Ἡμεῖς δὲ, ὅποτε ἐν τῷ βίῳ ἤμεν, οὐδὲν τοιοῦ-
 τον ἐνενοοῦμεν περὶ ἀλλήλων· οὔτε πώποτε εὐξάμε-
 ᾽ Ἀντισθένην ἀποθανεῖν, ὥς κληρονομήσαιμι τῆς βακτη-
 α ρίας αὐτοῦ· (εἶχε δὲ πάνυ καρτερὰν ἐκ κοτίνου ποιη-
 σάμενος) οὔτε, οἶμαι, σὺ, ὦ Κράτης, ἐπεθύμεις κληρο-
 νομεῖν ἀποθανόντος ἐμοῦ τὰ κτήματα, καὶ τὸν πίθον,
 καὶ τὴν πήραν χοίνικας δύο θέρμαν ἔχουσαν. ΚΡΑΤ.
 Οὐδὲν γάρ μοι τούτων ἔδει· ἀλλ' οὐδὲ σοί, ὦ Διόγε-
 νε. b ᾽ γὰρ ἐχρῆν, σύ τε Ἀντισθένην ἐκληρονόμησας, καὶ
 ἐγὼ σοῦ, πολλῶ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς.
 ΔΙΟΓ. Τίνα ταῦτα φῆς; ΚΡΑΤ. Σοφίαν, αὐτάρ-
 κειαν, ἀλήθειαν, παρρησίαν, ἐλευθερίαν. ΔΙΟΓ. Νῆ
 Δία, μέμνημαι τοῦτον διαδεξάμενος τὸν πλοῦτον παρ'
 c Ἀντισθενους, καὶ σοί ἔτι πλείω καταλιπών. ΚΡΑΤ.
 Ἄλλ' οἱ ἄλλοι ἡμέλουν τῶν τοιούτων κτημάτων, καὶ
 οὐδεὶς ἐθεράπευεν ἡμᾶς, κληρονομήσειν προσδοκῶν. ἐς δὲ
 τὸ χρυσίον πάντες ἔβλεπον. ΔΙΟΓ. Εἰκότως· οὐ
 γὰρ εἶχον, ἔνθα δέξαιντο τὰ τοιαῦτα παρ' ἡμῶν, διερ-
 d ρυηκότες ὑπὸ τῆς τρυφῆς, καθάπερ τὰ σαθρὰ τῶν βα-
 λαντίων. ὥστε εἴ ποτε καὶ ἐμβάλλοι τις ἐς αὐτοὺς ἢ
 σοφίαν, ἢ παρρησίαν, ἢ ἀλήθειαν, ἐξέπιπτεν εὐθὺς, καὶ
 διέρρει, τοῦ πυθμένος στέγειν οὐ δυναμένου· οἷόν τι
 πάσχουσιν αἱ τοῦ Δαναοῦ αὐται παρθένοι, ἐς τὸν
 e τετρυπημένον πίθον ἐπαντλοῦσαι. τὸ δὲ χρυσίον ὁδοῦσι,
 καὶ ὄνυξι, καὶ πάσῃ μηχανῇ ἐφύλαττον. ΚΡΑΤ.
 Οὐκοῦν ἡμεῖς μὲν ἔχομεν πάνταῦθα τὸν πλοῦτον· οἱ
 δὲ ὀβολὸν ἥξουσι κομίζοντες· καὶ τοῦτον ἄχρι τοῦ
 πορθμείως.

ιγ'.

ΖΗΝΟΦΑΝΤΟΥ ΚΑΙ ΚΑΛΛΙΔΗΜΙΔΟΥ.

ΖΗΝ. Σὺ δὲ, ὦ Καλλιδημίδη, πῶς ἀπέθανες; ἐγὼ μὲν γὰρ ὅτι, παράσιτος ὢν Δεινίου, πλέον τοῦ ἱκανοῦ ἐμφαγῶν, ἀπεπνίγην, οἶσθα· παρῆς γὰρ ἀποθνήσκοντι μοι. ΚΑΛ. Παρῆν, ὦ Ζηνόφαντες. τὸ δ' ἐμὸν παράδοξόν τι ἐγένετο· οἶσθα γὰρ καὶ σύ που Πτοιόδωρον α τὸν γέροντα. ΖΗΝ. Τὸν ἄτεκνον, τὸν πλούσιον, ὃν σε τὰ πολλὰ ἥδειν συνόντα; ΚΑΛ. Ἐκεῖνον αὐτὸν αἰεὶ ἐθεράπευον, ὑπισχνούμενον ἐπ' ἐμοὶ τεθνήξεσθαι. ἐπεὶ δὲ τὸ πρᾶγμα ἐς μήκιστον ἐπεγίνετο, καὶ ὑπὲρ τὸν Τιθωνὸν ὃ γέρων ἔζη, ἐπίτομόν τινα ὁδὸν ἐπὶ τὸν κλῆρον b ἐξεῦρον· πριάμενος γὰρ φάρμακον ἀνέπεισα τὸν οἰνοχοον, ἐπειδὴν τάχιστα ὁ Πτοιόδωρος αἰτήσῃ πεινῆν, (πίνει δ' ἐπεικῶς ζωρότερον) ἐμβalόντα ἐς κύλικα, ἔτοιμον ἔχειν αὐτὸ καὶ ἐπιδούναι αὐτῷ· εἰ δὲ τοῦτο ποιήσῃ, ἐλεύθερον ἐπωμοσάμην ἀφήσειν αὐτόν. ΖΗΝ. Τί οὖν ἐγένετο; πάνυ γὰρ τι παράδοξον ἱρεῖν ἔοικας. ΚΑΛ. Ἐπεὶ τοίνυν λουσάμενοι ἤκομεν, δύο ἤδη ὁ μειρακίσκος κύλικας ἐτοίμους ἔχων, τὴν μὲν τῷ Πτοιοδώρῳ, τὴν ἔχουσαν τὸ φάρμακον, τὴν δ' ἐτέζαν ἐμοὶ, σφαλεῖς οὐκ οἶδ' ὅπως, ἐμοὶ μὲν τὸ φάρμακον, Πτοιοδώρῳ δὲ τὸ d ἀφάρμακτον ἐπέδωκεν· εἶτα ὁ μὲν ἔπινεν, ἐγὼ δὲ αὐτίκα μάλ' ἐκτάδην ἐκείμην, ὑποβολιμαῖος ἀντ' ἐκείνου νεπρός. τί τοῦτο; γελαῖς, ὦ Ζηνόφαντες; καὶ μὴν οὐκ ἔδει γε ἐταίρῳ ἀνδρὶ ἐπιγελαῖν. ΖΗΝ. Ἀστεῖα γὰρ, ὦ Καλλιδημίδη, πέπονθας. ὁ γέρων δὲ τί πρὸς ταῦτα; e ΚΑΛ. Πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον· εἶτα συνεῖς, οἶμαι, τὸ γεγεννημένον, ἐγέλα καὶ αὐτός, οἷά γε ὁ οἰνοχόος εἴργασται. ΖΗΝ. Πλὴν ἀλλ' οὐδὲ σὲ τὴν ἐπίτομον ἐχρῆν τραπέσθαι· ἦκε γὰρ ἂν σοι διὰ τῆς λεωφόρου ἀσφαλέστερον, εἰ καὶ ὀλίγω βραδύτε- f ρος ἦν.

ιδ'.

ΑΛΕΞΑΝΔΡΟΥ, ΑΝΝΙΒΟΥ, ΜΙΝΩΟΣ, ΚΑΙ ΣΚΗΠΙΩΝΟΣ.

ΑΛΕΞ. Ἐμὲ δεῖ προκεκρίσθαι σου, ὦ Λίβυ· ἀμείνων γάρ εἰμι. ΑΝ. Οὐ μένουν, ἀλλ' ἐμέ. ΑΛΕΞ. Οὐκοῦν ὁ Μίνως δικασάτω. ΜΙΝ. Τίνες δ' ἐστέ; ΑΛΕΞ. Οὗτος μὲν Ἀννίβας ὁ Καρχηδόνιος· ἐγὼ δὲ Ἀλέξανδρος, ὁ Φιλίππου. ΜΙΝ. Νῆ Δία ἐνδοξοί γε ἀμφοτέρω. Ἀλλὰ περὶ τίνος ὑμῖν ἡ ἔρις; ΑΛΕΞ. Περὶ προεδρίας. Φησὶ γάρ οὗτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ· ἐγὼ δὲ, ὥσπερ ἅπαντες ἴσασιν, οὐχὶ τούτου μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμοῦ φημί διεγεγενημένων τὰ πολέμια. ΜΙΝ. Οὐκοῦν ἐν μέρει ἐκάτερος εἰπάτω. σὺ δὲ πρῶτος ὁ Λίβυς λέγε. ΑΝ. Ἐν μὲν τούτῳ, ὦ Μίνως, ὠνάμην, ὅτι ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον· ὥστε οὐδὲ ταύτῃ πλέον οὗτος ἐνέγκαιτό μου. Φημί δὲ τούτους μάλιστα ἐπαίνου ἀξίους εἶναι, ὅσοι τὸ μηδὲν ἐξ ἀρχῆς ὄντες, ὅμως ἐπὶ μέγα προεχώρησαν, δι' αὐτῶν δυνάμιν τε περιβαλλόμενοι, καὶ ἄξιοι δόξαντες ἀρχῆς. Ἐγὼ γοῦν μετ' ὀλίγων ἐξορμήσας ἐς τὴν Ἰβηρίαν, τὸ πρῶτον ὑπαρχὸς ὢν τῷ ἀδελφῷ, μεγίστων ἡξιώθην, ἄριστος κριθεὶς· καὶ τοὺς γε Κελτίβηρας εἶλον, καὶ Γαλατῶν ἐκράτησα τῶν Ἑσπερίων. καὶ τὰ μεγάλα ὄρη ὑπερβὰς, τὰ περὶ τὸν Ἡριδανὸν ἅπαντα κατέδραμον, καὶ ἀναστάτους ἐποίησα τοσαύτας πόλεις, καὶ τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμην, καὶ μέχρι τῶν προαστείων τῆς προὔχούσης πόλεως ἦλθον· καὶ τοσούτους ἀπέκτεινα μιᾶς ἡμέρας, ὥστε τοὺς δακτυλίους αὐτῶν μεδίμνοις ἀπομετρηῆσαι, καὶ τοὺς ποταμοὺς γεφυρῶσαι νεκροῖς. Καὶ ταῦτα πάντα ἔπραξα, οὔτε Ἀμμωνος υἱὸς ὀνομαζόμενος, οὔτε θεὸς εἶναι προσποιούμενος, ἢ ἐνύπνια τῆς μητρὸς διεξιὼν, ἀλλ' ἄνθρωπος εἶναι ὁμολογῶν, στρατηγοῖς τε τοῖς συνετωτάτοις ἀντεζόμενος, καὶ στρατιώταις τοῖς μαχιμωτάτοις συμ-

πικρόμενος· οὐ Μήδης καὶ Ἀρμενίης καταγωνιζόμενος,
 ὑποφεύγοντας πρὶν διώκειν τινὰ, καὶ τῷ τολμήσαντι
 παραδιδόντας εὐθὺ τὴν νίκην. Ἀλέξανδρος δὲ πα-
 τρώαν ἀρχὴν παραλαβὼν ἠΐξῃσε, καὶ παραπολὺ ἐξέ-
 τεινε, χρησάμενος τῇ τῆς τύχης ὁρμῇ· ἐπεὶ οὖν ἐνίκησέ
 τε, καὶ τὸν ὄλεθρον ἐκείνου Δαρειὸν ἐν Ἰσσῷ τε καὶ
 Ἀρβήλοις ἐκράτησεν, ἀποστὰς τῶν πατρώων, προσκυνεῖς-
 θαι ἤξισ, καὶ ἐς δίαίταν τὴν Μηδικὴν μετεδιήτησεν ἐαυ-
 τὸν, καὶ ἐμιαιφόνει ἐν τοῖς συμποσίοις τοὺς φίλους, καὶ
 συνελάμβανεν ἐπὶ θανάτῳ. Ἐγὼ δὲ ἤρξα ἐπίσης τῆς πα-
 τρίδος, καὶ ἐπειδὴ μετεπέμπετο, τῶν πολεμίων μεγάλῳ
 στόλῳ ἐπιπλευσάντων τῇ Λιβύῃ, ταχέως ὑπήκυσσα,
 καὶ ἰδιώτην ἐμαυτὸν παρέσχον, καὶ καταδικασθεὶς ἤνεγ-
 κα εὐγνωμόνως τὸ πρᾶγμα. Καὶ ταῦτ' ἐπραξα, βάρ-
 βαρος ὢν, καὶ ἀπαιδέυτος παιδείας τῆς Ἑλληνικῆς, καὶ
 ἔτε' Ὀμηρον, ὥσπερ ἔτος, ῥαψωδῶν, ἔτε' ὑπ' Ἀριστοτέλει
 τῷ σοφιστῇ παιδευθεὶς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρησάμε-
 νος. Ταῦτά ἐστιν, ἃ ἐγὼ Ἀλεξάνδρῳ ἀμείνων φημὶ εἶναι.
 εἰ δ' ἐστὶ καλλίων οὗτοςί, διότι διαδήματι τὴν κεφαλὴν
 διεδέδετο, Μακεδόσι μὲν ἴσως καὶ ταῦτα σεμνὰ· οὐ μὲν
 διὰ τῆς ἀμείνων δόξειεν ἂν γενναίᾳ, καὶ στρατηγικῇ ἀν-
 δρὸς, τῇ γνώμῃ πλεον ἢ περὶ τῇ τύχῃ κεχρημένου. ΜΙΝ.
 Ὁ μὲν εἶρηκεν ἐκ ἀγεννῆ τὸν λόγον, ἐδ' ὡς Λίβυν εἰ-
 κὸς ἦν, ὑπὲρ αὐτῆς. σὺ δὲ, ὦ Ἀλέξανδρε, τί πρὸς ταῦ-
 τα φῆς; ΑΛΕΞ. Ἐχρῆν μὲν, ὦ Μίνως, μηδὲν πρὸς
 ἄνδρα ἔγωγε θρασύν ἱκανὴ γὰρ ἡ φήμη διδάξαι σε, οἷος
 μὲν ἐγὼ βασιλεὺς, οἷος δὲ ἔτος ληστής ἐγένετο. Ὅμως
 δ' ὄρα εἰ κατ' ὀλίγον αὐτοῦ διήνεγκα, ὅς νεός ὢν ἔτι
 παρελθὼν ἐπὶ τὰ πρᾶγματα, καὶ τὴν ἀρχὴν τεταραγ-
 μένην κατέσχον, καὶ τὰς φονέας τοῦ πατρὸς μετῆλθον.
 καταφοβήσας τε τὴν Ἑλλάδα τῇ Θηβαίων ἀπωλείᾳ,
 στρατηγὸς ὑπ' αὐτῶν χειροτονηθεὶς, ἐκ ἠξίωσα, τὴν Μα-
 κεδόνων ἀρχὴν περιέπων, ἀγαπᾶν ἀρχεῖν ὅπως ὁ πα-
 τὴρ κατέλιπεν, ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν, καὶ
 δεινὸν ἡγησάμενος, εἰ μὴ ἀπάντων κρατήσαιμι, ὀλίγους

ἄγων ἐσέβαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ τε Γρανικῷ ἐκ-
 ράτησα μεγάλη μάχη· καὶ τὴν Λυδίαν λαβὼν, καὶ
 Ἰωνίαν, καὶ Φρυγίαν, καὶ ὅλως τὰ ἐν ποσὶν αἰεὶ χειρού-
 μενος, ἦλθον ἐπὶ Ἰσσὸν, ἔνθα Δαρειῖος ὑπέμεινε, μυριά-
 α δας πολλὰς στρατοῦ ἄγων. Καὶ τὸ ἀπὸ τούτου, ὦ Μί-
 νως, ὑμεῖς ἴστε ὅσους ὑμῖν νεκροὺς ἐπὶ μιᾷς ἡμέρας κα-
 τέπεμψα. φησὶ γοῦν ὁ πορθμεὺς μὴ διαρκέσαι αὐτοῖς
 τότε τὸ σκάφος, ἀλλὰ σχεδίας διαπηξαμένους τοὺς πο-
 λούς αὐτῶν διαπλεῦσαι. Καὶ ταῦτα δὲ ἔπραττον αὐ-
 b τὸς προκινδυνεύων, καὶ τιτρώσκεσθαι ἀξιῶν. Καὶ ἵνα
 σοι μὴ τὰ ἐν Τύρῳ, μηδὲ τὰ ἐν Ἀρβήλοις διηγῆσωμαι,
 ἀλλὰ καὶ μέχρις Ἰνδῶν ἦλθον, καὶ τὸν Ὠκεανὸν ὄρον
 ἐποίησάμην τῆς ἀρχῆς, καὶ τοὺς ἐλέφαντας αὐτῶν εἴλοιο,
 καὶ Πῶρον ἐχειρῶσάμην. καὶ Σκύθας δὲ, οὐκ εὐκατα-
 c φρονήτους ἄνδρας, ὑπερβάς τὸν Τάναϊν, ἐνίκησα μεγάλη
 ἵππομαχίᾳ. Καὶ τοὺς φίλους εὖ ἐποίησα, καὶ τοὺς ἐχ-
 θροὺς ἡμυνάμην. Εἰ δὲ καὶ θεὸς ἐδόκουν τοῖς ἀνδρώ-
 ποις, συγγνωστοὶ ἐκεῖνοι, παρὰ τὸ μέγεθος τῶν πραγμά-
 των καὶ τοιοῦτόν τι πιστεύσαντες περὶ ἐμοῦ. Τὸ δ' οὖν
 d τελευταῖον, ἐγὼ μὲν βασιλεύων ἀπέθανον· οὗτος δὲ ἐν
 φυγῇ ὦν παρὰ Προυσία τῷ Βιθυνῷ, καθάπερ ἄξιον
 ἦν, πανουργότατον καὶ ὠμότατον ὄντα. ὥς γὰρ δὴ
 ἐκράτησε τῶν Ἰταλῶν, ἐῷ λέγειν, ὅτι οὐκ ἰσχύϊ, ἀλ-
 λά πονηρίᾳ, καὶ ἀπιστίᾳ, καὶ δόλοις νόμιμον δὲ, ἢ
 e τροφανές, οὐδέν. Ἐπεὶ δέ μοι ὠνείδισε τὴν τρυφήν, ἐκ-
 λελῆσθαι μοι δοκεῖ, οἷα ἐποίει ἐν Καπύῃ, ἐταίραις συ-
 νῶν, καὶ τοὺς τοῦ πολέμου καιροὺς ὁ θαυμάσιος καθη-
 δυπαθῶν. Ἐγὼ δὲ, εἰ μὴ, μικρὰ τὰ Ἑσπέρια δόξας,
 ἐπὶ τὴν ἑῷ μᾶλλον ὥρμησα, τί ἂν μέγα ἔπραξα, Ἰτα-
 f λίαν ἀναιματὶ λαβὼν, καὶ Λιβύην, καὶ τὰ μέχρι
 Γαδείρων ὑπαγόμενος; ἀλλ' οὐκ ἀξιόμαχα ἔδοξε μοι
 ἐκεῖνα, ὑποπτήσσοντα ἤδη, καὶ δεσπότην ὁμολογοῦντα.
 Εἶρηκα. σὺ δὲ, ὦ Μίνως, δικάζε· ἱκανὰ γὰρ ἀπὸ πολ-
 λῶν καὶ ταῦτα. ΣΚΗΠ. Μὴ τρότερον, ἢν μὴ καὶ
 g ἐμοῦ ἀκούσης. ΜΙΝ. Τίς γὰρ εἰ, ὦ βέλτιστε; ἢ πόθεν

ὦν ἐρεῖς; ΣΚΗΠ. Ἰταλιώτης Σκηπίων, στρατηγός, ὁ καθελὼν Καρχηδόνα, καὶ κρατήσας Λιβύων μεγά-
λαις μάχαις. ΜΙΝ. Τί οὖν καὶ σὺ ἐρεῖς; ΣΚΗΠ.
Ἀλεξάνδρου μὲν ἦτταν εἶναι, τοῦδ' Ἀννίβου ἀμείνων ὅς
ἐδίωξα νικήσας αὐτόν, καὶ φυγεῖν καταναγκάσας ἀτί-
μως. Πῶς οὖν οὐκ ἀναίσχυντος οὗτος, ὅς πρὸς Ἀλέ-
ξανδρον ἀμιλλᾶται, ὃ οὐδὲ Σκηπίων ἐγὼ, ὁ νενικηκὼς
αὐτόν, παραβάλλεσθαι ἀξιῶ; ΜΙΝ. Νή Δί' εὐγνώ-
μονα φῆς, ὦ Σκηπίων. Ὡστε πρῶτος μὲν πεκρίσθω
Ἀλέξανδρος, μετ' αὐτόν δέ, σύ· εἴτα, εἰ δοκεῖ, τρίτος β
Ἀννιβᾶς, οὐδὲ οὗτος εὐκαταφρόνητος ὢν.

ισ'.

ΔΙΟΓΕΝΟΥΣ ΚΑΙ ΑΛΕΞΑΝΔΡΟΥ.

ΔΙΟΓ. Τί τοῦτο, ὦ Ἀλέξανδρε; καὶ σὺ τέθνηκας,
ὥσπερ καὶ ἡμεῖς ἅπαντες; ΑΛΕΞ. Ὁρᾷς, ὦ Διόγενης;
ὃ παράδοξον δέ, εἰ ἄνθρωπος ὢν, ἀπέθανον. ΔΙΟΓ.
Οὐκοῦν ὁ Ἄμμων ἐψεύδετο, λέγων ἑαυτοῦ σε εἶναι υἱόν· α
σὺ δὲ Φιλίππου ἄρα ἦσθα; ΑΛΕΞ. Φιλίππου δηλαδὴ
οὐ γὰρ ἂν ἐτεθνήκειν Ἄμμωνος ὢν. ΔΙΟΓ. Καὶ μὴν
καὶ περὶ τῆς Ὀλυμπιάδος ὅμοια ἐλέγοντο, δράκοντα
ὁμιλεῖν αὐτῇ, καὶ βλέπεσθαι ἐν τῇ εὐνῇ· εἴτα οὕτω
σε τεχθῆναι· τὸν δὲ Φίλιππον ἐξηπατηθῆναι, οἰόμενον δ
πατέρα σου εἶναι. ΑΛΕΞ. Καὶ γὰρ ταῦτα ἤκουον,
ὥσπερ σύ· νῦν δὲ ὁρῶ, ὅτι οὐδὲν ὑγιὲς οὔτε ἡ μήτηρ,
οὔτε οἱ τῶν Ἀμμωνίων προφῆται ἐλεγον. ΔΙΟΓ.
Ἀλλὰ τὸ ψεῦδος αὐτῶν οὐκ ἄχρηστόν σοι, ὦ Ἀλέξ-
ανδρε, πρὸς τὰ πράγματα ἐγένετο· πολλοὶ γὰρ ὑπέπ- α
τησον, θεὸν εἶναί σε νομίζοντες. Ἀτὰρ εἶπέ μοι, τίτι
τὴν τοσαύτην ἀρχὴν καταλέλοιπας; ΑΛΕΞ. Οὐκ
οἶδα, ὦ Διόγενης· οὐ γὰρ ἔφθασα ἐπισκῆψαί τι περὶ
ἐκτῆς· ἢ τοῦτο μόνον, ὅτι ἀποθνήσκων Περδίκκα τὸν
δακτύλιον ἐπέδωκα. πλὴν ἀλλὰ τί γελαῖς, ὦ Διόγενης; f
ΔΙΟΓ. Τί γὰρ ἄλλο, ἢ ἀνεμνήσθην, οἷα ἐποίεις ἢ

Ἑλλὰς, ἄρτι σε παρειληφότα τὴν ἀρχὴν κολακεύοντες, καὶ προστάτην αἰρούμενοι, καὶ στρατηγὸν ἐπὶ τοὺς βαρβάρους· ἔνιοι δὲ καὶ τοῖς δώδεκα θεοῖς περὶ τιθέντες, καὶ νεὼς οἰκοδομούμενοι, καὶ θύοντες ὡς δράκοντος αὐτῷ. Ἄλλ' εἰπέ μοι, ποῦ σε οἱ Μακεδόνες ἔθαψαν; ΑΛΕΞ. Ἔτι ἐν Βαβυλῶνι κείμεαι τρίτην ταύτην ἡμέραν. ὑπισχνεῖται δὲ Πτολεμαῖος ὁ ὑπασπιστὴς, ἦν ποτε ἀγάγῃ σχολὴν ἀπὸ τῶν θορύβων τῶν ἐν ποσὶν, ἐς Αἴγυπτον ἀπαγαγὼν με θάψειν ἐκεῖ, ὡς γενοίμην εἰς τῶν Αἰγυπτίων θεῶν. ΔΙΟΓ. Μὴ γελάσω, ὦ Ἀλέξανδρε, ὁρῶν καὶ ἐν ἄδου ἔτι σε μωραίνοντα, καὶ ἐλπίζοντα Ἄνουβιν, ἢ Ὅσιριν γενέσθαι; πλὴν ἀλλὰ ταῦτα μὲν, ὦ θειότατε, μὴ ἐλπίσης οὐ γὰρ θέμις ἀνελθεῖν τινὰ τῶν ἅπαξ διαπλευσάντων τὴν λίμνην, καὶ ἐς τὸ εἶσω τοῦ στομίου παρελθόντων· οὐ γὰρ ἀμελὴς ὁ Αἰακὸς, οὐδ' ὁ Κέρβερος εὐκαταφρόνητος. Ἐκεῖνα δὲ ἡδέως ἂν μάθοιμι παρὰ σοῦ, πῶς φέρεις, ὅπότ' ἂν ἐννοήσης ὅσην εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν ἀφίξαι, σωματοφύλακας, καὶ ὑπασπιστάς, καὶ σατράπας, καὶ χρυσοδτοσοῦτον, καὶ ἔθνη προσκυνοῦντα, καὶ Βαβυλῶνα, καὶ Βάκτρα, καὶ τὰ μεγάλα θηρία, καὶ τιμὴν, καὶ δόξαν· καὶ τὸ ἐπίσημον εἶναι ἐλαύνοντα, διαδεδεμένον ταινίᾳ λευκῇ τὴν κεφαλὴν, πορφυρίδα ἐμπεποσπημένον· οὐ λυπεῖ ταῦτά σε ὑπὸ τὴν μνήμην ἰόντα; τί δακρύεις, ὦ ἐμάταιε; οὐδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσε μὴ οἶεσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης; ΑΛΕΞ. Σοφὸς ἀπάντων ἐκεῖνος κολάκων ἐπιτριπτότατος ὢν; ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ἤτησε παρ' ἐμοῦ, οἷα δὲ ἐπέστελλεν, ὡς δὲ κατεχρητό μου τῇ περὶ παιδείαν φιλοτιμίᾳ, θωπεύων, καὶ ἐπαινῶν ἄρτι μὲν ἐς τὸ κάλλος, ὡς καὶ τοῦτο μέρος ὃν τὰγαθοῦ, ἄρτι δ' ἐς τὰς πράξεις, καὶ τὸν πλοῦτον. καὶ γὰρ αὐτὸ καὶ τοῦτ' ἀγαθὸν ἡγεῖτ' εἶναι, ὡς μὴ αἰσχύνοιτο καὶ αὐτὸς λαμβάνων. γόης, ὦ Διόγενες, ἄνθρωπος, καὶ βτεχνίτης. πλὴν ἀλλὰ τοῦτό γε ἀπολέλουκα αὐτοῦ τῆς

σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς ἐκείνοις, ἃ κατηριθμήσω μικρῶ γε ἔμπροσθεν. ΔΙΟΓ. Ἄλλ' οἶσθα ὃ δράσεις; ἄκος γάρ σοι τῆς λύπης ὑποθήσομαι· ἐπεὶ ἐνταῦθά γε ἐλλέβορος οὐ φύεται, σὺ δὲ καὶ τὸ Λήθης ὕδαρ χανδὸν ἐπισπασάμενος πίε· καὶ αὐθις πίε, καὶ πολλάκις. οὕτω γὰρ ἂν παύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιώμενος. καὶ γὰρ καὶ Κλεῖτον ἐκείνον ὄρω, καὶ Καλλισθένη, καὶ ἄλλους πολλοὺς ἐπὶ σέ ὀρμῶντας, ὡς διασπᾶσαιντο, καὶ ἀμύναιτό σε, ὧν ἔδρασας αὐτούς. ὥστε τὴν ἑτέραν σὺ ταύτην βάδιζε, καὶ πῖνε καὶ πολλάκις, ὡς ἔφην.

15.

ΑΛΕΞΑΝΔΡΟΥ ΚΑΙ ΦΙΛΙΠΠΟΥ.

ΦΙΛ. Νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρκος γένοιο, μὴ οὐκ ἐμὸς υἱὸς εἶναι· οὐ γὰρ ἂν ἐτεθνήκεις, Ἄμμωνος γε ὦν. ΑΛΕΞ. Οὐδ' αὐτὸς ἠγνόουν, ὦ πάτερ, ὡς Φιλίππου τοῦ Ἀμύντου υἱὸς εἰμι· ἀλλ' ἐδεξάμην τὸ μάντευμα, ὡς χρήσιμον ἐς τὰ πράγματα οἰόμενος εἶναι. ΦΙΛ. Πῶς λέγεις; χρήσιμον ἐδόκει σοι τὸ παρέχειν σεαυτὸν ἑξαπατηθόμενον ὑπὸ τῶν προφητῶν; ΑΛΕΞ. Οὐ τοῦτο· ἀλλ' οἱ βάρβαροι κατεπλάγησάν με, καὶ οὐδεὶς ἔτι ἀνθίστατο, οἰόμενοι θεῶν μάχεσθαι ὥστε ῥᾶον ἐκράτουν αὐτῶν. ΦΙΛ. Τίνων ἐκράτησας σύ γε ἀξιομάχων ἀνδρῶν, ὅς δειλοῖς ἀεὶ συνήνεχθης, τοξάρια, καὶ πελτάρια, καὶ γέρρα οἰσύϊνα προβεβλημένοις; Ἑλλήνων κρατεῖν ἔργον ἦν, Βοιωτῶν καὶ Φωκέων καὶ Ἀθηναίων· καὶ τὸ Ἀρκάδων ὀπλιτικόν, καὶ τὴν Θετταλὴν ἵππον, καὶ τοὺς Ἡλείων ἀκοντιστάς, καὶ τὸ Μαντινέων πελταστικόν, ἢ Θρακας, ἢ Ἰλλυριοὺς, ἢ καὶ Παίονας χειρώσασθαι, ταῦτα μεγάλα. Μήδων δὲ, καὶ Περσῶν, καὶ Χαλδαίων, χρυσοφόρων ἀνθρώπων καὶ ἄβρων, οὐκ οἶσθα, ὡς πρὸ σοῦ ἑμύριοι μετὰ Κλεάρχου ἀνελθόντες ἐκράτησαν, οὐδ' εἰς

χεῖρας ὑπομεινάντων ἐλθεῖν ἐκείνων, ἀλλὰ πρὶν ἢ τόξου-
 μα ἐξικνεῖσθαι φυγόντων. ΑΛΕΞ. Ἄλλ' οἱ Σκύθαι
 γε, ὦ πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες οὐκ εὐκαταφρόνη-
 τόν τι ἔργον. καὶ ὅπως οὐ διαστήσας αὐτοὺς, οὐδὲ προ-
 α δοσίαις ὠνούμενος τὰς νίκας, ἐκράτουν αὐτῶν· οὐδ' ἐπι-
 ὠρπησα πώποτε, ἢ ὑποσχόμενος ἐψευσάμην, ἢ ἄπιστον
 ἔπραξά τι τοῦ νικᾶν ἕνεκα. καὶ τοὺς Ἕλληνας δὲ, τοὺς
 μὲν ἀναίματ' ἐπαρέλαβον· Θηβαίους δὲ ἴσως ἀκούεις ὅπως
 μετῆλθον. ΦΙΛ. Οἶδα ταῦτα πάντα. Κλεῖτος γὰρ
 β ἀπήγγειλέ μοι, ὃν σὺ τῷ δορατίῳ διελάσας μεταξὺ δειπ-
 νοῦντα ἐφόνευσας, ὅτι με πρὸς τὰς σὰς πράξεις ἐπαι-
 νέσαι ἐτόλμησε. Σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα
 καταβαλὼν, κἀνδυν, ὥς φασι, μετενέδυσ, καὶ τιάραν
 ὀρθὴν ἐπέθου, καὶ προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπ'
 ε ἐλευθέρων ἀνδρῶν ἡξίους· καὶ, τὸ πάντων γελοιότατον,
 ἐμμοῦ τὰ τῶν νενικημένων. ἐγὼ γὰρ λέγειν ὅσα ἄλλα
 ἔπραξας, λέουσι συγκατακλείων πεπαιδευμένους ἀν-
 δρας, καὶ γάμους τοιούτους γαμῶν, καὶ Ἑφαιστίωνα
 ὑπεραγαπῶν. ἐν ἐπήνεσα μόνον ἀκούσας, ὅτι ἀπέσχου
 δ τῆς τοῦ Δαρείου γυναικὸς καλῆς οὔσης, καὶ τῆς μη-
 τρὸς αὐτοῦ καὶ τῶν θυγατέρων ἐπεμελήθης· βασιλικὰ
 γὰρ ταῦτα. ΑΛΕΞ. Τὸ φιλοκίνδυνον δὲ, ὦ πάτερ,
 οὐκ ἐπαινεῖς, καὶ τὸ ἐν Ὀξυδράκαις πρῶτον καθάλασ-
 θαι εἰς τὸ ἐντὸς τοῦ τείχους, καὶ τοσαῦτα λαβεῖν τραύ-
 ρ ματα; ΦΙΛ. Οὐκ ἐπαινῶ τοῦτο, ὦ Ἀλέξανδρε· οὐχ
 ὅτι μὴ καλὸν εἶναι οἶμαι καὶ τιτρώσκεσθαι ποτὲ τὸν
 βασιλέα, καὶ προκινδυνεύειν τοῦ στρατοῦ· ἀλλ' ὅτι σοι
 τοιοῦτο ἥκιστα συνέφερε· θεὸς γὰρ εἶναι δοκῶν, εἴ ποτε
 τραυθεῖης, καὶ βλέποίεν σε φορέσθην τοῦ πολέμου ἐκπο-
 ρ μιζόμενον, αἷματι ρέομενον, οἰμώζοντα ἐπὶ τῷ τραύμα-
 τι, ταῦτα γέλως ἦν τοῖς ὄρωσι· καὶ ὁ Ἄμμων γόης κα-
 ψευδόμαντις ἠλέγχετο, καὶ οἱ προφῆται κόλακες. ἢ τίς
 οὐκ ἂν ἐγέλασεν ὄρων τὸν τοῦ Διὸς υἱὸν λειποψυχοῦντα,
 θεόμενον τῶν ἰατρῶν βοηθεῖν; νῦν μὲν γὰρ, ὅποτε ἦδη
 ε τέθνηκας, οὐκ οἶμι πολλοὺς εἶναι τοὺς τὴν προσποίησην

ἐκείνην ἐπικερτομοῦντας, ὄρῳντας τὸν νεκρὸν τοῦ Διὸς ἐκτάδην κείμενον, μυδῶντα ἤδη καὶ ἐξωδηκότα κατὰ νόμον σωμάτων ἀπάντων; ἄλλως τε καὶ τὸ χρήσιμον, ὃ ἔφης, Ἀλέξανδρε, τὸ διὰ τοῦτο κρατεῖν ῥαδίως, πολὺ σε τῆς δόξης ἀφηρεῖτο τῶν κατορθουμένων· πᾶν γὰρ ἰδὼς κει ἐνδεὲς ὑπὸ Διὸς γίνεσθαι δοκοῦν. ΑΛΕΞ. Οὐ ταῦτα φρονοῦσιν οἱ ἄνθρωποι περὶ ἐμοῦ, ἀλλ' Ἡρακλεῖ καὶ Διονύσῳ ἐνάμιλλον τίθεασί με. καίτοι τὴν Ἄορνον ἐκείνην, οὐθ' ἐτέρου ἐκείνων λαβόντος, ἐγὼ μόνος ἐχειρῶσάμην. ΦΙΛ. Ὅρας ὅτι ταῦτα ὡς υἱὸς Ἀμμωνος λέγεις, ὃς Ἡρακλεῖ καὶ Διονύσῳ παραβάλλεις σεαυτὸν; καὶ οὐκ αἰσχύνῃ, ὦ Ἀλέξανδρε, οὐδὲ τὸν τύπον ἀπομαθήσῃ, καὶ γνώσῃ σεαυτὸν, καὶ συνῆς ἤδη νεκρὸς ὢν;

17.

ΜΕΝΙΠΠΟΥ ΚΑΙ ΚΕΡΒΕΡΟΥ.

ΜΕΝ. ὦ Κέρβερε, συγγενῆς γὰρ εἰμί σοι, κύων καὶ αὐτὸς ὢν, εἰπέ μοι πρὸς τῆς Στυγὸς, οἷος ἦν ὁ Σωκράτης, ὁπότε κατῆει πρὸς ὑμᾶς· εἰκὸς δέ σε θεὸν ὄντα μὴ ὑλακτεῖν μόνον, ἀλλὰ καὶ ἀνθρωπικῶς φθέγγεσθαι, ὁπότε ἐθέλοις. ΚΕΡΒ. Πόρρωθεν μὲν, ὦ Μένιππε, παντάπασιν ἰδόκει ἀτρέπτω τῷ προσώπῳ προσίεναι, καὶ οὐ πάνυ δεδιέναι τὸν θάνατον δοκῶν· καὶ τοῦτ' ἐμφῆναι τοῖς ἔξω τοῦ στομίου ἐστῶσιν ἐθέλων. ἐπεὶ δὲ κατέκυψεν εἰσω τοῦ χάσματος, καὶ εἶδε τὸν ζόφον, καὶ γὰρ ἔτι διαμέλλοντα αὐτὸν δακῶν τῷ κωνεῖῳ κατέσπασα τοῦ ποδὸς, ὥσπερ τὰ βρέφη ἐκώκυε, καὶ τὰ ἐαυτοῦ παιδία ὠδύρετο, καὶ παντοῖος ἐγένετο. ΜΕΝ. Οὐκοῦν σοφιστῆς ὁ ἄνθρωπος ἦν, καὶ οὐκ ἀληθῶς κατεφρόνεις τοῦ πράγματος; ΚΕΡΒ. Οὐκ· ἀλλ' ἐπείπερ ἀναγκαῖον αὐτὸ εἶρα, κατεθρασύνετο, ὡς δῆθεν οὐκ ἄκων πεισόμενος, ὃ πάντως ἔδει παθεῖν, ὡς θουμάσωνται οἱ θείαταί. καὶ ὅλως, περὶ πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἕως τοῦ στομίου τολμηροί, καὶ ἀνδρεῖοι· τάδ'

ἐνδοθεν ἔλεγχος ἀκριβής. ΜΕΝ. Ἐγὼ δὲ πῶς σοι κατε-
ληλυθέναι ἔδοξα; ΚΕΡΒ. Μόνος, ὦ Μένιππε, ἀξίαν
τοῦ γένους, καὶ Διογένης πρὸ σοῦ· ὅτι μὴ ἀναγκαζό-
μενοι ἐσῆεστε, μηδ' ὠθούμενοι, ἀλλ' ἐθελούσιοι, γελῶντες,
α οἰμώζειν παραγγείλαντες ἅπασιν.

ιθ'.

ΕΡΜΟΥ, ΧΑΡΩΝΟΣ, ΚΑΙ ΜΕΝΙΠΠΟΥ.

ΧΑΡ. Ἀπόδος, ὦ κατάρτατε, τὰ πορθμία. ΜΕΝ.
Βόα, εἰ τοῦτό σοι ἥδιον, ὦ Χάρων. ΧΑΡ. Ἀπόδος
φημί, ἀνθ' ὧν σε διεπορθμευσάμην. ΜΕΝ. Οὐκ ἂν
λάβοις παρὰ τοῦ μὴ ἔχοντος. ΧΑΡ. Ἔστι δέ τις
b ὀβολὸν μὴ ἔχων; ΜΕΝ. Εἰ μὲν καὶ ἄλλός τις, οὐκ
οἶδα· ἐγὼ δὲ οὐκ ἔχω. ΧΑΡ. Καὶ μὴν ἄγξω σε νῆ-
τὸν Πλούτωνα, ὦ μιαρὲ, ἣν μὴ ἀποδῶς. ΜΕΝ. Καί-
γὰρ τῷ ξύλῳ σου πατάξας διαλύσω τὸ κρανίον. ΧΑΡ.
Μάτην οὖν ἔση πεπλευκῶς τοσοῦτον πλοῦν. ΜΕΝ. Ὅ
c Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀποδότω, ὅς με παρέδωκέ
σοι. ΕΡΜ. Νῆ Δία ὀναίμην, εἰ μέλλω γε καὶ ὑπερ-
εκτίνειν τῶν νεκρῶν. ΧΑΡ. Οὐκ ἀποστήσομαί σου.
ΜΕΝ. Τούτου γε ἔνεκα, νεωλκήσας τὸ πορθμεῖον πα-
ράμμενε· πλὴν ἄλλ' ὅ, γε μὴ ἔχω, πῶς ἂν λάβοις;
d ΧΑΡ. Σὺ δ' οὐκ ἤδεις ὥς κομίζεις δέον; ΜΕΝ.
Ἦδειν μὲν, οὐκ εἶχον δέ. τί οὖν; ἐχρῆν διὰ τοῦτο μὴ
ἀποθανεῖν; ΧΑΡ. Μόνος οὖν αὐχήμενος προῖκα πε-
πλευκέναι; ΜΕΝ. Οὐ προῖκα, ὦ βέλτιστε· καὶ γὰρ
ἦντλησα, καὶ τῆς κώπης ἐπελαβόμην, καὶ οὐκ ἔκλαιον
e μόνος τῶν ἄλλων ἐπιβατῶν. ΧΑΡ. Οὐδὲν ταῦτα
πρὸς τὰ πορθμία· τὸν ὀβολὸν ἀποδοῦναί σε δεῖ· οὐ γὰρ
θέμις ἄλλως γενέσθαι. ΜΕΝ. Οὐκοῦν ἀπάγαγέ
με αὐθις ἐς τὸν βίον. ΧΑΡ. Χαρίεν λέγεις, ἵνα καὶ
πληγὰς ἐπὶ τούτῳ παρὰ τοῦ Αἰακοῦ προσλάβω.
f ΜΕΝ. Μὴ ἐνόχλει οὖν. ΧΑΡ. Δείξον τί ἐν τῇ
πῆρᾳ ἔχεις. ΜΕΝ. Θέρμους, εἰ θέλεις, καὶ τῆς

Εκάτης τὸ δεῖπνον. ΧΑΡ. Πόθεν τοῦτον ἡμῖν, ὦ Ἑρμῇ, τὸν κύνα ἤγαγες; οἷα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν, τῶν ἐπιβατῶν ἀπάντων καταγελῶν, καὶ ἐπισκώπτων, καὶ μόνος ἄδων, οἰμωζόντων ἐκείνων. ΕΡΜ. Ἄγνοεῖς, ὦ Χάρων, ὅποιον ἄνδρα διεπόρθμευσας; ἐλεύθερον ἀκριβῶς, κούδενός αὐτῷ μέλει. οὗτός ἐστιν ὁ Μένιππος. ΧΑΡ. Καὶ μὴν ἂν σε λάβω ποτέ. ΜΕΝ. Ἀν λάβης, ὦ βέλτιστε· δὲς δὲ οὐκ ἂν λάβοις.

18.

ΔΙΟΓΕΝΟΥΣ, ΑΝΤΙΣΘΕΝΟΥΣ, ΚΑΙ ΚΡΑΤΗΤΟΣ.

ΔΙΟΓ. Ἀντίσθενες, καὶ Κράτης, σχολὴν ἄγομεν ὥστε τί οὐκ ἄπιμεν† εὐθὺ τῆς καθόδου περιπατήσον-
τες, ὁψόμενοι τοὺς κατιόντας, οἷοί τινές εἰσι, καὶ τί
ἕκαστος αὐτῶν ποιεῖ; ΑΝΤ. Ἀπίαμεν, ὦ Διόγενης.
καὶ γὰρ ἂν τὸ θῆμα ἡδὺ γένοιτο, τοὺς μὲν δακρύοντας
αὐτῶν ὄρᾱν, τοὺς δὲ ἰκτεύοντας ἀφελῆναι· ἐνίους δὲ
μόλις κατιόντας, καὶ ἐπὶ τράχηλον ὠθοῦντος τοῦ Ἑρ-
μοῦ ὅμως ἀντιβαίνοντας, καὶ ὑπτίους ἀντερείδοντας,
οὐδὲν δέον. ΚΡΑΤ. Ἐγὼ γοῦν καὶ διηγῆσομαι ὑμῖν
ἃ εἶδον, ὅποτε κατήειν, κατὰ τὴν ὁδόν. ΔΙΟΓ. Δι-
ήγησαι, ὦ Κράτης· ἔοικας γάρ τινα παγγέλοια ἐρεῖν.
ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκατέβαινον ἡμῖν·
ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμηνόδαρος τε ὁ πλούσιος ὁ
ἡμέτερος, καὶ Ἀρσάκης ὁ Μηδίας ὑπαρχος, καὶ Ὀροί-
της ὁ Ἀρμένιος. ὁ μὲν οὖν Ἰσμηνόδαρος, ἐπεφόνευτο γὰρ
ὑπὸ ληστῶν παρὰ τὸν Κιθαιρῶνα, ἐς Ἐλευσίνα, οἶμαι,
βαδίζων, ἔστενέ τε, καὶ τὸ τραῦμα ἐν ταῖν χεροῖν εἶχε·
καὶ τὰ παιδία τὰ νεογνά, ἃ κατελελοίπει, ἀνεκαλεῖτο,
καὶ ἑαυτῷ ἐπεμέμφετο τῆς τόλμης, ὅς Κιθαιρῶνα ὑπερ-
βάλλων, καὶ τὰ περὶ τὰς Ἐλευθερὰς χωρία, πανέρημα
ὄντα ὑπὸ τῶν πολέμων, διοδεύων, δύο μόνους οἰκέτας

ἐνδοθεν ἔλεγχος ἀκριβής. ΜΕΝ. Ἐγὼ δὲ πῶς σοι κατε-
ληλυθέναι ἔδοξα; ΚΕΡΒ. Μόνος, ὦ Μένιππε, ἀξίως
τοῦ γένους, καὶ Διογένης πρὸ σοῦ· ὅτι μὴ ἀναγκαζό-
μενοι ἐσήμετε, μηδ' ὠθούμενοι, ἀλλ' ἐθελούσιοι, γελῶντες,
α οἰμώζειν παραγγείλαντες ἅπασιν.

ιθ'.

ΕΡΜΟΥ, ΧΑΡΩΝΟΣ, ΚΑΙ ΜΕΝΙΠΠΟΥ.

ΧΑΡ. Ἀπόδος, ὦ κατάρτατε, τὰ πορθμῖα. ΜΕΝ.
Βόα, εἰ τοῦτό σοι ἡδίων, ὦ Χάρων. ΧΑΡ. Ἀπόδος
φημί, ἀνθ' ὧν σε διεπορθμευσάμην. ΜΕΝ. Οὐκ ἂν
λάβοις παρὰ τοῦ μὴ ἔχοντος. ΧΑΡ. Ἔστι δέ τις
b ὀβολὸν μὴ ἔχων; ΜΕΝ. Εἰ μὲν καὶ ἄλλός τις, οὐκ
οἶδα· ἐγὼ δὲ οὐκ ἔχω. ΧΑΡ. Καὶ μὴν ἄγξω σε νῆ-
τὸν Πλούτωνα, ὦ μιαρὲ, ἣν μὴ ἀποδῶς. ΜΕΝ. Κα-
γὰ τῷ ξύλῳ σου πατάξας διαλύσω τὸ κρανίον. ΧΑΡ.
Μάτην οὖν ἔση πεπλευκῶς τοσοῦτον πλοῦν. ΜΕΝ. Ὁ
c Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀποδότω, ὅς με παρέδωκέ
σοι. ΕΡΜ. Νῆ Δία ὀναίμην, εἰ μέλλω γε καὶ ὑπερ-
εκτίνειν τῶν νεκρῶν. ΧΑΡ. Οὐκ ἀποστήσομαί σου.
ΜΕΝ. Τούτου γε ἕνεκα, νεωλκήσας τὸ πορθμεῖον πα-
ράμενε· πλὴν ἄλλ' ὅ, γε μὴ ἔχω, πῶς ἂν λάβοις;
d ΧΑΡ. Σὺ δ' οὐκ ἡδεις ὥς κομίζειν δέον; ΜΕΝ.
Ἦδειν μὲν, οὐκ εἶχον δέ. τί οὖν; ἐχρῆν διὰ τοῦτο μὴ
ἀποθανεῖν; ΧΑΡ. Μόνος οὖν αὐχήμες προῖκα πε-
πλευκέναι; ΜΕΝ. Οὐ προῖκα, ὦ βέλτιστε· καὶ γὰρ
ἦντλησα, καὶ τῆς κώπης ἐπελαβόμην, καὶ οὐκ ἔκλαιον
e μόνος τῶν ἄλλων ἐπιβατῶν. ΧΑΡ. Οὐδὲν ταῦτα
πρὸς τὰ πορθμῖα· τὸν ὀβολὸν ἀποδοῦναί σε δεῖ· οὐ γὰρ
δέμεις ἄλλως γενέσθαι. ΜΕΝ. Οὐκοῦν ἀπάγαγέ
με αὐθις ἐς τὸν βίον. ΧΑΡ. Χαρίεν λέγεις, ἵνα καὶ
πληγὰς ἐπὶ τούτῳ παρὰ τοῦ Αἰακοῦ προσλάβω.
f ΜΕΝ. Μὴ ἐνόχλει οὖν. ΧΑΡ. Δειξον τί ἐν τῇ
πῆρᾳ ἔχεις. ΜΕΝ. Θέρμους, εἰ θέλεις, καὶ τῆς

Εκάτης τὸ δεῖπνον. ΧΑΡ. Πόθεν τοῦτον ἡμῖν, ὦ Ἑρμῇ, τὸν κύνα ἤγαγες; οἷα δὲ καὶ ἐλάλει παρὰ τὸν πλοῦν, τῶν ἐπιβατῶν ἀπάντων καταγελῶν, καὶ ἐπισκώπτων, καὶ μόνος ἄδων, οἰμωζόντων ἐκείνων. ΕΡΜ. Ἄγνοεῖς, ὦ Χάρων, ὅποιον ἄνδρα διεπόρθμευσας; ἐλεύθερον ἀκριβῶς, κούδενός αὐτῷ μέλει. οὗτός ἐστιν ὁ Μένικπος. ΧΑΡ. Καὶ μὴν ἂν σε λάβω ποτέ. ΜΕΝ. Ἀν λάβης, ὦ βέλτιστε· δὲς δὲ οὐκ ἂν λάβοις.

18.

ΔΙΟΓΕΝΟΥΣ, ΑΝΤΙΣΘΕΝΟΥΣ, ΚΑΙ ΚΡΑΤΗΤΟΣ.

ΔΙΟΓ. Ἄντίσθενες, καὶ Κράτης, σχολὴν ἄγομεν ὥστε τί οὐκ ἄπιμεν† εὐθὺ τῆς καθόδου περιπατήσον- b
τες, ὁψόμενοι τοὺς κατιόντας, οἷοί τινές εἰσι, καὶ τί ἕκαστος αὐτῶν ποιεῖ; ΑΝΤ. Ἀπίαμεν, ὦ Διόγετες. καὶ γὰρ ἂν τὸ θάμα ἡδὺ γένοιτο, τοὺς μὲν δακρύοντας αὐτῶν ὄρᾶν, τοὺς δὲ ἰκετεύοντας ἀφελῆναι· ἐνίους δὲ μόλις κατιόντας, καὶ ἐπὶ τράχηλον ὠθοῦντος τοῦ Ἑρ- c
μοῦ ὅμως ἀντιβαίνοντας, καὶ ὑπτίους ἀντερείδοντας, οὐδὲν δέον. ΚΡΑΤ. Ἐγὼ γοῦν καὶ διηγήσομαι ὑμῖν ἃ εἶδον, ὅποτε κατήειν, κατὰ τὴν ὁδόν. ΔΙΟΓ. Δι-
ήγησαι, ὦ Κράτης· ἔοικας γάρ τινα παγγέλοια ἐρεῖν. ΚΡΑΤ. Καὶ ἄλλοι μὲν πολλοὶ συγκατέβαινον ἡμῖν· d
ἐν αὐτοῖς δ' ἐπίσημοι, Ἰσμηνόδαρος τε ὁ πλούσιος ὁ ἡμέτερος, καὶ Ἀρσάκης ὁ Μηδίας ὑπαρχος, καὶ Ὀροίτης ὁ Ἀρμένιος. ὁ μὲν οὖν Ἰσμηνόδαρος, ἐπεφόνευστο γὰρ ὑπὸ ληστῶν παρὰ τὸν Κιθαιρῶνα, ἐς Ἐλευσίνα, οἶμαι, βαδίζων, ἔστενέ τε, καὶ τὸ τραῦμα ἐν ταῖν χεροῖν εἶχε· e
καὶ τὰ παιδία τὰ νεογνά, ἃ κατελελοίπει, ἀνεκαλεῖτο, καὶ ἑαυτῷ ἐπεμέμφετο τῆς τόλμης, ὅς Κιθαιρῶνα ὑπερβάλλων, καὶ τὰ περὶ τὰς Ἐλευθερὰς χωρία, πάνεργμα ὄντα ὑπὸ τῶν πολέμων, διοδεύων, δύο μόνους οἰκέτας

ἐπήγετο· καὶ ταῦτα, φιάλας πέντε χρυσᾶς, καὶ κυμ-
 βία τέτταρα μεθ' ἑαυτοῦ ἔχων. Ὁ δ' Ἀρσάκης
 γηραιὸς γὰρ ἦδη, καὶ νῆ Δί' οὐκ ἄσεμνος τὴν ὄψιν, ἐς
 τὸ βαρβαρικὸν ἤχθετο, καὶ ἡγανάκτει πεζὸς βαδίζων,
 a καὶ ἡξίου τὸν ἵππον αὐτῷ προσαχθῆναι· καὶ γὰρ ὁ ἵπ-
 πος αὐτῷ συνετεθήκει, μιᾷ πληγῇ ἀμφοτέρω διαπα-
 ρέντες ὑπὸ Θρακὸς τινος πελταστοῦ, ἐν τῇ ἐπὶ τῷ
 Ἀράξῃ πρὸς τὸν Καππαδόκην συμπλοκῇ. ὁ μὲν γὰρ
 Ἀρσάκης ἐπήλαυνεν, ὡς διηγείτο, πολὺ τῶν ἄλλων
 b προὔπεξορμήσας· ὑποστάς δὲ ὁ Θραξ, τῇ πέλτῃ μὲν
 ὑποδύς, ἀποσείεται τὸν Ἀρσάκου κοντόν· αὐτὸς δὲ
 ὑποθείς τὴν σάρισσαν αὐτόν τε διαπείρει, καὶ τὸν
 ἵππον. ANT. Πῶς † οἶόν τε, ὦ Κράτης, μιᾷ πληγῇ
 τοῦτο γενέσθαι; KRAT. Ῥᾶστα, ὦ Ἀντίσθενες· ὁ
 c μὲν γὰρ ἐπήλαυνεν εἰκοσάπηχύν τινα κοντόν προβεβλη-
 μένος· ὁ Θραξ δὲ, ἐπειδὴ τῇ πέλτῃ ἀπεκρούσατο τὴν
 προσβολήν, καὶ παρῆλθεν αὐτόν ἢ ἀκωκῇ, ἐς γόνυ ὀκλα-
 σας, δέχεται τῇ σαρίσσει τὴν ἐπέλασιν, καὶ τιτρώσκει
 τον ἵππον ὑπὸ τὸ στέρνον, ὑπὸ θυμοῦ καὶ σφοδρότητος
 d ἑαυτὸν διαπείραντα· διελαύνεται δὲ καὶ ὁ Ἀρσάκης
 ἐς τὸν βουβῶνα διαμπαῖς ἄχρις ὑπὸ τὴν πυγὴν. ὅρᾳς
 οἶόν τι ἐγένετο; οὐ τοῦ ἀνδρός, ἀλλὰ τοῦ ἵππου μᾶλλον
 τὸ ἔργον. ἡγανάκτει δὲ ὅμως, ὁμότιμος ὢν τοῖς ἄλλοις,
 καὶ ἡξίου ἵππεὺς κατιέναι. Ὁ δὲ γε Ὀροίτης ὁ
 e ὀδύτης καὶ πάνυ ἀπαλὸς ἦν τὰ πόδε, καὶ οὐδ' ἐστά-
 ναι χαμαὶ, οὐχ † ὅπως βαδίζειν ἐδύνατο. πάσχουσι
 ὅ αὐτὸ ἀτεχνῶς Μῆδοι πάντες, ἐπὴν ἀποβῶσι τῶν
 ἵππων, ὥσπερ οἱ ἐπὶ τῶν ἀκανθῶν ἐπιβαίνοντες ἀ-
 κροποδητὶ μόλις βαδίζουσιν. ὥστε ἐπεὶ καταβαλὼν
 f ἑαυτὸν ἔπειτο, καὶ οὐδεμιᾷ μηχανῇ ἀνίστασθαι ἠθέλεν,
 ὁ βέλτιστος Ἑρμῆς ἀράμενος αὐτόν ἐκόμισεν ἄχρι πρὸς
 τὸ πορθμεῖον· ἐγὼ δὲ ἐγέλαν. ANT. Καὶ γὰρ δὲ, ὅτε
 κατήειν, οὐδ' ἀνέμιξα ἑμαυτὸν τοῖς ἄλλοις· ἀλλ' ἀφείς
 οἰμῶζοντας αὐτούς, προσδραμὼν ἐπὶ τὸ πορθμεῖον,
 g προκατέλαβον χάραν, ὡς ἂν ἐπιτηδείως πλεύσαιμιν.

παρὰ τὸν πλοῦν δὲ, οἱ μὲν ἰδάκρυόν τε καὶ ἑναστῶν
 ἔγωγ' οὐ μάλα ἐτερόπομπην ἐν αὐτοῖς. ΔΙΟΓ. Σὺ μὲν,
 ὦ Κράτης, καὶ Ἀντίσθενες, τοιαύτων ἐτύχετε ξυνοδοι-
 πόρων· ἑμοὶ δὲ Βλεψίας τε ὁ δανειστής, ὁ ἐκ Πειραιῶς,
 καὶ Λάμπις ὁ Ἀκαρνᾶν, ξυναγὸς ὢν, καὶ Δάμις ὁ
 πλούσιος ἐκ Κερύνθου, συγκατήρισαν· ὁ μὲν Δάμις,
 ὑπὸ τοῦ παιδὸς ἐκ φαρμάκων ἀποθανών· ὁ δὲ Λάμπις,
 δι' ἔρωτα Μυρτίου τῆς ἑταίρας ἀποσφάξας ἑαυτόν· ὁ
 δὲ Βλεψίας, λημῶν ἄλλος ἐλέγετο ἀπεισκληκέναι, καὶ
 ἰδῆλου ὠχρὸς ἐς ὑπερβολὴν, καὶ λεπτὸς ἐς τὸ ἀκριβέσ-
 ταιον φαινόμενος· ἔγωγ' δὲ, καίπερ εἰδὼς, ἀνέκρινον ὅν
 τρόπον ἀποθάνοι. εἶτα τῷ μὲν Δάμιδι αἰτιαμένῳ τὸν
 υἱόν, οὐκ ἄδικα μέντοι ἔπαθες, ἔφην, ὑπ' αὐτοῦ, ὃς τά-
 λαντα ἔχων ὁμοῦ χίλια, καὶ τρυφῶν αὐτὸς, ἐννενηκον-
 ταέτης ὢν, ὀκτωκαιδεκαέτει νεανίσκῳ τέτταρας ὀβολοὺς ε
 παρείχες. σὺ δὲ, ὦ Ἀκαρνᾶν, (ἔστινε γὰρ καὶ κεῖνος, καὶ
 κατηρᾶτο τῇ Μυρτίῳ) τί αἰτιάῃ τὸν ἔρωτα, σαιυτόν δὲ
 οὐ; ὃς τοὺς μὲν πολεμίους οὐδὲ πώποτε ἔτρεσας, ἀλλὰ
 φιλοκινδύνως ἠγωνίζου πρὸ τῶν ἄλλων· ὑπὸ δὲ τοῦ
 τυχόντος παιδισκαρίου, καὶ δακρύων ἐπιπλάστων, καὶ δ
 στεναγρῶν ἐάλας ὁ γενναῖος. ὁ μὲν γὰρ Βλεψίας αὐτὸς
 ἑαυτοῦ κατηγόρει φθάσας πολλὴν τὴν ἄνοιαν, ὅτι χρή-
 ματα ἐφύλαττε τοῖς μηδὲν προσήκουσι κληρονόμοις, εἰς
 αἰὲ βιώσεσθαι ὁ μάταιος νομίζων. πλὴν ἔμοιγε οὐ τὴν
 τυχοῦσαν τερπικλὴν παρέσχον τότε στένοντες. Ἀλλ' e
 ἤδη μὲν ἐπὶ τῷ στομίῳ ἐσμέν· ἀποβλέπειν χρὴ καὶ
 ἀποσκοπεῖν πόρρωθεν τοὺς ἀφικνουμένους. Βαβαί·
 πολλοί γε, καὶ παικίλοι, καὶ πάντες δακρύοντες πλὴν
 τῶν κογνῶν τούτων, καὶ νηπίων. ἀλλὰ καὶ οἱ πάντες γε-
 γηρακόσες ὀδύρονται. τί τουτο; ἄρα τὸ φίλτρον αὐτοὺς f
 ἔχει τοῦ βίου; Τοῦτον οὖν τὸν ὑπέρβηρον ἔρεσθαι βου-
 λομαι. τί δακρύεις τηλικούτος ἀποθανών; τί ἀγανακ-
 τῆς, ὦ βέλτιστε, καὶ ταῦτα γέρον ἀφιγμένος; ἥπου
 βασιλεὺς ἦσθα; ΠΤΩ. Οὐδαμῶς. ΔΙΟΓ. Ἀλλὰ
 σατράπης; ΠΤΩ. Οὐδὲ τοῦτο. ΔΙΟΓ. Ἄρα οὖν g

ἐπλούτεις, εἴτα ἀνιᾷ σε τὸ πολλὴν τρυφὴν ἀπολιπόντα
 τεθνάναι. ΠΤΩ. Οὐδὲν τοιοῦτον· ἀλλ' ἔτη μὲν ἐγε-
 γόνειν ἀμφὶ τὰ ἐννεήκοντα· βίον δὲ ἄπορον ἀπὸ κα-
 λάμου καὶ ὀρμιαῖς εἶχον, ἐς ὑπερβολὴν πτωχὸς ὢν,
 ἀάτεκνός τε, καὶ προσέτι χολὸς, καὶ ἀμυδρὸν βλέπων.
 ΔΙΟΓ. Εἴτα τοιοῦτος ὢν ζῆν ἤθελες; ΠΤΩ. Ναί·
 ἡδὺ γὰρ ἦν τὸ φῶς· καὶ τὸ τεθνάναι δεινὸν, καὶ φευκ-
 τέον. ΔΙΟΓ. Παραπαίεις, ὦ γέρον, καὶ μεираκισύη
 πρὸς τὸ χρεῶν· καὶ ταῦτα ἡλικιάτης ὢν τοῦ πορθμέως.
 b τί οὖν ἂν τις ἔτι λέγοι περὶ τῶν νέων, ὅποτε οἱ τηλικου-
 τοι φιλόζωοι εἰσίν; οὓς ἐχρῆν διώκειν τὸν θάνατον, ὡς
 τῶν ἐν τῷ γῆρα κακῶν φάρμακον. ἀλλ' ἀπίωμεν, μὴ
 καὶ τις ἡμᾶς ὑπὶδῇται ὡς ἀπόδρασιν βουλεύοντας, ὅρῃν
 περὶ τὸ στόμιον εἰλουμένους.

κ'.

ΧΑΡΩΝ Η ΕΠΙΣΚΟΠΟΥΝΤΕΣ.

ΕΡΜΗΣ ΚΑΙ ΧΑΡΩΝ.

c ΕΡΜ. Τί γελαῖς, ὦ Χάρων; ἢ τί τὸ πορθμεῖον ἀπολι-
 πῶν δεῦρο ἀνελήλυθας, ἐς τὴν παροῦσαν ἡμέραν οὐ πᾶν
 εἰωθὼς ἐπιχωριάζειν τοῖς ἄνω πράγμασιν; ΧΑΡ. Ἐπε-
 θύμησα, ὦ Ἑρμῆ, ἰδεῖν ὅποιά ἐστι τὰ ἐν τῷ βίῳ, καὶ ἃ
 πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ, ἢ τίνων στερούμενοι
 d πάντες οἰμώζουσιν κατιόντες παρ' ἡμᾶς· οὐδεὶς γὰρ
 αὐτῶν ἀδακρυτὶ διέπλευσεν. αἰτησάμενος οὖν παρὰ τοῦ
 "Αδου καὶ αὐτὸς, ὥσπερ καὶ ὁ Θέτταλος ἐκεῖνος νεα-
 νίσκος, μίαν ἡμέραν λειπόντως γενέσθαι, ἀνελήλυθα ἐς
 τὸ φῶς· καὶ μοι δοκῶ ἐς δέον ἐντετυχηκέναι σοί· ξενά-
 e γήσεις γὰρ εὖ οἶδ' ὅτι με ξυμπερινοστών, καὶ δείξεις
 ἕκαστα, ὡς ἂν εἰδὼς ἅπαντα. ΕΡΜ. Οὐ σχολή
 μοι, ὦ πορθμεῦ· ἀπέρχομαι γάρ τι διακονησόμενος τῷ
 Διὶ τῶν ἀνθρωπικῶν· ὁ δὲ ὀξύθυμός τέ ἐστι, καὶ
 μὴ βραδύναντά με ὅλον ὑμέτερον ἰάση εἶναι,

παραδούς τῷ Ζόφῳ ἢ, ὅπερ τὸν Ἡφαιστον πρῶτην ἐποίη-
 σε, ῥίψη καὶ μετέταγώς τοῦ ποδὸς ἀπὸ τοῦ Δισπείσιου
 βηλοῦ, ὡς ὑποσκάζων γέλωτα παρέχοιμι καὶ αὐτὸς
 οἶνοχοῶν. ΧΑΡ. Περιόψει οὖν με ἄλλως πλανώμενον
 ὑπὲρ γῆς, καὶ ταῦτα ἑταῖρος, καὶ ξύμπλους, καὶ συν- α
 διάκτορος ὢν. καὶ μὴν καλῶς εἶχεν, ὦ παῖ Μαίιας,
 ἐκείνων † γοῦν σε μεμνησθαι, ὅτι μηδεπώποτε σε ἢ
 ἀντλεῖν ἐκέλευσα, ἢ πρόσκωπον εἶναι· ἀλλὰ σὺ μὲν
 ῥέγκεις ἐπὶ τοῦ καταστρώματος ἐκταθεὶς, ἄμους οὕτω
 καρτεροὺς ἔχων· ἢ εἰ τινα λάλῳ νεκρὸν εὖροις, ἐκείνῳ b
 παρ' ὅλον τὸν πλοῦν διαλέγῃ. ἐγὼ δὲ πρεσβύτης ὢν,
 τὴν δικωπίαν ἔλκων, ἐρέττω μόνος. ἀλλὰ πρὸς τοῦ
 πατρὸς, ὦ φίλτατον Ἑρμίδιον, μὴ καταλίπῃς με· πε-
 ριήγησαι δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὡς τι καὶ ἰδὼν
 ἐπανεέλθοιμι· ὡς ἦν με σὺ ἀφῆς, οὐδὲν τῶν τυφλῶν c
 διοίσω· καθάπερ γὰρ ἐκεῖνοι σφάλλονται διολισθαί-
 νοντες ἐν τῷ σκότῳ, οὕτω δὴ καὶ γὰρ σοι πάλιν ἀμ-
 βλυώττω πρὸς τὸ φῶς. ἀλλὰ δός, ὦ Κυλλήνιέ, μοι
 ἐς αἰὲ μεμνησομένῳ τὴν χάριν. ΕΡΜ. Τουτὶ τὸ
 πρᾶγμα πληγῶν αἴτιον καταστήσεταιί μοι. ὁρῶ γοῦν d
 ἤδη τὸν μισθὸν τῆς περιηγήσεως οὐκ ἀκόνδυλον παν-
 τάπασιν ἡμῖν ἐσόμενον· ὑπουργητέον δὲ ὅμως· τί γὰρ ἂν
 καὶ † πάθοι τις, ὅποτε φίλος τις ὢν βιάζοιτο; πάντα
 μὲν οὖν σε ἰδεῖν καθ' ἕκαστον ἀκριβῶς ἀμήχανόν ἐστιν,
 ὦ πορθμεῦ· πολλῶν γὰρ ἂν ἐτῶν ἡ διατριβὴ γένοιτο. e
 εἴτα ἐμὲ μὲν κηρύττεσθαι δεήσει, καθάπερ ἀποδράντα,
 ὑπὸ τοῦ Διός· σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ
 τοῦ θανάτου ἔργα, καὶ τὴν Πλούτωνος ἀρχὴν ζημιοῦν,
 μὴ νεκραγωγοῦντα πολλοῦ τοῦ χρόνου· καὶ ὁ τελευτήσης
 Αἰακὸς ἀγανακτήσει, μηδ' ὀβολὸν ἐμπολῶν. ὡς δὲ τὰ f
 κεφάλαια τῶν γιγνομένων ἴδῃς, τοῦτ' ἤδη σκεπτέον.
 ΧΑΡ. Αὐτὸς, ὦ Ἑρμῇ, ἐπινόει τὸ βέλτιστον· ἐγὼ δὲ
 οὐδὲν οἶδα τῶν ὑπὲρ γῆς, ξένος ὢν. ΕΡΜ. Τὸ μὲν
 ὅλον, ὦ Χάρων, ὑψηλοῦ τινος ἡμῖν ἔδει χωρίου, ὡς ἀπ'
 ἐκείνου πάντ' ἴδοις· σοὶ δὲ εἰ μὲν ἐς τὸν οὐρανὸν ἀνελ- g

θείῳ δυνατὸν ἦν, οὐκ ἂν ἔκαμνον· ἐκ περιωπῆς γὰρ ἂν
 ἀκριβῶς ἅπαντα καθιέρως· ἐπεὶ δὲ οὐ δέμῳς εἰδώλοις ἀεὶ
 ξυρόντα ἐπιβατεύειν τῶν βασιλείων τοῦ Διὸς, ὥρα ἡμῖν
 ὑψηλὸν τι ὄρος περισκοπεῖν. ΧΑΡ. Οἶσθα, ὦ Ἑρμῆ,
 a ἅπερ εἶπα λέγειν ἐγὼ πρὸς ὑμᾶς, ἐπειδὴν πλέωμεν;
 ὅποταν γὰρ τὸ πνεῦμα καταιγίσαν πλαγία τῇ ὀβόῃ
 ἐμπέσῃ, καὶ τὸ κύμα ὑψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν ὑπ'
 ἀγνοίας κελεύετε τὴν ὀβόην στεῖλαι, ἢ ἐνδοῦναι ὀλίγον
 τοῦ ἰ ποδός, ἢ συνεκδραμεῖν τῷ πνεύματι· ἐγὼ δὲ τὴν
 b ἡσυχίαν ἄγειν παρακελεύομαι ὑμῶν, αὐτὸς γὰρ εἰδέναι
 τὰ βελτίω. κατὰ ταυτὰ δὴ καὶ σὺ πράττε, ὅποσα κα-
 λῶς ἔχειν νομίζεις, κυβερνήτης νῦν γε ὢν· ἐγὼ δὲ, ὥσπερ
 ἐπιβάταις νόμος, σιωπῇ καθεδοῦμαι, πάντα πειθόμενος
 κελεύοντί σοι. ΕΡΜ. Ὁρθῶς λέγεις, αὐτὸς γὰρ εἰσο-
 c μαι τί ποιητέον, καὶ ξευρήσω τὴν ἱκανὴν σκοπὴν. ἄρ' οὖν
 ὁ Καύκασος ἐπιτήδειος, ἢ ὁ Παρνασσὸς ὑψηλότερος, ἢ
 ἀμφοῖν ὁ Ὀλυμπος ἐκινεσί; καίτοι οὐ φαῦλόν τι
 ἀνιμνήσθην ἐς τὸν Ὀλυμπον ἀπιδόν· συγκαμεῖν δέ τι
 καὶ ὑπουργῆσαι καὶ σὲ δεῖ. ΧΑΡ. Πρόσταττε· ὑπουργ-
 d γήσω γὰρ ὅσα δυνατά. ΕΡΜ. Ὁμηρος ὁ ποιητής
 φησι τοὺς Ἀλκίως υἱέας, δύο καὶ αὐτοὺς ὄντας, ἔτι
 παῖδας, ἐθιλῆσαί ποτε τὴν Ὀσσαν ἐκ βάθρων ἀνασπά-
 σαντας ἐπιθεῖναι τῷ Ὀλύμπῳ, εἴτα τὸ Πήλιον ἐπ'
 αὐτῇ, ἱκανὴν ταύτην κλίμακα ἔξεν οἰομένους καὶ
 • πρὸς βασιν ἐπὶ τὸν οὐρανόν. ἐκείνῳ μὲν οὖν τὰ μερακίῳ,
 ἀτασθάλῳ γὰρ ἦσθην, δίκας ἐτίσάτην. νῶ δὲ, (οὐ γὰρ
 ἐπὶ κακῷ τῶν θεῶν ταῦτα βουλευόμεν) τί οὐχὶ οἰκοδο-
 μοῦμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδοῦντες
 ἐπ' ἀλλήλα τὰ ὄρη, ὥς ἔχομεν ἀφ' ὑψηλοτέρου ἀκριβεσ-
 f τέραν τὴν σκοπὴν; ΧΑΡ. Καὶ δυνησόμεθα, ὦ Ἑρμῆ,
 δύο ὄντες ἀναθίσθαι ἀράμεναι τὸ Πήλιον, ἢ τὴν Ὀσ-
 σαν; ΕΡΜ. Διὰ τί δ' οὐκ ἂν, ὦ Χάρων; ἢ ἀξιοῖς
 ἡμᾶς ἀγνοιστέρους εἶναι τοῖν βρεφυλλίοις ἐκείνοις, καὶ
 ταῦτα, θεοὺς ὑπάρχοντας; ΧΑΡ. Οὐκ· ἀλλὰ τὸ
 καὶ γὰρ δοκεῖ μοι ἀπιδανόν τινα τὴν μεγαλουργίαν

ἔχειν. ΕΡΜ. Εἰκότως· † ἰδιότης γὰρ εἶ, ὦ Χάρων, καὶ ἥκιστα ποιητικός· ὁ δὲ γεννάδας "Ομηρος † ἀπὸ θυοῖν στιχοῖν αὐτίκα ἡμῖν ἀμβρατὸν ἐποίησε τὸν οὐρανὸν, οὕτω ῥαδίως συντίθεις τὰ ὄρη. καὶ θαυμάζω, εἴ σοι ταῦτα τεράστια εἶναι δοκεῖ, τὸν "Ατλαντα δηλαδὴ εἰδό- α τι, ὅς τὸν πόλον αὐτὸν, εἰς ἃν, φέρει, ἀνέχων ἡμᾶς ἅπαν- τας. ἀκούεις δὲ ἴσως καὶ τοῦ ἐμοῦ ἀδελφοῦ πέρι, τοῦ Ἑρακλέους, ὡς διαδέξαιτό ποτε αὐτὸν ἐκείνον τὸν "Ατ- λαντα, καὶ ἀναπαύσειε πρὸς ὀλίγον τοῦ ἄχθους, ὑποθείς αὐτὸν τῷ φορτίῳ; ΧΑΡ. Ἀκούω καὶ ταῦτα· εἰ δὲ β ἀληθὴ ἐστὶ, σὺ ἂν, ὦ Ἑρμῆ, καὶ οἱ ποιηταὶ εἰδῇτε ΕΡΜ. Ἀληθέστατα, ὦ Χάρων· ἢ τίνας γὰρ ἕνεκα σοφοὶ ἄνδρες ἐψεύθοντο ἂν; ὥστε ἀναμοχλεύωμεν τὴν "Οσσαν πρῶτον, ὥσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος, καὶ ὁ ἀρχιτέκτων "Ομηρος, Αὐτὰρ ἐπ' "Οσση Πήλιον εἰνοσί- ρ ουλλον. ὄρε᾽, ὅπως ῥαδίως ἅμα καὶ ποιητικῶς ἐξεργασάμεθα; φέρε οὖν ἀναβάς ἰδῶ, εἰ καὶ ταῦτα ἱκανά, ἢ ἐποικοδομεῖν ἔτι δεήσει. Παπαί, κάτω ἔτι ἐσμέν ἐν τῇ ὑπάρειά τοῦ οὐρανοῦ· ἀπὸ μὲν γὰρ τῶν ἐών μόνις Ἰο- νία, καὶ Λυδία φαίνεται· ἀπὸ δὲ τῆς ἐσπέρας οὐ πλεον δ Ἰταλίας καὶ Σικελίας· ἀπὸ δὲ τῶν ἀρκτῶν, τὰ ἐπὶ τάδε τοῦ "Ιστρου μόνα· κἀκεῖθεν, ἢ Κρήτη οὐ πάνυ σα- φῶς. μετακινήτεια ἡμῖν, ὦ πορθμεῦ, καὶ ἡ Οἶτη, ὡς εἴκειν· εἴτα ὁ Παρνασσὸς ἐπὶ πᾶσιν. ΧΑΡ. Οὕτω ποιῶμεν. ὄρα μόνον, μὴ λεπτότερον ἐξεργασάμεθα τὸ ε ἔργον ἀπομηκύνοντες πέρα τοῦ πιθανοῦ· εἴτα συγκα- ταρρίφθεντες αὐτῷ πικρᾶς τῆς Ὀμήρου οἰκοδομητικῆς πειραδῶμεν, ξυντριβέντες τῶν κρανίων. ΕΡΜ. Θάρ- ρει· ἀσφαλῶς γὰρ ἔξει ἅπαντα. μετατίθει τὴν Οἶτην· ἐπικυλινδεῖσθαι καὶ ὁ Παρνασσός. ἰδοὺ, ἐπάνειμι αὐθις· † εὐ ἔχει· πάντα ὄρω· ἀνάβαινε ἤδη καὶ σύ. ΧΑΡ. Ορεξον, ὦ Ἑρμῆ, τὴν χεῖρα· οὐ γὰρ ἐπὶ μικρὰν με ταύ- την τὴν μηχανὴν ἀναβιβάζεις. ΕΡΜ. Εἵγε καὶ ἰδεῖν ἐθέλεις, ὦ Χάρων, ἅπαντα· οὐκ ἔνι δὲ ἄμφω, καὶ ἀσφαλῆ, καὶ φιλοθεάμονα εἶναι· ἀλλ' ἔχου μου τῆς ε

δεξιᾶς, καὶ φείδου μὴ κατὰ τοῦ ὀλισθηροῦ πατεῖν. εὕγῃ, ἀνελήλυθας καὶ σύ· καὶ ἐπείπερ δικόρυμβος ὁ Παρνασσός ἐστι, μίαν ἐκάτερος ἄκραν ἐπιλαβόμενοι. καθεζώμεθα. σὺ δέ μοι ἤδη ἐν κύκλῳ περιβλέπων ἐπι-
 ασκόπει ἅπαντα. ΧΑΡ. Ὁρῶ γῆν πολλήν, καὶ λίμνην
 τινὰ μεγάλην περιρρέουσιν, καὶ ὄρη, καὶ ποταμούς
 τοῦ Κωκυτοῦ καὶ Πυριφλεγέθοντος μείζοντας· καὶ
 ἀνθρώπους πάνυ σμικροὺς, καὶ τινὰς φωλεοὺς αὐτῶν.
 ΕΡΜ. Πόλεις ἐκεῖναί εἰσιν, οὓς φωλεοὺς εἶναι νομί-
 ζεις. ΧΑΡ. Οἶσθα, ὦ Ἑρμῆ, ὡς οὐδὲν ἡμῖν πέπρακ-
 ται; ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασταλίᾳ,
 καὶ τὴν Οἶτην, καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν.
 ΕΡΜ. Ὅτι τί; ΧΑΡ. Οὐδὲν ἀκριβὲς ἔγωγε ἀπὸ τοῦ
 ὑψηλοῦ ὁρῶ· ἐβουλόμην δὲ οὐ πόλεις καὶ ὄρη αὐτὰ μόνον,
 ὥσπερ ἐν γραφαῖς, ὁρᾶν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς,
 καὶ ἃ πράττουσι, καὶ οἷα λέγουσι· ὥσπερ ὅτε με το-
 πρῶτον ἐντυχὼν εἶδες γελῶντα, καὶ ἤρου με, ὅ, τι γελῶν
 ἀκούσας γὰρ τινος ἦσθην ἐς ὑπερβολήν. ΕΡΜ. Τί
 δὲ τοῦτ' ἦν; ΧΑΡ. Ἐπὶ δεῖπνον, οἶμαι, κληθεὶς ὑπὸ
 τινος τῶν φίλων ἐς τὴν ὑστεραίαν, μάλιστα ἦξω, ἔφη·
 καὶ μεταξὺ λέγοντος, ἀπὸ τοῦ τέγους κεραμὶς ἐπι-
 πεσοῦσα, οὐκ οἶδ' ὅτου κινήσαντος, ἀπέκτεινεν αὐτόν.
 ἐγέλασα οὖν, οὐκ ἐπιτελέσαντος τὴν ὑπόσχασιν. ἔοικα δὲ
 καὶ νῦν ὑποκαταβήσεσθαι, ὡς μᾶλλον βλέποίμι, καὶ
 ἀκούοίμι. ΕΡΜ. Ἐχ' ἀτρέμας· καὶ τοῦτο γὰρ ἐγὼ
 ἰάσομαί σοι, καὶ ὄξυδερκέστατον ἐν βραχεῖ ἀποφανῶ,
 παρ' Ὀμήρου τινὰ καὶ πρὸς τοῦτο ἐπαυδὴν λαβὼν
 κἀπειδὰν εἶπω τὰ ἔπη, μέμνησο μηκέτι ἀμβλυάττειν,
 ἀλλὰ σαφῶς πάντα ὁρᾶν. ΧΑΡ. Λέγε μόνον. ΕΡΜ.

Ἰ
 Ἄχλυν δ' αὖ τοι ἀπ' ὀφθαλμῶν ἔλιν ἢ πρὶν ἐπῆεν,
 Ὅφρ' εὖ γινώσκῃς ἡμῖν θεὸν, ἡδὲ καὶ ἄνδρα.

Τί ἐστιν; ἤδη ὁρᾶς; ΧΑΡ. Ὑπερφυῶς γε· τυφλὸς
 ὁ Λυγκεὺς ἐκείνος, ὡς πρὸς ἐμέ. ὥστε σὺ τὸ ἐπὶ τούτῳ

προδίδασκέ με, καὶ ἀποκρίνου ἐρωτῶντι. ἀλλὰ βούλη
κατὰ τὸν Ὅμηρον καὶ γὰρ ἔρωμαί σε, ὡς μάθης οὐδ' αὐ-
τὸν ἀμελέτητον ὄντα με τῶν Ὀμήρου; ΕΡΜ. Καὶ
πόθεν σὺ ἔχεις τὶ τῶν ἐκείνου εἰδέναι, ναύτης αἰὲ καὶ
πρόσκωπος ὢν; ΧΑΡ. † Ὁρᾷς, ὄνειδιστικὸν τοῦτο ἐς α
τὴν τέχνην. ἐγὼ δὲ, ὅποτε διεπόρθμευον αὐτὸν ἀποθανόν-
τα, πολλὰ ῥα ψαυδοῦντος ἀκούσας, ἐνίων ἔτι μέμνημαι.
καίτοι χειμῶν ἡμᾶς οὐ μικρὸς τότε κατέλαβεν. Ἐπεὶ
γὰρ ἤρξατο ἄδειν οὐ πᾶν αἰσιόητινα ᾤδῃν τοῖς πλέου-
σιν, (ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας, καὶ ἐτά- b
ραξε τὸν πόντον, ὥσπερ τορύνῃν τινὰ ἐμβαλὼν τὴν τρίαί-
αν, καὶ πᾶσας τὰς θυέλλας ἀρόθυε, καὶ ἄλλα πολ-
λά,) κυκλῶν τὴν θάλασσαν ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω
καὶ γνόφος ἐμπεσὼν ὀλίγου † δεῖν περιέτρεψεν ἡμῖν τὴν
παῦν ὅτεπερ καὶ ναυτιᾶσας ἐκεῖνος ἀπήμεσε τῶν ῥαψω- c
διῶν τὰς πολλὰς αὐτῇ Σκύλλῃ, καὶ Χαρυβδεῖ, καὶ
Κύκλωπι. ΕΡΜ. Οὐ χαλεπὸν οὖν ἦν ἐκ τοσούτου
ἐμέτου ὀλίγα † γοῦν διαφυλάττειν. ΧΑΡ. Εἰπέ γάρ
μοι.

Τίς γὰρ ὃδ' ἐστὶ πάχιστος ἀνὴρ, ἥ τις, μέγας τις, d

Ἐξοχος ἀνδρώπων κεφαλὴν καὶ εὐρέας ὦμους;

ΕΡΜ. Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητής. ἐπικρο-
τοῦσι δ' αὐτῷ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος φέ-
ρει διὰ τοῦ σταδίου μέσου. ΧΑΡ. Καὶ πόσῳ δικαιο-
τερον ἂν ἐμέ, ὦ Ἑρμῇ, ἐπαινοῖεν, ὅς αὐτόν σοι τὸν e
Μίλωνα μετ' ὀλίγον ξυλλαβὼν ἐνθήσομαι ἐς τὸ σκαφί-
διον, ὅποταν ἦκῃ πρὸς ἡμᾶς ὑπὸ τοῦ ἀμαχωτάτου τῶν
ἀνταγωνιστῶν καταπαλαισθεὶς τοῦ θανάτου, μηδὲ
ξυνεὶς, ὅπως αὐτὸν ὑποσκελίζει; κατὰ οἰμώζεται ἡμῖν
ὁπλοδὴ, μεμνημένος τῶν στεφάνων τούτων, καὶ τοῦ πρό- f
του· νῦν δὲ μέγα φρονεῖ, θαυμαζόμενος ἐπὶ τῇ τοῦ
ταύρου φορᾷ. τί οὖν; οἰηθῶμεν ἄρα ἐλπίζειν αὐτὸν καὶ
τεθνήξεσθαι ποτε; ΕΡΜ. Πόθεν ἐκεῖνος θανάτου
ὦν μνημονεύσειεν ἂν ἐν ἀκμῇ τοσαύτῃ; ΧΑΡ. Ἐα

ἐνταῦθα, μηδὲ φόρους ὑποτελεῖν· τὸ δὲ μέγιστον, μηδὲ
ρίγθῃν τοῦ χειμῶνος, μηδὲ νοσεῖν, μηθ' ὑπὸ τῶν δυνα-
τατέρων ῥαπίζεσθαι. εἰρήνη δὲ πᾶσα, καὶ τὰ πράγ-
ματα ἐς τοῦμπαλιν ἀνεστραμμένα· ἡμεῖς μὲν γὰρ οἱ
πένητες γελῶμεν, ἀνιῶνται δὲ καὶ οὐκ ἔχουσιν οἱ πλού-
σιοι. ΚΛΩΘ. Πάλαι οὖν σε, ὦ Μίκυλλε, γελῶντα
ἑώρων· τί δ' ἦν ὃ σε μάλιστα ἐκίνει γελᾶν; ΜΙΚ.
Ἄκουσον, ὦ τιμωτάτῃ μοι θεῶν· παροικῶν ἄνω τυ-
ράνῳ, πάντῃ ἀκριβῶς ἑώρων τὰ γιγνόμενα ὑπ' αὐτοῦ,
καὶ μοι ἐδόκει τότε ἰσόθεός τις εἶναι. τῆς τε γὰρ πορ-
φύρας τὸ ἄνθος ὄρῳ, ἐμακάριζον, καὶ τῶν ἀκολουθούν-
των τὸ πλῆθος, καὶ τὸν χρυσὸν, καὶ τὰ λιθοκόλλητα
ἐκπάσματα, καὶ τὰς κλῖνας τὰς ἀργυρόποδας· ἔτι δὲ
καὶ ἡ κνίσσα, ἡ τῶν σκευαζομένων ἐς τὸ δεῖπνον, ἀπ-
ἐκναίε με· ὥστε ὑπεράνθρωπός τις ἀνὴρ καὶ τρισόλβιος
κατεφαίνετο, καὶ μονονουχὶ καλλίαν, καὶ ὑψηλότερος
ὄλῳ πήχει βασιλικῷ· ἐπαιρόμενος τῇ τύχῃ, καὶ σεμ-
νῶς προβαίνων, καὶ ἑαυτὸν ἐξυπτιάζων, καὶ τοὺς ἐν-
τυγχάνοντας ἐκπλήτταν. ἐπεὶ δὲ ἀπέθανεν, αὐτός τε
ἀπαγγέλοιος ᾤφθη μοι ἀποδυσάμενος τὴν τρυφήν· καί-
μαυτοῦ ἔτι μᾶλλον κατεγέλαν, οἷον κάθαρμα ἐτεθή-
πειν, ἀπὸ τῆς κνίσσης τεκμαιρόμενος αὐτοῦ τὴν εὐδαι-
μονίαν, καὶ μακαρίζων ἐπὶ τῷ αἵματι τῶν ἐν τῇ Λα-
κωνικῇ θαλάττῃ κοχλίδων. Οὐ μόνον δὲ τοῦτον, ἀλλὰ
καὶ τὸν δανειστὴν Γνίφωνα ἰδὼν στένοντα, καὶ μεταγι-
νῶσκοντα, ὅτι μὴ ἀπέλαυσε τῶν χρημάτων, ἀλλ' ἀγευσ-
τος αὐτῶν ἀπέθανε, τῷ ἁσώτῳ Ῥοδοχάρει τὴν οὐσίαν
ἀπολιπὼν, (οὗτος γὰρ ἀγχιστα ἦν αὐτῷ γένους, καὶ
πρῶτος ἐπὶ τὸν κλῆρον ἐκαλεῖτο κατὰ τὸν νόμον) οὐκ
εἶχον ὅπως καταπαύσω τὸν γέλωτα, καὶ μάλιστα
μεμνημένος ὡς ὥχρὸς αἰεὶ, καὶ αὐχμηρὸς ἦν, φροντίδος
τὸ μέτωπον ἀνάπλεως, καὶ μόνοις τοῖς δακτύλοις πλου-
τῶν, οἷς τάλαντα καὶ μυριάδας ἐλογιζετο, κατὰ μι-
κρὸν συλλέγων τὰ μετ' ὀλίγον ἐκχυθησόμενα πρὸς τοῦ
μακαρίου Ῥοδοχάρους. ἀλλὰ τί οὐκ ἀπερχόμεθα ἤδη

γενέσθαι τὴν περὶ τῶν τοιούτων κρίσιν. Ἄλλὰ τίνας ἐκεί-
 νους ὁ Κροῖσος ἐκπέμπει, ἢ τί καὶ ἐπὶ τῶν ὤμων φέρουσι;
 ΕΡΜ. Πλίνθους τῷ Πυθίᾳ χρυσᾶς ἀνατίθῃσι, μισθὸν
 τῶν χρησμῶν, ὑφ' ὧν καὶ ἀπολεῖται μικρὸν ὕστερον
 φιλόμαντις δὲ ἀνὴρ ἐκτόπως. ΧΑΡ. Ἐκεῖνο γάρ
 ἴστιν ὁ χρυσὸς τὸ λαμπρὸν, ὃ ἀποστίλβει; τὸ ὑπαχρον
 μετ' ἐρυθρήματος; νῦν γὰρ πρῶτον εἶδον, ἀκούων αἰεί.
 ΕΡΜ. Ἐκεῖνο, ὦ Χάρων, τὸ αἰοίδιμον ὄνομα, καὶ
 περιμάχητον. ΧΑΡ. Καὶ μὴν οὐχ ὄρῳ, ὃ, τι ἀγαθὸν
 αὐτῷ πρόσσεστιν, εἰ μὴ ἄρα τοῦτο μόνον, ὅτι βαρύνονται
 οἱ φέροντες αὐτό. ΕΡΜ. Οὐ γὰρ οἶσθα, ὅσοι πόλε-
 μοι διὰ τοῦτο, καὶ ἐπιβουλαί, καὶ ληστήρια, καὶ
 ἐπιорκίαι, καὶ φόνοι, καὶ δεσμά, καὶ πλοῦς μακρὸς,
 καὶ ἐμπορίαι, καὶ δουλείαι; ΧΑΡ. Διὰ τοῦτο, ὦ
 Ἑρμῆ, τὸ μὴ πολὺ τοῦ χαλκοῦ διαφέρων; οἶδα γὰρ τὸν
 χαλκὸν, ὀβολὸν, ὡς οἶσθα, παρὰ τῶν καταπλεόντων
 ἐκάστου † ἐκλέγαν. ΕΡΜ. Ναί· ἀλλ' ὁ χαλκὸς μὲν
 πολὺς· ὥστε οὐ πάνυ σπουδάζεται ὑπ' αὐτῶν· τοῦτον
 δὲ ὀλίγον ἐκ πολλοῦ τοῦ βάθους οἱ μεταλλεύοντες
 ἀνορύττουσι· πλὴν ἀλλ' ἐκ τῆς γῆς καὶ οὗτος, ὥσπερ ὁ δ
 μόλιβδος, καὶ τᾶλλα. ΧΑΡ. Δεινὴν τινα λέγεις
 τῶν ἀνθρώπων τὴν ἀβελτηρίαν, οἳ τοσοῦτον ἔρωτα ἐρῶσιν
 ὥχρου καὶ βαρέως κτήματος. ΕΡΜ. Ἄλλ' οὐ Σόλων
 γε ἐκεῖνος, ὦ Χάρων, ἐρᾶν αὐτοῦ φαίνεται, ὡς ὄρᾳς·
 καταγελαῖ γὰρ τοῦ Κροίσου, καὶ τῆς μεγαλαυχίας τοῦ
 βαρβάρου· καί, μοι † δοκεῖν, ἔρεσθαί τι βούλεται αὐτόν·
 ἐπακούσωμεν οὖν. ΣΟΛ. Εἰπέ μοι, ὦ Κροῖσε, οἷε γάρ
 τι δεῖσθαι τῶν πλίνθων τούτων τὸν Πύθιον; ΚΡΟΙΣ.
 Νὴ Δί'· οὐ γὰρ ἴστιν αὐτῷ ἐν Δελφοῖς ἀνάθημα
 οὐδὲν τοιοῦτον. ΣΟΛ. Οὐκοῦν μακάριον οἷε τὸν
 θεὸν ἀποφαίνειν, εἰ κτήσαιτο ἐν τοῖς ἄλλοις καὶ πλίν-
 θους χρυσᾶς; ΚΡΟΙΣ. Πῶς γὰρ οὐ; ΣΟΛ. Πολ-
 λὴν μοι λέγεις, ὦ Κροῖσε, πενίαν ἐν τῷ οὐρανῷ, εἰ ἐκ
 Λυδίας μεταστέλλεσθαι τὸ χρυσίον δεήσει αὐτούς, ἢ
 ἐπιθυμήσασιν. ΚΡΟΙΣ. Ποῦ γὰρ τοσοῦτος ἂν γένοιτο

χρυσός, ὅσος παρ' ἡμῖν; ΣΟΛ. Εἰπέ μοι, σίδηρος δὲ
 φύεται ἐν Λυδία; ΚΡΟΙΣ. Οὐ πάνυ τι. ΣΟΛ.
 Τοῦ βελτίονος ἄρα ἐνδεεῖς ἐστε. ΚΡΟΙΣ. Πῶς ἀμεί-
 νων ὁ σίδηρος χρυσίου; ΣΟΛ. Ἦν ἀποκρίνη μηδὲν
 ἀγανακτῶν, μάθοις ἄν. ΚΡΟΙΣ. Ἐρώτα, ὦ Σόλων.
 ΣΟΛ. Πότερον ἀμείνους οἱ σώζοντες τινὰς, ἢ οἱ σωζό-
 μενοι πρὸς αὐτῶν; ΚΡΟΙΣ. Οἱ σώζοντες δηλαδή.
 ΣΟΛ. Ἀρ' οὖν, ἦν Κύρος, ὡς λογοποιοῦσί τινες, ἐπὶ
 Λυδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ο
 σίδηρος ἀναγκαῖος τότε; ΚΡΟΙΣ. Ὁ σίδηρος δηλαδή.
 ΣΟΛ. Καὶ εἶγε μὴ τοῦτον παρασκευάσαιο, οἷχοιτο
 ἄν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος. ΚΡΟΙΣ.
 † Εὐφήμει, ὦ ἄνθρωπε. ΣΟΛ. Μὴ γένοιτο μὲν οὖν
 οὕτω ταῦτα· φαίνῃ δ' οὖν ἀμείνω τὸν σίδηρον ὁμολογῶν
 ΚΡΟΙΣ. Οὐκοῦν καὶ τῷ Θεῷ κελεύεις σιδηρᾶς πλίν-
 θους ἀνατιθέναι με, τὸν δὲ χρυσὸν ὀπίσω αὐτίς ἀνακα-
 λεῖν; ΣΟΛ. Οὐδὲ σιδήρου ἐκεῖνός γε δεήσεται· ἀλλ'
 ἦν τε χαλκὸν, ἦν τε χρυσὸν ἀναθῆς, ἄλλοις μὲν ποτε
 κτῆμα, καὶ ἔρμαιον ἔσῃ ἀνατεθεικῶς, Φωκεῦσιν, ἢ
 d Βοιωτοῖς, ἢ Δέλφοις αὐτοῖς, ἢ τινι τυράννῳ, ἢ ληστῇ·
 τῷ δὲ Θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν. ΚΡΟΙΣ.
 Ἀεὶ σύ μου τῷ πλούτῳ προσπολεμεῖς, καὶ φθονεῖς.
 ΕΡΜ. Οὐ φέρεי ὁ Λύδος, ὦ Χάρων, τὴν παρρησίαν,
 καὶ τὴν ἀλήθειαν τῶν λόγων, ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ
 e πρᾶγμα, πένης ἄνθρωπος οὐχ ὑποπτήσων, τὸ δὲ παρ-
 ιστάμενον ἐλευθέρως λέγων. μεμνήσεται δ' οὖν μικρὸν
 ὕστερον τοῦ Σόλωνος, ὅταν αὐτὸν δέῃ ἀλόντα ἐπὶ τὴν
 πυρὰν ὑπὸ τοῦ Κύρου ἀναχθῆναι· ἤκουσα γὰρ τῆς
 Κλωθοῦς πρῶην ἀναγινωσκούσης τὰ ἐκάστῳ ἐπικεκλωσ-
 f μένα· ἐν οἷς καὶ ταῦτ' ἐγγέγραπτο, Κροῖσον μὲν ἀλῶναι
 ὑπὸ Κύρου, Κύρον δὲ αὐτὸν ὑπ' ἐκείνησιν τῆς Μασσα-
 γετίδος ἀποθανεῖν. ὁρᾷς τὴν Σκυθίδα, τὴν ἐπὶ τοῦ ἵπ-
 που τοῦ λευκοῦ ἐξελαύνουσιν; ΧΑΡ. Νὴ Δία. ΕΡΜ.
 Τάωυρις ἐκείνη ἐστί. καὶ τὴν κεφαλὴν γε ἀποτε-
 g μοῦσα τοῦ Κύρου αὕτη ἐς ἄσκον ἐμβαλεῖ πλήρη αἵμα-

εἰ δοκεῖ, βαδίζωμεν. ΜΙΚ. Εὖ λέγεις· ἔμβαλέ μοι τὴν δεξιάν· εἰπέ μοι, ἐτελέσθης γάρ, ὦ Κυνίσκε, τὰ Ἑλευσίνια, οὐχ ὅμοια τοῖς ἐκεῖ τὰ ἐνθάδε σοι δοκεῖ; ΚΥΝ. Εὖ λέγεις· ἰδοὺ οὖν προσέρχεται δαδουχοῦσά τις, φοβερὸν τι καὶ ἀπειλητικὸν προσβλέπουσα· ἢ ἄρά που α Ἑριννύς ἐστιν; ΜΙΚ. Ἐοικεν ἀπὸ γε τοῦ σχήματος. ΕΡΜ. Παραλάμβανε τούτους, ὦ Τισιφόνη, τέτταρας ἐπὶ τοῖς χιλίοις. ΤΙΣ. Καὶ μὴν πάλαι γε ὁ Ῥαδάμανθυς οὗτος ὑμᾶς περιμένει. ΡΑΔ. Πρόσαγε αὐτούς, ὦ Ἑριννύ. σὺ δὲ, ὦ Ἑρμῇ, κήρυττε, καὶ προσ- h κάλει. ΚΥΝ. ὦ Ῥαδάμανθ, πρὸς τοῦ πατρὸς, ἐμὲ πρῶτον ἐπίσκεψαι παραγαγών. ΡΑΔ. Τίνος ἕνεκα; ΚΥΝ. Πάντως βούλομαι κατηγορῆσαί τινας, α συνεπίσταμαι πονηρὰ δρᾶσαντι αὐτῷ παρὰ τὸν βίον οὐκ ἂν οὖν ἀξιόπιστος εἶην λέγων, μὴ οὐχὶ πρότερον c αὐτὸς φανείς οἷός εἰμι, καὶ οἷόν τινα ἐβίωσα τρόπον. ΡΑΔ. Τίς δὲ σύ; ΚΥΝ. Κυνίσκος, ὦ ἄριστε, τὴν γνώμην φιλόσοφος. ΡΑΔ. Δεῦρ' ἐλθε, καὶ πρῶτος ἐς τὴν δίκην κατὰστηθι σὺ δὲ προσκάλει τοὺς κατηγο- ρους. ΕΡΜ. Εἴ τις Κυνίσκου τουτουῖ κατηγορεῖ, d δεῦρο προσίτω. ΡΑΔ. Οὐδεὶς προσέρχεται· ἀλλ' οὐχ ἱκανὸν τοῦτο, ὦ Κυνίσκε· ἀπόδυθι δὲ ὅπως ἐπισκοπήσω σε ἀπὸ τῶν στιγμάτων. ΚΥΝ. Ποῦ γὰρ ἐγὼ στιγματίας ἐγενόμην; ΡΑΔ. Ὅποσα ἂν τις ὑμῶν πονηρὰ ἐργάσῃται παρὰ τὸν βίον, καθ' ἕκαστον αὐτῶν e ἀφανῆ στίγματα ἐπὶ τῆς ψυχῆς περιφέρει. ΚΥΝ. Ἰδού σοι γυμνὸς παρέστηκα· ὥστε ἀναζήτη ταῦτα, ἅπερ σὺ φῆς, τὰ στίγματα. ΡΑΔ. Καθαρὸς ὡς ἐπίπαν οὗτοσί, πλὴν τούτων τριῶν ἢ τεττάρων ἀμαυρῶν πάνυ, καὶ ἀσαφῶν στιγμάτων. καίτοι, τί τοῦτο; ἔχνη f μὲν, καὶ σημεῖα τῶν ἐγκαυμάτων, οὐκ οἶδα δ' ὅπως ἐξαλήλειπται, μᾶλλον δὲ ἐκκέκοπται· πῶς ταῦτα, ὦ Κυνίσκε, ἢ πῶς καθαρὸς ἐξ ὑπαρχῆς ἀναπέφηνας, ΚΥΝ. Ἐγὼ σοι φράσω· πάλαι πονηρὸς δι' ἀπαιδευ- σίαν γενόμενος, καὶ πολλὰ διὰ τοῦτο ἐμπολήσας στίγ- g

φιλαργυρίαι, καὶ ὀργαί, καὶ μίση, καὶ τὰ τοιαῦτα
τούτων δὲ ἡ ἀγνοία μὲν κάτω ξυναναμείμπται αὐτοῖς,
καὶ ξυμπολιτεύεταιί γε, ἡ Δία, καὶ τὸ μῖσος, καὶ ἡ
ὀργή, καὶ ζηλοτυπία, καὶ ἀμαθία, καὶ ἀπορία, καὶ
a φιλαργυρία. ὁ φόβος δὲ, καὶ ἐλπίδες, ὑπεράνω πετόμε-
νοι, ὁ μὲν ἐμπίπτων ἐκπλήττει, ἐνίοτε καὶ ὑποπτήσσειν
ποιεῖ. αἰδ' ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι, ὅπ' ὅτ'
ἂν μάλιστα οἴηται τις ἐπιλήψεσθαι αὐτῶν, ἀναπτάμε-
ναι οἴχονται, κεχηρότας αὐτοὺς ἀπολιποῦσαι, ὅπερ καὶ
b τὸν Τάνταλον κάτω πάσχοντα ὄρᾳς ὑπὸ τοῦ ὕδατος.
Ἦν δ' ἀτενίσῃς, κατόψει καὶ Μοῖρας ἄνω ἐπικλωθού-
σας ἐκάστω τὸν ἀτρακτον, ἀφ' οὗ ἡρτῆσθαι ξυμβέβη-
κιν ἅπαντας ἐκ λεπτῶν νημάτων. ὄρᾳς καθάπερ ἀράχ-
νιά τινα καταβαίνοντα ἐφ' ἑκάστον ἀπὸ τῶν ἀτράκ-
c των; ΧΑΡ. Ὁρᾷ πάνυ λεπτὸν ἐκάστω νῆμα ἐπιπτε-
πλεγμένον γε τὰ πολλὰ, τοῦτο μὲν ἐκείνῳ, ἐκεῖνο δὲ
ἄλλῳ. ΕΡΜ. Εἰκότως, ὦ πορθμεῦ· εἴμαρται γὰρ
ἐκείνῳ μὲν, ὑπὸ τούτου φονευθῆναι· τούτῳ δὲ, ὑπ' ἄλ-
λου· καὶ κληρονομήσαί γε τοῦτον μὲν ἐκείνου, ὅτου ἂν
d ἢ μικρότερον τὸ νῆμα· ἐκεῖνον δὲ αὖ τούτου· τοιόνδε
γάρ τι ἢ ἐπιπλοκὴ δηλοῖ. ὄρᾳς δ' οὖν ἀπὸ λεπτοῦ κρε-
μαμένους ἅπαντας; καὶ οὗτος μὲν ἀνασπασθεὶς ἄνω
μετέωρός ἐστι, καὶ μετὰ μικρὸν καταπεσὼν, ἀπορῥα-
γέντος τοῦ λίνου, ἐπειδὴν μηκέτι ἀντέχῃ πρὸς το
e βάρος, μέγαν τὸν ψόφον ἐργάσεται. οὗτος δὲ ὀλίγον
ἀπὸ γῆς αἰωρούμενος, ἦν καὶ πέση, ἀψοφητὶ κείσεται,
μόγισ καὶ τοῖς γείτοσιν ἐξακουσθέντος τοῦ πτώματος
ΧΑΡ. Παγγέλοια ταῦτα, ὦ Ἑρμῆ. ΕΡΜ. Καὶ μὴν
οὐδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν, ὅπως ἐστὶ κατα-
f γέλαστα, ὦ Χάρων· καὶ μάλιστα αἱ ἄγαν σπουδα
αὐτῶν, καὶ τὸ μεταξὺ τῶν ἐλπίδων οἴχεσθαι, ἀναρπάσ-
τους γιγνομένους ὑπὸ τοῦ βελτίστου θανάτου. ἄγγε-
λοι δὲ αὐτοῦ, καὶ ὑπηρέται μάλ' α πολλοὶ, ὥς ὄρᾳς,
ἡπίαλοι, καὶ πυρετοὶ, καὶ φθόαι, καὶ περιπνευμονίαι,
g καὶ ξίφη, καὶ ληστήρια, καὶ κώνεια, καὶ δικασταὶ, κα

τύραννοι καὶ τούτων οὐδὲν ὅλως αὐτοὺς εἰσέρχεται,
 ἴσ' αἰ εὖ πράττωσιν· ὅταν δὲ σφαλῶσι, πολὺ τὸ ὅττο-
 τοῖ, καὶ αἰ αἰ, καὶ ὦ μοι μοι. εἰ δ' εὐθὺς ἐξ ἀρχῆς
 ἐνέουσιν, ὅτι θνητοὶ τέ εἰσιν αὐτοὶ, καὶ ὀλίγον τοῦτο
 χρόνον ἐπιδημήσαντες τῷ βίῳ ἀπίασιν, ὥσπερ ἐξ ὀνείρα-
 τος, πάντα ὑπὲρ γῆς ἀφέντες, ἔζων τε ἂν σωφρονίστιον,
 καὶ ἥττον ἡνιῶντο ἀποδιανόντες. νῦν δὲ ἐς αἰὶ ἐλπί-
 σαντες χρῆσθαι τοῖς παροῦσιν, ἐπειδὴν ἐπιστάς ὁ ὑπη-
 ρέτης καλῇ, καὶ ἀπάγῃ, πεδήσας τῷ πυρετῷ, ἢ τῇ
 φθόῃ, ἀγανακτοῦσι πρὸς τὴν ἀγωγὴν, οὐ ποτε προσδο-
 κῆσαντες ἀποσπασθῆσεσθαι αὐτῶν. ἢ τί γὰρ οὐκ ἂν
 ποιήσειεν ἐκεῖνος ὁ τὴν οἰκίαν σπουδῇ οἰκοδομοῦμενος,
 καὶ τοὺς ἐργάτας ἐπισπέρχων, εἰ μάθοι, ὅτι ἡ μὲν ἔξει
 τέλος αὐτῷ· ὁ δὲ, ἄρτι ἐπιθεὶς τὸν ὄροφον, ἀπίοι, τῷ
 κληρονόμῳ καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μὰ τὸ
 θεὸν ἄθλιος ἐν αὐτῇ; ἐκεῖνος μὲν γὰρ ὁ χαίρων,
 ὅτι ἄρρενα παῖδα ἔτεκεν αὐτῷ ἡ γυνή, καὶ φίλους διὰ
 τοῦτο ἐστιῶν, καὶ τοῦνομα τοῦ πατρὸς τιθεμενος, εἰ
 ἡρίστατο, ὥς ἐπταέτης γενόμενος ὁ παῖς τεθνήξεται,
 ἄρα ἂν σοι δοκῇ χαίρειν ἐπ' αὐτῷ γενομένῳ; ἀλλὰ τὸ δ
 αἴτιον, ὅτι τὸν μὲν εὐτυχοῦντα ἐπὶ τῷ παιδὶ ἐκεῖνον
 ὄρᾳ, τὸν τοῦ ἀθλητοῦ πατέρα τοῦ Ὀλύμπια νενικηκότος
 τὸν γείτονα δὲ, τὸν ἐκκομίζοντα τὸ παιδίον, οὐχ ὄρᾳ,
 οὐδὲ οἶδεν ἀφ' οἷας αὐτῷ κρόκης ἐκρέματο. τοὺς μὲν
 γὰρ περὶ τῶν ὄρων διαφερομένους ὄρᾳς, ὅσοι εἰσὶ, καὶ e
 τοὺς ξυναγείροντας τὰ χρήματα, εἴτα, πρὶν ἀπολαῦ-
 σαι αὐτῶν, καλουμένους ὑφ' ὧν εἶπον ἐπιόντων ἀγγέ-
 λων τε, καὶ ὑπηρετῶν. ΧΑΡ. Ὅρᾳ πάντα ταῦτα,
 καὶ πρὸς ἑμαυτὸν ἐγὼ ἐννοῶ, τί τὸ ἡδὺ αὐτοῖς παρὰ
 τὸν βίον, ἢ τί ἐκεῖνό ἐστιν, οὐ στερούμενοι ἀγανακτοῦσιν. f
 ΕΡΜ. Ἦν γοῦν τοὺς βασιλέας ἴδῃ τις αὐτῶν, οἷπερ
 εὐδαιμονέστατοι εἶναι δοκοῦσιν, † ἔξω τοῦ ἀβεβαίου, καὶ
 ὡς φῆς ἀμφιβόλου τῆς τύχης, πλείω τῶν ἡδέων τὰ
 ἐπὶ αὐτῷ εὐρήσει προσόντα αὐτοῖς, φόβους, καὶ ταραχὰς,
 καὶ μίση, καὶ ἐπιβουλάς, καὶ ὀργάς, καὶ κολακείας· g

τούτοις γὰρ ἅπαντες ξύνεισιν. ἢ πένθη, καὶ νόσους, καὶ
πάθη, ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν· ὅπου δὲ τὰ
τούτων πονηρὰ, λογίζεσθαι καιρὸς, οἷα τὰ τῶν ἰδιωτῶν
ἂν εἴη. ΧΑΡ. Ἐθέλω γοῦν σοι, ὦ Ἑρμῆ, εἰπεῖν, ὃ
a τινι εἰοικέναι μοι ἔδοξαν οἱ ἄνθρωποι, καὶ ὁ βίος ἅπας
αὐτῶν. ἤδη ποτὲ πομφόλυγας ἐν ὕδατι ἐθεάσω ὑπο
κρουνῶ τινι καταρράττοντι ἀνισταμένας; τὰς φουλα-
λίδας λέγω, ἀφ' ὧν ξυναγείρεται ὁ ἀφρός. ἐκείνων τοί-
κων αἱ μὲν τινες μικραὶ εἰσι, καὶ αὐτίκα ἐκραγεῖσαι
b ἀπέσβησαν· αἱ δ' ἐπὶ πλέον διαρκεῦσι· καὶ προσχω-
ρουσῶν αὐταῖς τῶν ἄλλων αὐταὶ ὑπερφυσώμεναι ἐς
μέγιστον ὄγκον αἴρονται· εἴτα μέντοι καὶ κεῖναι πάντως
ἐξερράγησάν ποτε· οὐ γὰρ οἷον τε ἄλλως γενέσθαι. τοῦ-
τό ἐστιν ὁ ἀνθρώπων βίος. ἅπαντες ὑπὸ πνεύματος
c ἐμπεφυσημένοι, οἱ μὲν μείζους, οἱ δ' ἐλάττους· καὶ οἱ
μὲν ὀλιγοχρόνιον ἔχουσι, καὶ ἀκύμορον τὸ φύσημα· οἱ
δὲ ἅμα τῷ ξυστῆναι ἐπαύσαντο. πᾶσι δ' οὖν ἀπορρά-
γῃναι ἀναγκαῖον. ΕΡΜ. Οὐδὲν χεῖρον σὺ τοῦ Ὀ-
μήρου εἰκάσας, ὦ Χάρων, ὃς φύλλοις τὸ γένος αὐτῶν
d ὁμοιοῖ. ΧΑΡ. Καὶ τοιοῦτοι ὄντες, ὦ Ἑρμῆ, ὁρᾷς οἷα
ποιοῦσι, καὶ ὡς φιλοτιμοῦνται πρὸς ἀλλήλους ἀρχῶν
πέρη, καὶ τιμῶν, καὶ κτήσεων ἀμιλλώμενοι, ἅπερ
ἅπαντα καταλιπόντας αὐτοὺς δεήσει, ἕνα ὀβολὸν ἔχον-
τας, ἥκειν παρ' ἡμᾶς. βούλει οὖν, ἐπείπερ ἐφ' ὑψηλοῦ
e ἴσμεν, ἀναβοήσας παμμέγεθες παραινέσω αὐτοῖς, ἀπέ-
χεσθαι μὲν τῶν ματαίων πόνων, ζῆν δὲ αἰὲ τὸν θάνατον
πρὸ ὀφθαλμῶν ἔχοντας, λέγων, ὦ μάταιοι, τί ἐσπου-
δάκατε περὶ ταῦτα; παύσασθε κάμνοντες· οὐ γὰρ ἐς
αἰὲ βιώσεσθε· οὐδὲν τῶν ἐνταῦθα σευνῶν αἰδιδίον ἐστιν,
f οὐδ' ἂν ἀπάγοι τις αὐτῶν τι ξὺν αὐτῷ ἀποθανών· ἀλλ'
ἀνάγκη, τὸν μὲν γυμνὸν οἴχεσθαι· τὴν οἰκίαν δὲ, καὶ
τὸν ἀγρὸν, καὶ τὸ χρυσίον, αἰὲ ἄλλων εἶναι, καὶ μετα-
βάλλειν τοὺς δεσπότας. εἰ ταῦτα, καὶ τὰ τοιαῦτα,
ἐξ ἐπηκόου ἐμβοήσαιμι αὐτοῖς, οὐκ ἂν οἶε μέγα ὠφε-
νηθῆναι τὸν βίον, καὶ σωφρονεστέρους ἂν γενέσθαι πα-

ραπολύ; ΕΡΜ. ὦ μακάριε, οὐκ οἶσθα, ὅπως αὐτοὺς ἡ ἄγνοια, καὶ ἡ ἀπάτη διατεθείκασιν, ὥς μὴδ' αὖν τρυπάνῳ ἔτι διανογχθῆναι αὐτοῖς τὰ ὦτα. τοσούτῳ κηρῷ ἔβυσαν αὐτὰ, οἷόν περ Ὀδυσσεὺς τοὺς ἐταίρους ἔδρασε δέει τῆς Σειρήνων ἀκροάσεως. πόθεν οὖν αὖν ἐκεῖνοι α
 δυνηθεῖεν ἀκοῦσαι, ἣν καὶ σὺ κεκραγὼς διαρρήγαῃς; ὅπερ γὰρ παρ' ὑμῖν ἡ λήθη δύναται, τοῦτο ἐνταῦθα ἡ ἄγνοια ἐργάζεται. πλὴν ἄλλ' εἰσὶν αὐτῶν ὀλίγοι, οὐ παραδε-
 δεγμένοι τὸν κηρὸν ἐς τὰ ὦτα, πρὸς τὴν ἀλήθειαν ἀπο-
 κλίναντες, ὅξυ δεδορκότες ἐς τὰ πράγματα, καὶ κατ- b
 ἐγνωκότες οἷά ἐστιν. ΧΑΡ. Οὐκοῦν ἐκείνοις γοῦν ἐμβοήσασιν; ΕΡΜ. Περιστὸν τοῦτο λέγειν πρὸς αὐτοὺς, ἃ ἴσασιν. ὅρᾳς, ὅπως † ἀποσπάσαντες τῶν πολ-
 λῶν καταγελῶσι τῶν γιγνομένων, καὶ οὐδαμῇ οὐδαμῶς ἀρέσκονται αὐτοῖς, ἀλλὰ δῆλοί εἰσι δρασμὸν ἤδη βου- c
 λέοντες παρ' ὑμᾶς ἀπὸ τοῦ βίου; καὶ γὰρ μισοῦνται, ἐλέγχοντες αὐτῶν τὰς ἁμαθίας. ΧΑΡ. Εὖγε, ὦ γενιάδαι· πλὴν πάνυ ὀλίγοί εἰσιν, ὦ Ἑρμῇ. ΕΡΜ.
 Ἰκανοὶ καὶ οὗτοι· ἀλλὰ κατίωμεν ἤδη. ΧΑΡ. Ἐν d
 ἔτι ἐπόθουν εἰδέναι, ὦ Ἑρμῇ, καί μοι δείξας αὐτὸ ἐν-
 τελῇ ἔσῃ τὴν περιήγησιν πεποιηκῶς, τὰς ἀποθήκας τῶν
 σωμάτων, ἵνα κατορύττουσι, θεάσασθαι. ΕΡΜ. Ἡ-
 ρία, ὦ Χάρων, καὶ τύμβους, καὶ τάφους καλοῦσι τὰ
 τοιαῦτα. πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χώματα
 ὅρᾳς, καὶ τὰς στήλας, καὶ πυραμίδας; ἐκεῖνα πάντα e
 νεκροδοχεῖα, καὶ σωματοφυλάκιά ἐστι. ΧΑΡ. Τί
 οὖν ἐκεῖνοι στεφανοῦσι τοὺς λίθους, καὶ χρίουσι μύρῳ;
 † οἱ δὲ καὶ πυρὰν νήσαντες πρὸ τῶν χωμάτων, καὶ
 βόθρον τινὰ ὀρύξαντες, καίουσιν τε ταυτὶ τὰ πολυτελεῆ
 δεῖπνα, καὶ εἰς τὰ ὀρύγματα οἶνον καὶ μελίκρατον, f
 ὥς † γοῦν εἰκάσαι, ἐγχεουσιν; ΕΡΜ. Οὐκ οἶδα, ὦ
 πορθμεῦ, τί ταῦτα πρὸς τοὺς ἐν ᾧδου· πεπιστεύκασιν
 ὅ οὖν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν δειπνεῖν
 μὲν, ὥς οἷόν τε, περιπετομένας τὴν κνίσσαν, καὶ τὸν
 καπνὸν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ μελίκρατον. g

ΧΑΡ. Ἐκείνους ἔτι πίνειν, ἢ ἐσθίειν, ὧν τὰ κρανία
 ξηρότατα; καίτοι γελοῖός εἰμί σοι λέγων ταῦτα, ὅση-
 μέραι κατάγοντι αὐτούς. οἷσθ' οὖν, εἰ δύναιντ' ἂν ἔτ-
 ἀνελθεῖν ἅπαξ ὑποχθόνιοι γενόμενοι. ἐπεῖτοι καὶ παγ-
 α γέλοια ἂν, ὦ Ἑρμῆ, ἔπασχον, οὐκ ὀλίγα πράγματα
 ἔχων, εἰ ἔδει μὴ κατάγειν μόνον αὐτούς, ἀλλὰ καὶ αὐ-
 θις ἀνάγειν πιομένους. ὦ μάταιοι, τῆς ἀνοίας, οὐκ εἰδό-
 τες ἡλίκοις ὄροις διακέκρται τὰ νεκρῶν, καὶ τὰ ζώντων
 πράγματα· καὶ οἶα τὰ παρ' ἡμῶν ἐστί· καὶ ὅτι

b Κάτθαν' ὁμῶς δ, τ' ἄτυμβος ἀνὴρ, δοτ' ἔλλαχε τύμβου,
 Ἐν δ' ἱῇ τιμῇ Ἴρος, κρείων τ' Ἀγαμέμνων.
 Θερσίτῃ δ' Ἴσος, Θέτιδος παῖς ἠῦκόμοιο.
 Πάντες δ' εἰσὶν ὁμῶς νεκύων ἀμνηστὰ κάρηνα,
 Γυμνοὶ τε, ξηροὶ τε, κατ' ἀσφοδελὸν λειμῶνα.

c **ΕΡΜ.** Ἡράκλεις, ὡς πολὺν τὸν Ὅμηρον ἐπαντλεῖς.
 ἀλλ' ἐπεῖπερ ἀνέμνησάς με, θέλω σοι δεῖξαι τὸν τοῦ
 Ἀχιλλέως τάφον· ὁρᾷς τὸν ἐπὶ τῇ θαλάττῃ; Σίγειον μὲν
 ἐκείνο τὸ Τρωϊκόν· ἀντικρὺ δὲ ὁ Αἴας τέθαπται ἐν τῷ
 Ῥοιτείῳ. **ΧΑΡ.** Οὐ μεγάλοι, ὦ Ἑρμῆ, οἱ τάφοι. τὰς
 d πόλεις τὰς ἐπισήμους ἤδη δεῖξόν μοι, ὥς κάτω ἀκούομεν·
 τὴν Νῆον τὴν Σαρδαναπάλου, καὶ Βαβυλῶνα, καὶ
 Μυκήνας, καὶ Κλεωνάς, καὶ τὴν Ἴλιον αὐτήν. πολλοὺς
 γοῦν μέμνημαι διαπορθμεύσας ἐπεῖθεν, ὥς δέκα ὅλων
 ἐτῶν μηδὲ νεωλεῆσαι, μηδὲ διαψύξαι τὸ σκαφίδιον.
 e **ΕΡΜ.** Ἡ Νῆος μὲν, ὦ πορθμεῦ, ἀπόλωλεν ἤδη, κα.
 οὐδὲν ἔχνος ἔτι λοιπὸν αὐτῆς οὐδ' ἂν εἴπης ὅπου πότ'
 ἦν. ἡ Βαβυλῶν δέ σοι ἐκείνη ἐστίν, ἡ εὐπυργος, ἡ τὸν
 μέγαν περίβολον, οὐ μετὰ πηλὺ καὶ αὐτὴ ζητηθησομέ-
 νη, ὥσπερ ἡ Νῆος. Μυκηνας δὲ, καὶ Κλεωνάς, αἰσχύν-
 ομαι δεῖξαί σοι· καὶ μάλιστα τὸ Ἴλιον. ἀποπνίξεις
 γὰρ εὖ οἶδ' ὅτι τὸν Ὅμηρον κατελθὼν ἐπὶ τῇ μεγαλη-
 γορίᾳ τῶν ἐπῶν· πλὴν ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες
 οὖν δὲ τεθνήκασι καὶ αὗται. ἀποθνήσκουσι γὰρ, ὦ πορθ-
 μεῦ, καὶ πόλεις, ὥσπερ ἄνθρωποι· καὶ τὸ παραδοξότερον,

καὶ ποταμοὶ ὅλοι. Ἰνάχου οὖν οὐδὲ τάφος ἐν Ἀργεῖ
 ἔτι καταλείπεται. ΧΑΡ. Παπαὶ τῶν ἱππαίων, Ὀ-
 μπρε, καὶ τῶν ὀνομάτων, Ἴλιον ἱήν, καὶ εὐρυάγυιαν, καὶ
 εὐκτίμεναι Κλεωναί. Ἀλλὰ μεταξὺ λόγων, τίνες εἰσὶν
 οἱ πολεμοῦντες ἐκεῖνοι, ἢ ὑπὲρ τίνος ἀλλήλους φονεύου- a
 σιν; ΕΡΜ. Ἀργεῖους ὄρᾱς, ᾧ Χάρων, καὶ Λακε-
 δαιμονίους, καὶ τὸν ἡμιθνήτα ἐκεῖνον στρατηγὸν Ὀβρυ-
 άδην, τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ αὐτοῦ αἵματι.
 ΧΑΡ. Ὑπὲρ τίνος δὲ αὐτοῖς, ᾧ Ἑρμῇ, ὁ πόλεμος;
 ΕΡΜ. Ὑπὲρ τοῦ πεδίου αὐτοῦ, ἐν ᾧ μάχονται. ΧΑΡ. b
 Ω τῆς ἀνοίας, οἷγε οὐκ ἴσασιν, ὅτι καὶ ὅλην τὴν
 Πελοπόννησον ἕκαστος αὐτῶν κτήσωνται, μόγις ἂν πο-
 διαῖον λάβοιεν τόπον παρὰ τοῦ Αἰακοῦ· τὸ δὲ πεδίου
 τοῦτο ἄλλοτε ἄλλοι γεωργήσουσι, πολλάκις ἐκ βάθρων
 τὸ τρόπαιον ἀνασπάσαντες τῷ ἀρότρῳ. ΕΡΜ. Οὕτω c
 μὲν ταῦτα ἔσται. ἡμεῖς δὲ καταβάντες ἤδη, καὶ κατὰ
 χώραν εὐθετήσαντες αὐθις τὰ ὄρη, ἀπαλλαττάμεθα,
 ἔγωγε μὲν, καθὰ ἐστάλην, σὺ δ' ἐπὶ τὸ πορθμεῖον· ἤξω δὲ
 σοι μετ' ὀλίγον καὶ αὐτὸς νεκροστολῶν. ΧΑΡ. Εὐγε
 ἐποίησας, ᾧ Ἑρμῇ εὐεργέτης αἰεὶ ἀναγεγυράψῃ. ἀνάμην d
 δέ τι διὰ σέ τῆς ἀποδημίας. οἶά ἐστι τὰ τῶν κακοδαι-
 μόνων ἀνθρώπων πράγματα; βασιλεῖς, πλίνθοι χρυσαῖ,
 ἐκατόμβαι, μάχαι· Χάρωνος δὲ, οὐδεὶς λόγος.

κα'.

ΚΑΤΑΠΛΟΥΣ, Η ΤΥΡΑΝΝΟΣ.

ΧΑΡ. Εἶεν, ᾧ Κλωθοῖ· τὸ μὲν σκάφος τοῦτο ἡμῶν
 πάλαι εὐτρεπές, καὶ πρὸς ἀναγωγὴν εὖ μάλα παρε-
 σκευασμένον. ὃ, τε γὰρ ἄντλος ἐκκεχύται, καὶ ὁ ἰστός
 ὤρδεται, καὶ ἡ ὀθὼνη παρακέκρουσται, καὶ τῶν κωπῶν
 ἑκάστη τετρώπεται. κωλύει τε οὐδὲν, ὅσον ἐπ' ἐμοί, τὸ
 ἀγκύριον ἀνασπάσαντας ἀποπλεῖν. ὁ δ' Ἑρμῆς βραδύ-
 νει, πάλαι παρεῖναι † δέον. κενὸν γοῦν ἐπιβατῶν, ὡς ὄρᾱς, f
 τὸ πορθμεῖον, τρεῖς ἤδη τήμερον ἀναπεπλευκέναι δυνά-
 μιν. καὶ σχεδὸν ἀμφὶ βουλευτόν ἐστιν· ἡμεῖς δὲ οὐδέ-

πα οὐδ' ὀβολὸν ἐμπεπολήκαμεν. εἴτα ὁ Πλούτων εὖ
 οἶδ' ὅτι ἐμὲ ῥαθυμεῖν ἐν τούτοις ὑπολήφεται· καὶ ταῦ-
 τα παρ' ἄλλω οὔσης τῆς αἰτίας. ὁ δὲ καλὸς ἡμῖν κα-
 γαθὸς νεκροπομπὸς, ὥσπερ τις ἄλλος καὶ αὐτὸς ἄνω τὸ
 α τῆς Λήθης ὕδωρ πεπωκώς, ἀναστρέψαι πρὸς ἡμᾶς ἐπι-
 λέλησται. καὶ ἦτοι παλαίει μετὰ τῶν ἐφήβων, ἢ κιθα-
 ρίζει, ἢ λόγους τινὰς διεξέρχεται, ἐπιδεικνύμενος τὸν λῆ-
 ρον τὸν αὐτοῦ· ἢ τάχα που καὶ κλωπεύει ὁ γεννάδας
 παρελθών. μία γὰρ αὐτοῦ καὶ αὕτη τῶν τεχνῶν. ὁ δ'
 β οὖν ἐλευθεριάζει πρὸς ἡμᾶς, καὶ ταῦτα, ἐξ ἡμισείας
 ἡμέτερος ὢν. ΚΛΩΘ. Τί δὲ οἶδας, ὦ Χάρων, εἴ τις
 ἀσχολία προσέπεσεν αὐτῷ, τοῦ Διὸς ἐπὶ πλεον δεηθέν-
 τος ἀποχρῆσασθαι πρὸς τὰ ἄνω πράγματα; δεσπότης
 δὲ καὶ κείνός ἐστιν. ΧΑΡ. Ἄλλ' οὐχ ὥστε, ὦ Κλωθοῖ,
 γ πέρα τοῦ μέτρου δεσπύζειν κοινου κτήματος, ἐπεὶ οὐδ'
 ἡμεῖς ποτε αὐτὸν, ἀπιέναι † δέον, κατεσχέκαμεν. ἀλλ'
 ἐγὼ οἶδα τὴν αἰτίαν· παρ' ἡμῖν μὲν γὰρ ἀσφόδελος μό-
 νον, καὶ χοαὶ, καὶ πόπανα, καὶ ἐναγίσματα· τὰ δ'
 ἀλλὰ, ζόφος, καὶ ὀμίχλη, καὶ σκότος. ἐν δὲ τῷ οὐρανῷ,
 δ φαιδρὰ πάντα, καὶ ἦτε ἀμβροσία πολλή, καὶ τὸ νέκ-
 ταρ ἀφθονον· ὥστε μοι ἦδιον παρ' ἐκείνοις βραδύνειν
 ἔοικε· καὶ παρ' ἡμῶν μὲν ἀνίπταται, καδᾶπερ ἐκ
 δεσμωτηρίου τινὸς ἀποδιδράσκων· ἐπειδὰν δὲ καιρὸς κατ-
 ιέναι, σχολῇ καὶ βάδην, μόγισ ποτὲ κατερχέται.
 ε ΚΛΩΘ. Μηκέτι χαλέπαινε, ὦ Χάρων. πλησίον γὰρ
 αὐτὸς οὗτος ὥς ὄρεᾶς, πολλοὺς τινὰς ἡμῖν ἄγων· μᾶλλον
 δὲ ὥσπερ τι αἰπόλιον, ἀθρόους αὐτοὺς τῇ ῥάβδῳ σοβῶν.
 ἀλλὰ τί τοῦτο; δεδεδεμένον τινὰ ἐν αὐτοῖς, καὶ ἄλλον
 γελῶντα, ἕνα δὲ τινὰ καὶ πῆραν ἐξημμένον, καὶ ξύλον
 ς ἐν τῇ χειρὶ ὄρεῳ ἔχοντα, δριμύ ἐνορῶντα, καὶ τοὺς ἄλ-
 λους ἐπισπεύδοντα. οὐχ ὄρεᾶς δὲ καὶ τὸν Ἑρμῆν αὐτὸν
 ἰδρῶτι ῥέομενον, καὶ τῷ πόδε κεκονιμένον, καὶ πνευ-
 στιῶντα; μεστὸν γοῦν ἄσθματος αὐτῷ τὸ στόμα. τι
 ταῦτα, ὦ Ἑρμῆ; τίς ἢ σπουδὴ; τεταραγμένω γὰρ
 ζ ἡμῖν ἔοικας. ΕΡΜ. Τί δ' ἄλλο, ὦ Κλωθοῖ, ἢ τουτοῖ

ΦΙΛ. Ὡς δὴ τί τοῦτο, ὦ Μένιππε; οὐ γὰρ συνημι
τὴν αἰτίαν οὔτε τοῦ σχήματος, οὔτε τῶν ὀνομάτων.
ΜΕΝ. Καὶ μὴν πρόδηλόν γε τοῦτο, καὶ οὐ παιτελῶς
ἀπόρρητον· ἐπεὶ γὰρ οὗτοι πρὸ ἡμῶν ζῶντες ἐς ἄδου
κατεληλύθεσαν, ἤγεῖτο, εἴ με ἀπεικάσειεν αὐτοῖς, ῥα- a
δίας ἂν τὴν τοῦ Αἰακοῦ φρουρὰν διαλαθεῖν, καὶ ἀκω-
λύτως παρελθεῖν, ἅτε συνηθέστερον τραγικῶς μάλα πα-
ραπεμπόμενον ὑπὸ τοῦ σχήματος. Ἦδη δ' οὖν ὑπέ-
φαινεν ἡμέρα· καὶ κατελθόντες ἐπὶ τὸν ποταμὸν περὶ
ἀναγωγὴν ἐγιγνόμεθα· παρεσκέυαστο δ' αὐτῷ καὶ σκά- b
φος, καὶ ἱερεῖα, καὶ μελίκρατα, καὶ ἄλλα, ὅσα πρὸς
τὴν τελετὴν χρήσιμα. ἐμβαλόμενοι οὖν ἅπαντα τὰ παρ-
εσκευασμένα οὕτω δὴ καὶ αὐτοὶ

Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.

καὶ μέχρι μὲν τινος ὑπεφερόμεθα ἐν τῷ ποταμῷ· εἶτα δ' c
ἰσεπλεύσαμεν ἐς τὸ ἔλος, καὶ τὴν λίμνην, ἐς ἣν ὁ Εὐφρά-
της ἀφανίζεται. περραιωθέντες δὲ καὶ ταύτην ἀφικνούμε-
θα ἐς τι χωρίον ἔρημον, καὶ ὑλῶδες, καὶ ἀνήλιον· ἐς ὃ
ἀποβάαντες (ἤγεῖτο δὲ ὁ Μιθροβαρζάνης) βόθρον τε ὠρυ-
ξάμεθα, καὶ τὰ μῆλα ἐσφάξαμεν, καὶ τὸ αἷμα περὶ τὸν d
βόθρον ἐσπείσαμεν. ὁ δὲ μάγος ἐν τοσούτῳ δᾶδα καιομέ-
την ἔχων οὐκ ἔτ' ἡρεμαία τῇ Φωνῇ, παμμέγεθες δὲ, ὡς
οἶός τε ἦν, ἀνακραγὼν, δαίμονάς τε ὁμοῦ πάντας ἐπεβοᾶ-
το, καὶ Ποινὰς, καὶ Ἑρινύας, καὶ νυχίαν Ἑκάτην, καὶ
ἱπαινὴν Περσεφόνειαν, παραμιγνύς ἅμα βαρβαρικά τινα e
καὶ ἄσημα ὀνόματα, καὶ πολυσύλλαβα. Εὐθύς οὖν
πάντα ἐκεῖνα ἐσαλεύετο, καὶ ὑπὸ τῆς ἐπωδῆς τοῦδαφος
ἀνερρήγνυτο, καὶ ἡ ὑλακὴ τοῦ Κερβέρου πόρρωθεν ἠκού-
ετο, καὶ τὸ πρᾶγμα ὑπερκάτηφες ἦν, καὶ σκυθρωπόν.

Ἐδδισεν δ' ὑπένεσθαι ἄναξ ἐνέρων Ἀἰδωνεύς. f

κατεφαίνετο γὰρ ἤδη τὰ πλεῖστα, καὶ ἡ λίμνη, καὶ
ὁ Πυριφλεγέθων, καὶ τοῦ Πλούτωνος τὰ βασίλεια.
κατελθόντες δ' ὅμως διὰ τοῦ χάσματος τὸν μὲν Ῥα-
δάμανθυον εὗρομεν τεθνεῶτα μικροῦ δεῖν ὑπὸ τοῦ δέους.

δὲ, ὦ Χάρων, ὀλιγωρίαν ἤδη τοῦ Ἑρμοῦ κατεγιγνώσκο-
 μεν. ΧΑΡ. Τί οὖν ἔτι διαμέλλομεν, ὥς οὐχ ἱκανῆς
 ἡμῖν γεγεννημένης διατριβῆς; ΚΛΩΘ. Εὖ λέγεις·
 ἐμβαινέτωσαν. ἐγὼ δὲ προχειρισαμένη τὸ βιβλίον, καὶ
 α περὶ τὴν ἀποβάθραν καθεζομένη, ὥς ἔθος, ἐπιβαίνοντα
 ἕκαστον αὐτῶν διαγνώσομαι, τίς, καὶ πόθεν, καὶ ὅν
 τινα τεθνεὺς τὸν τρόπον. σὺ δὲ παραλαμβάνων στοί-
 βαζε, καὶ συντίθει, ὦ Ἑρμῆ. σὺ δὲ τὰ νεογνὰ ταυτὶ
 πρῶτα ἐμβαλοῦ· τί γὰρ ἂν καὶ ἀποκρίναιντό μοι;
 β ΕΡΜ. Ἴδου δὴ σοι, ὦ πορθμεῦ, τὸν ἀριθμὸν· οὗτοι οἱ
 τριακόσιοι μετὰ τῶν ἐκτεθειμένων. ΧΑΡ. Βαβαὶ
 τῆς εὐαγρίας, ὀμφακίας ἡμῖν νεκροὺς ἤκεις ἄγων.
 ΕΡΜ. Βούλει, ὦ Κλωθοῖ, τοὺς ἀκλαύστους ἐπὶ τού-
 τοις ἐμβιβασώμεθα; ΚΛΩΘ. Τοὺς γέροντας λέ-
 γεις; οὕτω ποίει. τ' γὰρ με δεῖ πράγματα ἔχειν, τὰ
 πρὸ Εὐκλείδου πῶς ὦν ἐξετάζουσιν; οἱ ὑπὲρ ἐξήκοντα
 ὑμεῖς πάριτε ἤδη. τί τοῦτο; οὐκ ἐπακούουσί μου, βε-
 βυσμένοι τὰ ὦτα ὑπὸ τῶν ἐτῶν. δεήσει τάχα καὶ τού-
 τους ἀράμενον παραγαγεῖν. ΕΡΜ. Ἴδου πάλιν οὗτοι
 δ δυεῖν δέοντες τετρακόσιοι, τακεροὶ πάντες, καὶ πέπει-
 ροι, καὶ κατ' ὥραν τετρυγημένοι. ΚΛΩΘ. Νὴ Δί',
 ἐπεὶ ἀσταφίδες γε πάντες ἤδη εἰσί. Τοὺς τραυματίας
 ἐπὶ τούτοις, ὦ Ἑρμῆ, παράγαγε καὶ πρῶτόν μοι εἴ-
 πατε, ὅπως ἀποθανόντες ἦκατε; μᾶλλον δὲ αὐτὴ πρὸς
 ε τὰ γεγραμμένα ὑμᾶς ἐπισκέψομαι· πολεμοῦντας ἀπο-
 θανεῖν ἔδει χθρὲς ἐν Μηδίᾳ τέτταρας ἐπὶ τοῖς ὀγδοήκον-
 τα, καὶ τὸν Ὀξυάρτου υἱὸν μετ' αὐτῶν Γωβάρην.
 ΕΡΜ. Πάρεισι. ΚΛΩΘ. Δί' ἔρωτα αὐτοὺς ἀπέ-
 σφαξαν ἐπτά. καὶ ὁ φιλόσοφος Θεαγένης, διὰ τὴν ἐταί-
 ραν τὴν Μεγαρόθεν. ΕΡΜ. Οὗτοι Ἰ' πλησίον. ΚΛΩΘ.
 Ποῦ δὲ οἱ περὶ τῆς βασιλείας ὑπ' ἀλλήλων ἀποθανόν-
 τες; ΕΡΜ. Παρεστᾶσιν. ΚΛΩΘ. Ὁ δ' ὑπὸ τοῦ
 μοιχοῦ καὶ τῆς γυναικὸς φονευθεῖς; ΕΡΜ. Ἴδού ται
 πλησίον. ΚΛΩΘ. Τοὺς ἐκ δικαστηρίων δῆτα παρά-
 γγε. λέγω δὴ τοὺς ἐκ τυμπάνου, καὶ τοὺς ἀνεσκολο-

πισμένους· οἱ δ' ὑπὸ ληστῶν ἀποθανόντες ἐκκαίδεκα, τοῦ εἶσιν, ὦ Ἑρμῆ; ΕΡΜ. Πάρεσιν αἶδε οἱ τραυματίαι, οὓς ἔρῃς. τὰς δὲ γυναῖκας ἅμα βούλει παραγάγω; ΚΛΩΘ. Μάλιστα, καὶ τοὺς ἀπὸ ναυαγίων γε ἅμα γὰρ τεθνήσκει, καὶ τὸν ὅμοιον τρόπον. καὶ τοὺς ἀπὸ πυρετοῦ δέ, καὶ τούτους ἅμα· καὶ τὸν ἱατρὸν μετ' αὐτῶν Ἀγισθοκλέα. Πού δὲ ὁ φιλόσοφος Κυνίσκος, ὃν ἔδει τῆς Ἑκείτης τὸ δεῖπνον φαγόντα, καὶ τὰ ἐκ τῶν καθαρσίων αἶα, καὶ πρὸς τούτοις γε, σηπίαν ὤμην, ἀποθανεῖν; ΚΥΝ. Πάλαι σοι παρέστηκα, ὦ βελτίσ- b τη Κλωθοῖ. τί δὲ με ἀδικήσαντα, τοσοῦτον εἴασας ἄνω τὸν χρόνον; σχεδὸν γὰρ ὅλον μοι τὸν ἄτρακτον ἐπέκλωσας. καίτοι πάλιν εἰς ἐπειράθην τὸ νῆμα διακόψας ἐλθεῖν· ἀλλ' οὐκ οἶδ' ὅπως ἄρρηκτον ἦν. ΚΛΩΘ. Ἐφορὸν σε καὶ ἱατρὸν εἶναι τῶν ἀνδραπίνων ἀμαρτημάτων ἀπελίμπανον· ἀλλ' ἔμβαινε ἀγαθῇ τύχῃ. ΚΥΝ. Μὰ Δί', ἦν μὴ πρότερόν γε τουτονὶ τὸν δεδεμένον ἐμβιβασάμεθα· δέδια γὰρ μή σε παραπείσῃ δεόμενος. ΚΛΩΘ. Φέρ' ἴδω τίς ἐστι. ΕΡΜ. Μεγαπένθης ὁ Λακύδου, τύραννος. ΚΛΩΘ. Ἐπίβαινε σύ. ΜΕΓ. d Μηδαμῶς, ὦ δέσποινα Κλωθοῖ. ἀλλά με πρὸς ὀλίγον ἔασον ἀνελθεῖν. εἴτά σοι αὐτόμολος ἦξω, καλοῦντος μηδενός. ΚΛΩΘ. Τί δ' ἐστίν, οὗ χάριν ἀφικέσθαι θέλεις; ΜΕΓ. Τὴν οἰκίαν ἐκτελέσαι μοι πρότερον ἐπίτρεψον· ἡμιτελὴς γὰρ ὁ δόμος καταλέλειπται. ΚΛΩΘ. Λη- e ρεῖς· ἀλλ' ἔμβαινε. ΜΕΓ. Οὐ πολὺν χρόνον, ὦ Μοῖρα, αἰτῶ. μίαν με ἔασον μεῖναι τήνδε ἡμέραν, ἄχρῃς ἂν τι ἐπισκῆψω τῇ γυναικὶ περὶ τῶν χρημάτων, ἔνθα τὸν μέγαν εἶχον θησαυρὸν κατοραρυγμένον. ΚΛΩΘ. † Ἄραρεν· οὐκ ἂν τύχοις. ΜΕΓ. Ἀπολεῖται οὖν χρυ- f σὸς τοσοῦτος; ΚΛΩΘ. Οὐκ ἀπολεῖται. θάρρει τούτου γε ἕνεκα· Μεγακλῆς γὰρ αὐτὸν ὁ σὸς ἀνεψιὸς παραλήψεται. ΜΕΓ. ὦ τῆς ὕβρεως, ὁ ἐχθρὸς, ὃν ὑπὸ ῥαθυμίας ἔγωγε οὐ προαπέκτεινα; ΚΛΩΘ. Ἐκεῖνος αὐτός· καὶ ἐπιβιάσεταιί σοι ἔτη τετταράκοντα, καὶ μι- F

κρόν τι † πρὸς, τὰς παλλακίδας, καὶ τὴν ἐσθῆτα, καὶ
 τὸν χρυσὸν ὅλον σου παραλαβάν. ΜΕΓ. Ἀδικοῖς,
 ὦ Κλωθοῖ, τὰ μὲν τοῖς πολεμιατάτοις διανέμωσα.
 ΚΛΩΘ. Σὺ γὰρ οὐχὶ Κυδιμάχου αὐτὰ ὄντα, ὦ
 α γενναιότατε, παρελήφεις, ἀποκτείνας τε αὐτὸν καὶ τὰ
 παιδία ἔτι ἐμπνέοντι ἐπισφάζας; ΜΕΓ. Ἀλλὰ νῦν
 ἐμὰ ἦν. ΚΛΩΘ. Οὐκοῦν ἐξήκει σοι ὁ χρόνος ἤδη
 τῆς κτήσεως. ΜΕΓ. Ἀκουσον, ὦ Κλωθοῖ, ἃ σοι ἰοῖα
 μηδενὸς ἀκούοντος εἰπεῖν βούλομαι· ὑμεῖς δὲ ἀπόστητε
 b πρὸς ὀλίγον. ἂν με ἀφῇς ἀποδράναι, χίλια σοι τάλαν-
 τα χρυσοῦ ἐπισήμου δώσειν ὑπισχνούμαι σήμερον.
 ΚΛΩΘ. Ἔτι γὰρ χρυσὸν, ὦ γελοῖε, καὶ τάλαντα διὰ
 μνήμης ἔχεις; ΜΕΓ. Καὶ τοὺς δύο δὲ πρατῆρας εἰ
 βούλει προσδήσω, οὓς ἔλαβον ἀποκτείνας Κλεόκριτον,
 c † ἔλκοντας ἐκάτερον χρυσοῦ ἀπέφθου τάλαντα ἐκατόν.
 ΚΛΩΘ. Ἐλκετε αὐτόν· ἔοικε γὰρ οὐκ ἐπεμβήσεσθαι
 ἡμῖν ἐκάν. ΜΕΓ. † Μαρτύρομαι ὑμᾶς· ἀτελὲς μένει
 τὸ τεῖχος, καὶ τὰ νεώρια. ἐξετέλεσα γὰρ ἂν αὐτὰ ἐπι-
 βιοὺς πέντε μόνας ἡμέρας. ΚΛΩΘ. Ἀμέλησον· ἀλ-
 d λος τειχειῖ. ΜΕΓ. Καὶ μὴν τοῦτό γε πάντως εὖ γνω-
 μον αἰτῶ. ΚΛΩΘ. Τὸ ποῖον; ΜΕΓ. Ἐς τοσοῦ-
 τον ἐπιβιῶναι, μέχρις ἂν ὑπαγάγωμαι Πισίδας, καὶ
 Λυδοῖς ἐπιθῶ τοὺς φόρους, καὶ μνήμα ἐαυτῶ παρμύ-
 γεθες ἀναστήσας, ἐπιγράψω ὅποσα ἔπραξα μεγάλα
 e καὶ στρατηγικὰ παρὰ τὸν βίον. ΚΛΩΘ. † Οὗτος,
 οὐκ ἔτι μίαν ἡμέραν αἰτεῖς, ἀλλὰ σχεδὸν εἴκοσιν ἡμε-
 ρὰς διατριβήν. ΜΕΓ. Καὶ μὴν ἐγγυητὰς ὑμῖν ἑτοιμος
 παρασχέσθαι τοῦ τάχους, καὶ τῆς ἐπανόδου. εἰ βού-
 λεσθε δὲ, καὶ ἄντανδρον ὑμῖν ἀντ' ἐμαυτοῦ παραδώσω
 ἑτὸν ἀγαπητόν. ΠΛΩΘ. ὦ μιαρὲ, ὃν ἥυχου πολ-
 λάκις ὑπὲρ γῆς καταλιπεῖν; ΜΕΓ. Πάλαι ταῦτ'
 ἡυχόμην· νυνὶ δ' ὄρω τὸ βέλτιον. ΚΛΩΘ. Ἦξει
 καὶ κεῖνός σοι μετ' ὀλίγον, ὑπὸ τοῦ νεωστὶ βασιλεύοντος
 ἀνηρημένος. ΜΕΓ. Οὐκοῦν ἀλλὰ τοῦτό γε μὴ ἀντ-
 g εἰπῆς, ὦ Μοῖρά, μοι. ΚΛΩΘ. Τὸ ποῖον; ΜΕΓ.

Εἶδέναι βούλομαι τὰ μετ' ἐμὲ ὃν τινα ἔξει τὸν τρόπον.
 ΚΛΩΘ. Ἄκουε· μᾶλλον γὰρ ἀνιάσῃ μαθάν. τὴν μὲν
 γυναῖκά σοι Μίδας ὁ δοῦλος ἔξει, καὶ πάλαι δὲ αὐτὴν
 ἐυοίχευεν. ΜΕΓ. Ὁ κατάρατος, ὃν ἐγώ, πειθόμενος
 αὐτῇ, ἀφῆκα ἐλεύθερον. ΚΛΩΘ. Ἡ θυγάτηρ θεᾶ
 σου, ταῖς παλλακίσι τοῦ νυνὶ τυραννοῦντος ἐγκαταλεχ-
 θήσεται· εἰκόνες δὲ καὶ ἀνδριάντες, οὓς ἡ πόλις ἀνέστη-
 σέ σοι πάλαι, πάντες ἀνατετραμμένοι, γέλωτα παρ-
 ἔξωσι ταῖς δεωμένοις. ΜΕΓ. Εἰπέ μοι, τῶν φίλων δὲ
 οὐδεὶς ἀγανακτεῖ τοῖς δεωμένοις; ΚΛΩΘ. Τίς γὰρ ο
 ἦν σοι φίλος; ἢ ἐκ τίνος αἰτίας δικαίας γενόμενος; ἀγ-
 νοῖς ὅτι καὶ πάντες οἱ προσκυνοῦντες καὶ τῶν λεγομέ-
 νων καὶ πραττομένων ἕκαστα ἐπαινοῦντες, ἢ φόβῳ, ἢ
 ἐλπίσι, ταῦτ' ἔδρων, τῆς ἀρχῆς ὄντες φίλοι, καὶ πρὸς
 τὸν καιρὸν ἀποβλέποντες; ΜΕΓ. Καὶ μὴν σπένδον-
 τες ἐν τοῖς συμποσίοις, μεγάλη τῇ φωνῇ ἐπὶ ἡχοντό
 μοι πολλὰ καὶ ἀγαθὰ, προαποθανεῖν ἕκαστος αὐτῶν
 ἔτοιμος, εἰ † αἶψόν τε εἶναι. καὶ ὅλως, ὄρκος αὐτοῖς ἦν
 ἐγώ. ΚΛΩΘ. Ταυγαροῦν παρ' ἐνὶ αὐτῶν χθὲς δειπ-
 νήσας, ἀπέθανες. τὸ γὰρ τελευταῖόν σοι πειῶν ἐνεχθὲν, ^d
 ἐπεῖνo δευρὶ κατέπεμψε σε. ΜΕΓ. Τοῦτ' ἄρα πικροῦ
 τινος ἡσδόμην. τί βουλόμενος δὲ ταῦτ' ἐπραξες;
 ΚΛΩΘ. Πολλὰ με ἀνακρίνεις, ἐμβῆναι δεόν. ΜΕΓ.
 Ἐν με πνίγει μάλιστα, ὦ Κλωθοῖ, διόπερ ἐπόθουν καὶ
 πρὸς ὀλίγον ἐς τὸ φῶς ἀνακύψαι πάλιν. ΚΛΩΘ. ^e
 Τί δὲ τοῦτό ἐστιν; ἔοικε γάρ τι παμμέγεθες εἶναι.
 ΜΕΓ. Κερῖων ὁ ἐμὸς οἰκέτης, ἐπεὶ τάχιστα με ἀπο-
 θανόντα εἶδε, περὶ δαίλην ὄψιαν ἀνελθὼν ἐς τὸ αἶκημα,
 ἐνθα ἐκείμην, σχολῆς οὔσης, (οὐδεὶς γὰρ οὐδὲ ἐφύλατ-
 τέ με) Γλυκέριον τὴν παλλακίδα μου, (καὶ πάλαι δὲ, ^f
 αἰμαί, πεκωνωνήκει,) ἐπισπασάμενος τὴν θύραν, κατ-
 εφίλησε, καθάπερ οὐδενὸς ἔνδον παρόντος· εἶτα ἀπο-
 βλέψας ἐς ἐμὲ, σὺ μέντοι, φησὶν, ὦ μιαιφόν ἀνδράποιο.
 πιστῆς μοι παλλάκις οὐδὲν ἀδικοῦντι ἐνέτεινας· καὶ
 ταῦθ' αἶμα λέγων, παρέτιλλε τέ με καὶ κατὰ κόρρης ^g

Σάτυρος ὁ Θεογείτωνος Μαραθώνιος. τοιαῦτα καὶ τὰ
τῶν ἀνθρώπων πράγματά ἐστιν, ὥς τότε μοι ὄρῳντι
ἔδοξεν. ΦΙΛ. Εἰπέ μοι, ὦ Μένιππε, οἱ δὲ τοὺς πο-
λυτελεῖς τούτους καὶ ὑψηλοὺς τάφους ἔχοντες ὑπὲρ
a γῆς, καὶ στήλας, καὶ εἰκόνας, καὶ ἐπιγράμματα,
οὐδὲν τιμιώτεροι παρ' αὐτοῖς εἰσι τῶν ἰδιωτῶν νεκρῶν;
ΜΕΝ. Ληρεῖς, ὦ οὗτος. εἰ γὰρ ἐθεάσω τὸν Μαυσωλὸν
αὐτὸν (λέγω δὲ τὸν Κάρα, τὸν ἐκ τοῦ τάφου περιβόη-
τον) εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν· οὕτω ταπεινῶς
b ἔρριπτο ἐν παραβύστῃ που, λανθάνων ἐν τῷ λοιπῷ δή-
μῳ τῶν νεκρῶν, ἐμοὶ † δοκεῖν, τοσοῦτον ἀπολαύων τοῦ
μνήματος, παρ' ὅσον ἐβαρύνετο τηλικούτον ἄχθος ἐπι-
κεείμενος. ἐπειδὴν γὰρ, ὦ ἑταῖρε, ὁ Αἰακὸς ἀπομετρήσῃ
ἐκάστῃ τὸν τόπον (δίδωσι δὲ τὸ μέγιστον οὐ πλέον πο-
c δὸς) ἀνάγκη ἀγαπῶντα κατακεῖσθαι πρὸς τὸ μέτρον
συνεσταλμένον. πολλῶ δ' ἂν οἶμαι μᾶλλον ἐγέλαις, εἰ
ἐθεάσω τοὺς παρ' ἡμῖν βασιλέας, καὶ σατράπας
πταχεύοντας παρ' αὐτοῖς, καὶ ἦτοι ταριχοπωλοῦντας
ὑπ' ἀπορίας, ἢ τὰ πρῶτα διδάσκοντας γράμματα,
d καὶ ὑπὸ τοῦ τυχόντος ὑβρίζομένους, καὶ κατὰ κόρ-
ρῆς παιομένους, ὥσπερ τῶν ἀνδραπόδων τὰ ἀτιμώτα-
τα. Φίλιππον γοῦν τὸν Μακεδόνα ἐγὼ θεασάμενος
οὐδὲ κρατεῖν ἑμαυτοῦ δυνατὸς ἦν· ἐδείχθη δέ μοι ἐν γω-
μιδίῳ τινὶ μισθοῦ ἀκούμενος τὰ σαβρὰ τῶν ὑποδημά-
e των. πολλοὺς δὲ καὶ ἄλλους ἦν ἰδεῖν ἐν ταῖς τριόδοις
μεταιτουῦντας, Ξέρξας λέγω, καὶ Δαρείους, καὶ Πο-
λυκράτεις. ΦΙΛ. Ἄτοπα διηγῇ τὰ περὶ τῶν βασι-
λέων, καὶ μικροῦ δεῖν ἄπιστα. τί δὲ ὁ Σωκράτης
ἐπραττε, καὶ Διογένης, καὶ εἴ τις ἄλλος τῶν σοφῶν;
f ΜΕΝ. Ὁ μὲν Σωκράτης καὶ κεῖ περιέρχεται διελέγ-
χων ἅπαντας· σύνεισι δ' αὐτῷ Παλαμήδης, καὶ Ὀ-
δυσσεύς, καὶ Νέστωρ, καὶ εἴ τις ἄλλος λάλος νεκρός.
ἔτι μέντοι ἐπεφύσητο αὐτῷ, καὶ διωδῆκει ἐκ τῆς φαρ-
μακοποσίας τὰ σκέλη. ὁ δὲ βέλτιστος Διογένης παροι-
g κεῖ μὲν Σαρδαναπάλῃ τῷ Ἀσσυρίῳ, καὶ Μίδῃ τῷ

ὑπισχνεῖται δάσειν, ἀφεθεὶς πρὸς ὀλίγον· θαῦμα γοῦν
 ἔχει με, εἰ μὴ ἀγαπητὴ καὶ σοὶ ἡ διατριβή. ΜΙΚ.
 Ἀκουσον, ὦ βελτίστη Μοιρῶν· οὐ πάνυ με ἡ τοῦ
 Κύκλωπος ἐκείνου εὐφραίνει δωρεὰ, τὸ ὑπισχνεῖσθαι,
 ὅτι πύματον ἐγὼ τὸν Οὗτιν κατέδομαι. ἄν τε γοῦν α
 πρῶτον, ἄν τε πύματον, οἱ αὐτοὶ ὀδόντες περιμένου-
 σιν. ἄλλως τε, οὐδ' ὁμοῖα τὰμὰ τοῖς τῶν πλουσίων·
 ἐκ διαμέτρου γὰρ ἡμῶν οἱ βίοι, † φασίν. ὁ μὲν γὰρ τύ-
 ραννος, εὐδαίμων εἶναι δοκῶν παρὰ τὸν βίον, φοβερός
 ἅπασιν, καὶ περίβλεπτος, ἀπολιπὼν χρυσὸν τοσοῦτον, b
 καὶ ἀργύριον, καὶ ἐσθῆτα, καὶ ἵππους, καὶ δεῖπνα, καὶ
 γυναῖκας εὐμόρφους, εἰκότως ἠνιᾶτο, καὶ ἀποσπώμενος
 αὐτῶν ἤχθετο. οὐ γὰρ οἶδ' ὅπως καθάπερ ἰξῶ τινι προσ-
 ἔχεται τοῖς τοιούτοις ἡ ψυχὴ, καὶ οὐκ ἐθέλει ἀπαλ-
 λάττεσθαι ῥαδίως, ἅτε αὐτοῖς πάλαι προστετηκυῖα· c
 μᾶλλον δὲ ὥσπερ ἄρρηκτός τις οὗτος ὁ δεσμός ἐστιν,
 ᾧ δεδέσθαι ξυμβέβηκεν αὐτούς· ἀμέλει καὶ ἀπάγη τις
 αὐτοὺς μετὰ βίας, ἀνακωκύουσι καὶ τᾶλλα ὄντες
 θρασεῖς, δειλοὶ πρὸς ταύτην εὐρίσκονται τὴν ἐπὶ τῷ
 Ἄδην φέρουσαν ὁδόν. ἐπιστρέφονται γοῦν εἰς τοῦπίσω, d
 ὥσπερ οἱ δυσέρωτες, καὶ πόρρωθεν ἀποβλέπειν τὰ ἐν τῷ
 φαντὶ βούλονται, οἷα ὁ μάταιος ἐκείνος ἐποίει, καὶ πα-
 ρὰ τὴν ὁδὸν ἀποδιδράσκων, κἀνταυθα σε καταλιπαρῶν.
 Ἐγὼ δὲ, ἅτε μηδὲν ἔχων ἐνέχυρον ἐν τῷ βίῳ, οὐκ
 ἄγρὸν, οὐ συνοικίαν, οὐ χρυσόν, οὐ σκεῦος, οὐ δόξαν, e
 οὐκ εἰκόνας, εἰκότως εὗζωνος ἦν· κάπειδὴ μόνον ἡ Ἀ-
 τροπος ἐνευσέ μοι, ἄσμενος ἀπορρίψας τὴν σμίλην καὶ
 τὸ κάττυμα, κρηπίδα τινὰ ἐν ταῖν χερσὶν ἔχων, ἀναπη-
 δήσας εὐθύς ἀνυπόδετος, οὐδὲ τὴν μελανθηρίαν ἀπο-
 νιψάμενος εἰπόμην· μᾶλλον δὲ ἠγούμην ἐς τὸ πρόσω f
 ἴσῶν. οὐδὲν δέ με τῶν κατόπιν ἐπέστρεψε, καὶ μετεκά-
 λει. καί, νῆ Δί', ἥδη καλὰ τὰ παρ' ὑμῖν πάντα ὄρῶ.
 τό, τε γὰρ ἰσοτιμίαν ἅπασιν εἶναι, καὶ μηδέναι τοῦ
 πλησίον διαφέρειν, ὑπερήδιστον ἔμοιγ' οὖν δοκεῖ. τεκ-
 ναίρομαι δὲ μηδ' ἀπαιτεῖσθαι χρεᾶ τοὺς ὀφείλοντας g

ἐνταῦθα, μηδὲ φόρους ὑποτελεῖν· τὸ δὲ μέγιστον, μηδὲ
ρίγουν τοῦ χειμῶνος, μηδὲ νοσεῖν, μηθ' ὑπὸ τῶν δυνα-
τατέρων ῥαπίζεσθαι. εἰρήνη δὲ πᾶσα, καὶ τὰ πράγ-
ματα ἐς τοῦμπαλιν ἀνεστραμμένα· ἡμεῖς μὲν γὰρ οἱ
πένητες γελῶμεν, ἀνιῶνται δὲ καὶ οὐκ αἰσθάνονται οἱ πλού-
σιοι. ΚΛΩΘ. Πάλαι οὖν σε, ὦ Μίκυλλε, γελῶντα
ἑώρων· τί δ' ἦν ὃ σε μάλιστα ἐκίνει γελᾶν; ΜΙΚ.
Ἄκουσον, ὦ τιμωτάτῃ μοι θεῶν· παροικῶν ἄνω τυ-
ράννῳ, πάντῃ ἀκριβῶς ἑώρων τὰ γιγνόμενα ὑπ' αὐτοῦ,
καὶ μοι ἐδόκει τότε ἰσόθεός τις εἶναι. τῆς τε γὰρ πορ-
φύρας τὸ ἄνθος ὄρων, ἐμακάριζον, καὶ τῶν ἀκολουθούν-
των τὸ πλῆθος, καὶ τὸν χρυσὸν, καὶ τὰ λιθοκόλλητα
ἐκπάσματα, καὶ τὰς κλῖνας τὰς ἀργυρόποδας· ἔτι δὲ
καὶ ἡ κνίσσα, ἡ τῶν σκευαζομένων ἐς τὸ δεῖπνον, ἀπ-
έκναιέ με· ὥστε ὑπεράνθρωπός τις ἀνὴρ καὶ τρισόλβιος,
κατεφαίνετο, καὶ μονονουχὶ καλλίαν, καὶ ὑψηλότερος
ὄλῳ πήχει βασιλικῶ· ἐπαιρόμενος τῇ τύχῃ, καὶ σεμ-
νῶς προβαίνων, καὶ ἑαυτὸν ἐξυπτιάζων, καὶ τοὺς ἐν-
τυγχάνοντας ἐκπλήττων. ἐπεὶ δὲ ἀπέθανεν, αὐτός τε
ἀπαγγέλοιος ὄφθη μοι ἀποδυσάμενος τὴν τρυφήν· καί-
μαυτοῦ ἔτι μᾶλλον κατεγέλων, οἷον κάβαρμα ἐτεθή-
πειν, ἀπὸ τῆς κνίσσης τεκμαιρόμενος αὐτοῦ τὴν εὐδαι-
μονίαν, καὶ μακαρίζων ἐπὶ τῷ αἵματι τῶν ἐν τῇ Λα-
κωνικῇ θαλάττῃ κοχλίδων. Οὐ μόνον δὲ τοῦτον, ἀλλὰ
καὶ τὸν δανειστὴν Γνίφωνα ἰδὼν στένοντα, καὶ μεταγι-
νώσκοντα, ὅτι μὴ ἀπέλαυσε τῶν χρημάτων, ἀλλ' ἀγευσ-
τος αὐτῶν ἀπέθανε, τῷ ἀσώτῳ Ῥοδοχάρει τὴν οὐσίαν
ἀπολιπὼν, (οὗτος γὰρ ἄγχιστα ἦν αὐτῷ γένους, καὶ
πρῶτος ἐπὶ τὸν κλῆρον ἐκαλεῖτο κατὰ τὸν νόμον) οὐκ
εἶχον ὅπως καταπαύσω τὸν γέλωτα, καὶ μάλιστα
μεμνημένος ὡς ἀχρὸς αἰεὶ, καὶ αὐχμηρὸς ἦν, φροντίδος
τὸ μέτωπον ἀνάπλεως, καὶ μόνοις τοῖς δακτύλοις πλου-
τῶν, οἷς τάλαντα καὶ μυριάδας ἐλογιζετο, κατὰ μι-
κρὸν συλλέγων τὰ μετ' ὀλίγον ἐκχυθησόμενα πρὸς τοῦ
μακαρίου Ῥοδοχάρους. ἀλλὰ τί οὐκ ἀπερχόμινθα ἤδη

καὶ μεταξὺ γὰρ πλείοντες τὰ λοιπὰ γελασόμεθα οἰμώ-
ζοντας αὐτοὺς ὀρώντες. ΚΛΩΘ. Ἐμβαινε, ἵνα καὶ
ἀνιμῆσται ὁ πορθμεὺς τὸ ἀγκύριον. ΧΑΡ. † Οὗτος,
ποῖ φέρῃ; πλήρες ἤδη τὸ σκάφος· αὐτοῦ περίμενε· ἐς
αὖριον ἑώθεν σε διαπορθμεύσομεν. ΜΙΚ. Ἀδικεῖς, ὦ
Χάρων, ἑώλον ἤδη νεκρὸν ἀπολιμπάνων· ἀμέλει † γράψ-
ομαί σε παραινόμεν ἐπὶ τοῦ Ῥαδαμάνθους. οἴμοι
τῶν κακῶν· ἤδη πλέουσιν· ἐγὼ δὲ μόνος ἐνταῦθα περι-
λελείψομαι. καίτοι, τί οὐ διανήχρομαι κατ' αὐτούς;
οὐ γὰρ δέδια μὴ ἀπαγορεύσας ἀποπνιγῶ, ἤδη τεθνεώς·^b
ἄλλως τε οὐδὲ τὸν ὀβολὸν ἔχων τὰ πορθμῖα καταβα-
λεῖν. ΚΛΩΘ. Τί τοῦτο; περίμεινον, ὦ Μίκυλλε·
οὐδέμις οὕτω σε διελθεῖν. ΜΙΚ. Καὶ μὴν ἴσως ὑμῶν
καὶ προκαταχθήσομαι. ΚΛΩΘ. Μηδαμῶς, ἀλλὰ
προσελάσσεσθε, ἀναλαβώμεν αὐτὸν, καὶ σὺ, ὦ Ἑρμῆ,^c
συνανάσπασον. ΧΑΡ. Ποῦ νῦν καθεδεῖται; μεστὰ
γὰρ πάντα ὥς ὀρεῖς. ΕΡΜ. Ἐπὶ τοὺς ὤμους, εἰ
δοκεῖ, τοῦ τυράννου. ΚΛΩΘ. Καλῶς ὁ Ἑρμῆς ἐκε-
νόησεν· ἀνάβαινε οὖν, καὶ τὸν τένοντα τοῦ ἀλιτηρίου
καταπάτει· ἡμεῖς δ' εὐπλοῶμεν. ΚΥΝ. ὦ Χάρων,^d
καλῶς ἔχει σοι τὰς ἀληθείας ἐντεῦθεν εἰπεῖν. ἐγὼ τὸν
ὀβολὸν μὲν οὐκ ἂν ἔχοιμι δοῦναί σοι, καταπλεύσας·
πλέον γὰρ οὐδέν ἐστι τῆς πῆρας, ἣν ὀρεῖς, καὶ τούτου
τοῦ ξύλου· τᾶλλα δὲ, ἣν ἀντλεῖν ἐθέλῃς, ἔτοιμος, καὶ
πρόσκαπος εἶναι· μέμψῃ δὲ οὐδέν, ἣν εὐῆρες καὶ καρτε-^e
ρόν μοι ἐρετμὸν δῶς μόνον. ΧΑΡ. Ἐρεττε· καὶ τουτί
γὰρ ἱκανὸν παρὰ σοῦ λαβεῖν. ΚΥΝ. Ἥ καὶ ὑποκε-
λεῦσαι θεήσῃ; ΧΑΡ. Νή Δί', ἥνπερ εἰδῆς κέλευσμα
τι τῶν ναυτικῶν. ΚΥΝ. Οἶδα καὶ πολλὰ, ὦ Χά-
ρων, τῶν ναυτικῶν. ἀλλ' ὀρεῖς, ἀντεπηχοῦσιν οὗτοι δα-^f
κρύοντες. ὥστε ἡμῖν τὸ ἄσμα ἐπιταραχθήσεται. ΠΛ.
Οἴμοι τῶν κτημάτων. ΑΛΛ. Οἴμοι τῶν ἀγρῶν.
ΑΛΛ. Ὅττοτοῖ, τὴν οἰκίαν οἶαν ἀπέλιπον. ΑΛΛ.
Ὅσα τάλαντα ὁ κληρονόμος σπαθήσει λαβών. ΑΛΛ.
Αἶ, αἶ, τῶν νεογνῶν μου παιδίων. ΑΛΛ. Τίς ἄρα^g

τὰς ἀμπέλους τρυγήσει, ὥς πέρυσιν ἐφυτευσάμην;
 ΕΡΜ. Μίκυλλε, σὺ δ' οὐδὲν οἰμώζεις; καὶ μὴν οὐ
 θέμις ἀδακρυτὶ διαπλεῦσαί τινα. ΜΙΚ. "Απαγε.
 οὐδὲν ἐστὶν ἐφ' ὅτῳ ἂν οἰμώξωμαι εὐπλοῶν. ΕΡΜ.
 ■ "Ομως καὶ μικρόν τι πρὸς τὸ ἔθος ἐπιστέναξον. ΜΙΚ.
 Οἰμώξομαι τοίνυν, ἐπειδὴ σοι, ὦ Ἑρμῆ, δοκεῖ. οἶμοι
 τῶν καττυμάτων οἶμοι τῶν κρηπίδων τῶν παλαιῶν
 ὀττοτοῖ, τῶν σαθρῶν ὑποδημάτων οὐκ ἔτι ὁ κακοδαί-
 μων ἔωθεν ἐς ἐσπέραν ἄσιτος διαμενῶ, οὐδὲ τοῦ χειμῶ-
 νος ἀνυπόδετός τε, καὶ ἡμίγυμνος περινοστήσω, τοὺς
 ὀδόντας ὑπὸ τοῦ κρύους συγκροτῶν. τίς ἄρα μου τὴν
 σμίλην ἔξει, καὶ τὸ κεντητήριον; ἱκανῶς τεθρήνηται· σχε-
 δὸν δὲ ἤδη καὶ καταπεπλεύκαμεν. ΧΑΡ. † "Αγε δὴ,
 τὰ πορθμῖα πρῶτον ἡμῖν ἀπόδοτε· καὶ σὺ δὲ, δός·
 c παρὰ πάντων ἤδη ἔχω· δός καὶ σὺ τὸν ὀβολόν, ὦ Μί-
 κυλλε. ΜΙΚ. Παίζεις, ὦ Χάρων, ἢ καὶ θ' ὕδατός,
 † φασιν, ἤδη γράφεις, παρὰ Μικύλλου ἤδη τινὰ ὀβολόν
 προσδοκῶν· † ἀρχὴν δὲ, οὔτε οἶδα εἰ τετράγωνόν ἐστιν
 ὀβολός, ἢ στρογγύλον. ΧΑΡ. "Ω καλῆς ναυτιλίας
 d καὶ ἐπικερδοῦς τήμερον· ἀποβαίνετε δ' ὅμως· ἐγὼ δ'
 ἵππους, καὶ βοῦς, καὶ κύνας, καὶ τὰ λοιπὰ ζῶα μέτ-
 ειμι. διαπλεῦσαι γὰρ καὶ κεῖνα δεῖ. ΚΛΩΘ. "Α-
 παγε αὐτοὺς, ὦ Ἑρμῆ, παραλαβὼν· ἐγὼ δὲ αὐτῇ, ἐς
 τὸ ἀντιπέρασ † ἀποπλευσοῦμαι, Ἰνδοπάτην, καὶ Ἑρα-
 e μίθρην τοῦς Σῆρας διάξουσα· τεθνάσι γὰρ δὴ πρὸς ἀλ-
 λήλων, περὶ γῆς ὄρων μαχόμενοι. ΕΡΜ. Προΐωμεν,
 ὦ οὔτοι· μᾶλλον δὲ πάντες ἐξῆς ἔπεσθέ μοι. ΜΙΚ.
 Ἑράκλεις, τοῦ ζόφου· ποῦ νῦν ὁ καλὸς Μέγιλλος; ἢ †
 τῷ διαγνῶ τις ἐνταῦθα εἰ καλλίαν Φρύνη Σιμμεγχῆς
 f πάντα γὰρ ἴσα, καὶ ὁμόχροα, καὶ οὐδὲν οὔτε καλόν,
 οὔτε κάλλιον· ἀλλ' ἤδη καὶ τὸ τριβάνιον, πρότερον τέως
 ἄμορφον εἶναι δοκοῦν, ἰσότιμον γίγνεται τῇ πορφυρίδι
 τοῦ βασιλέως· ἀφανῆ γὰρ ἄμφω, καὶ ὑπὸ τῷ αὐτῷ σκό-
 τῳ καταδεδυκότα. Κυνίσκε, σὺ δὲ ποῦ ποτε ἄρα ἂν τυγ-
 -χάνεις; ΚΥΝ. Ἐνταῦθα, λέγω σοι, Μίκυλλε· ἀλλ' αἶμα,

εἰ δοκεῖ, βαδίζωμεν. ΜΙΚ. Εὖ λέγεις· ἔμβαλέ μοι τὴν δεξιάν· εἶπέ μοι, ἐτελέσθης γάρ, ὦ Κυνίσκε, τὰ Ἐλευσίνια, οὐχ ὅμοια τοῖς ἐκεῖ τὰ ἐνθάδε σοι δοκεῖ; ΚΥΝ. Εὖ λέγεις· ἰδοὺ οὖν προσέρχεται δαδουχοῦσά τις, φοβρόν τι καὶ ἀπειλητικὸν προσβλέπουσα· ἦ ἄρά που α Ἐριννύς ἐστίν; ΜΙΚ. Ἐοικεν ἀπὸ γε τοῦ σχήματος. ΕΡΜ. Παραλάμβανε τούτους, ὦ Τισιφώνη, τέτταρας ἐπὶ τοῖς χιλίοις. ΤΙΣ. Καὶ μὴν πάλαι γε ὁ Ῥαδάμανθυς οὗτος ὑμᾶς περιμένει. ΡΑΔ. Πρόσαγε αὐτούς, ὦ Ἐριννύ. σὺ δὲ, ὦ Ἐρμῇ, κήρυττε, καὶ προσ- h κάλει. ΚΥΝ. ὦ Ῥαδάμανθυ, πρὸς τοῦ πατρὸς, ἐμὲ πρῶτον ἐπίσκεψαι παραγαγών. ΡΑΔ. Τίνος ἕνεκα; ΚΥΝ. Πάντως βούλομαι κατηγορῆσαί τινος, ἃ συνεπίσταμαι πονηρὰ δρᾶσαντι αὐτῷ παρὰ τὸν βίον οὐκ ἂν οὖν ἀξιόπιστος εἶην λέγων, μὴ οὐχὶ πρότερον c αὐτὸς φανεῖς οἷός εἰμι, καὶ οἷόν τινα ἐβίωσα τρόπον. ΡΑΔ. Τίς δὲ σύ; ΚΥΝ. Κυνίσκος, ὦ ἄριστε, τὴν γνώμην φιλόσοφος. ΡΑΔ. Δεῦρ' ἐλθε, καὶ πρῶτος ἐς τὴν δίκην κατὰσθηθι σὺ δὲ προσκάλει τοὺς κατηγο- ρους. ΕΡΜ. Εἴ τις Κυνίσκου τουτουῖ κατηγορεῖ, d δεῦρο προσίτω. ΡΑΔ. Οὐδεὶς προσέρχεται· ἀλλ' οὐχ ἱκανὸν τοῦτο, ὦ Κυνίσκε· ἀπόδυθι δὲ ὅπως ἐπισκο- πήσω σε ἀπὸ τῶν στιγμάτων. ΚΥΝ. Ποῦ γὰρ ἐγὼ στιγματίας ἐγενόμην; ΡΑΔ. Ὅποσα ἂν τις ὑμῶν πονηρὰ ἐργάσῃται παρὰ τὸν βίον, καθ' ἕκαστον αὐτῶν e ἀφανῆ στίγματα ἐπὶ τῆς ψυχῆς περιφέρει. ΚΥΝ. Ἰδοὺ σοι γυμνὸς παρέστηκα· ὥστε ἀναζήτει ταῦτα, ἅπερ σὺ φῆς, τὰ στίγματα. ΡΑΔ. Καθαρὸς ὡς ἐπίπαν οὐτοσί, πλην τούτων τριῶν ἢ τεττάρων ἀμαυρῶν πάνυ, καὶ ἀσαφῶν στιγμάτων. καίτοι, τί τοῦτο; ἔχνη f μὲν, καὶ σημεῖα τῶν ἐγκαυμάτων, οὐκ οἶδα δ' ὅπως ἐξαλήλειπται, μᾶλλον δὲ ἐκκέκοπται· πῶς ταῦτα, ὦ Κυνίσκε, ἢ πῶς καθαρὸς ἐξ ὑπαρχῆς ἀναπέφηνας, ΚΥΝ. Ἐγὼ σοι φράσω· πάλαι πονηρὸς δι' ἀπαιδευ- τίαν γενόμενος, καὶ πολλὰ διὰ τοῦτο ἐμπολήσας στίγ- g

ματα, ἐπειδὴ τάχιστα φιλοσοφεῖν ἤρξάμην, κατ' ὀλί-
 γον ἀπάσας τὰς κηλῖδας ἐκ τῆς ψυχῆς ἀπελουσά-
 μην. ΡΑΔ. Ἀγαθῷ γε, † οὗτος, καὶ ἀνυσιμωτά-
 τω χρησάμενος τῷ φαρμάκῳ· ἀλλ' ἀπιθι ἐς τὰς Μια-
 α κάρων νήσους, τοῖς ἀρίστοις συνεσόμενος, κατηγορήσας
 γε πρότερον οὗ φῆς τυράννου. ἄλλους προσκάλει.
 ΜΙΚ. Καὶ τοῦμόν, ὦ Ραδάμανθυ, μικρόν ἐστι, καὶ
 βραχείας τινὸς ἐξετάσεως δεόμενον· πάλαι γοῦν σοι καὶ
 γυμνὸς εἰμι, ὥστε ἐπισκόπει. ΡΑΔ. Τίς δὲ ὢν τυγχά-
 b νεις; ΜΙΚ. Ὁ σκυτοτόμος Μίκυλλος. ΡΑΔ. Εὖγε,
 ὦ Μίκυλλε, καθαρὸς ἀκριβῶς καὶ ἀνεπίγραφος ἀπιθι
 καὶ σὺ παρὰ Κυνίσκον τουτονί. τὸν τύραννον ἤδη προσκά-
 λει. ΕΡΜ. Μεγαπένθης Λακύδου ἡκέτω· ποῖ στρέφῃ;
 πρόσιθι. σὲ τὸν τύραννον προσκαλῶ· πρόβαλλ' αὐτόν, ὦ
 c Τισιφόνη, ἐς τὸ μέσον, ἐπὶ τράχηλον ὠθοῦσα· σὺ δὲ, ὦ
 Κυνίσκε, κατηγορεῖ, καὶ διέλεγχε ἤδη πλησίον γὰρ ἀνὴρ
 οὗτοςί. ΚΥΝ. Τὸ μὲν ὅλον, οὐδὲ λόγων ἔδει· γνώσῃ
 γὰρ αὐτόν αὐτίκα μάλα εἶός ἐστιν ἀπὸ τῶν στιγμά-
 των· ὅμως δὲ, καὶ αὐτὸς ἀποκαλύψω σοὶ τὸν ἄνδρα, καὶ π
 d τοῦ λόγου δείξω φανερώτερον. οὗτοςί γὰρ ὁ τρισκατά-
 ρατος, ὁπόσα μὲν ιδιότης ὢν ἐπραξε, παραλείψειν μοι
 δοκῶ· ἐπεὶ δὲ τοὺς Δρασυτάτους προσεταιριζόμενος, καὶ
 δορυφόρους συναγαγὼν, ἐπαναστὰς τῇ πόλει τύραννος
 κατέστη, ἀκρίτους μὲν ἀπέπτεινε πλείονας ἢ μυρίου·
 e τὰς δὲ οὐσίας ἐκάστων ἀφαιρούμενος, καὶ πλούτου
 πρὸς τὸ ἀκρότατον ἀφικόμενος, οὐδεμίαν μὲν ἀκολα-
 σίας ἰδέαν παραλέλοιπεν· ἀπάσῃ δὲ ἀμότητι, καὶ ὕβρει
 κατὰ τῶν ἀθλίων πολιτῶν ἐχρήσατο, παρθένους διαφθεί-
 ρων, καὶ γυναῖκας καταισχύων, καὶ πάντα τρόπον
 f τοῖς ὑπηκόοις ἐμπαροινῶν. καὶ ὑπερφίας μὲν γε, καὶ
 τύφου, καὶ τοῦ πρὸς τοὺς ἐντυγχάνοντας φρυάγματος,
 οὐδὲ κατ' ἀξίαν δύναιο ἂν παρ' αὐτοῦ λαβεῖν τὴν δίκην·
 ῥάδιον γοῦν ἂν τις τὸν ἥλιον, ἢ τοῦτον ἀσκαρδαμυκτὶ
 προσέβλεψεν· οὐ μὴν καὶ τὸ τῶν καλῶσεων πρὸς ἀμότη-
 g τα καινουργὸν αὐτοῦ τίς ἂν διηγῆοασθαι δύναιτο,

ὅσγε μὴδὲ τῶν οἰκαιοτάτων ἀπέσχετο· καὶ ταῦτα, ὅτι
 μὴ ἄλλως κενή τις ἐστὶ κατ' αὐτοῦ διαβολή, αὐτίκα
 εἶση, προσκαλέσας τοὺς ὑπ' αὐτοῦ πεφονευμένους· μᾶλ-
 λον δὲ ἄκλητοι ὥς ὄρῃς πάρεισι, καὶ περιστάντες,
 ἄγχουσιν αὐτόν· οὗτοι πάντες, ὧς Ῥαδάμανθυ, πρὸς α
 τοῦ ἀλιτηρίου τεθνῶσιν· οἱ μὲν, γυναικῶν ἕνεκα εὐμόρ-
 φων ἐπιβουλευθέντες· οἱ δὲ, θυγατέρων πρὸς ὕβριν ἀπα-
 γομένων ἀγανακτήσαντες· οἱ δὲ, ὅτι ἐπλούτουν· οἱ δὲ,
 ὅτι ἦσαν δεξιοὶ, καὶ σώφρονες, καὶ οὐδαμοῦ ἠρέσκοντο
 τοῖς δρωμένοις. ΡΑΔ. Τί πρὸς ταῦτα φῆς, ὦ μιαρὲ b
 σύ; ΜΕΓ. Τοὺς μὲν φόνους εἰργασμαι, οὓς λέγει·
 τὰ δ' ἄλλα πάντα, τὰς μοιχείας, καὶ τὰς δια-
 φθοράς τῶν παρθένων, ταῦτα πάντα Κυνίσκος μου
 κατεψεύσατο. ΚΥΝ. Οὐκοῦν καὶ τούτων, ὦ Ῥαδά-
 μανθυ, παρέξω σοι μάρτυρας. ΡΑΔ. Τίνας τούτους c
 λέγεις; ΚΥΝ. Προσκάλεαι μοι, ὦ Ἑρμῆ, τὸν λύχνον
 αὐτοῦ, καὶ τὴν κλίνην. μαρτυρήσουσι γὰρ αὐτοὶ παρελ-
 θόντες, οἳα πράττοντι συνηπίσταντο αὐτῷ. ΕΡΜ. Ἡ
 Κλίνη, καὶ ὁ Λύχνος ὁ Μεγαπένθους παρέστω· εὐγε
 ἐποίησαν ὑπακούσαντες. ΡΑΔ. Εἴπατε οὖν ὑμεῖς ἅ d
 σύνιστε Μεγαπένθει τούτῳ· προτέρα δὲ σὺ ἢ Κλίνη
 λέγε. ΚΛΙΝ. Πάντα ἀληθῆ κατηγόρησε Κυνίσκος·
 ἐγὼ μέντοι ταῦτα εἶπαίν, ὧς δέσποτα Ῥαδάμανθυ,
 αἰσχύνομαι· τοιαῦτα ἦν ἃ ἐπ' ἐμοῦ διεπράττετο.
 ΡΑΔ. Σαφέστατα μὲν οὖν καταμαρτυρεῖς, μὴδ' e
 ὑπεῖν αὐτὰ ὑπομένουσα· καὶ σὺ δὲ ὁ Λύχνος ἤδη μαρ-
 τύρει. ΔΥΧ. Ἐγὼ τὰ μεθ' ἡμέραν μὲν, οὐκ οἶδα·
 ὧς γὰρ παρῆν· ἃ δὲ τῶν νυκτῶν ἐποίει, ὅκνῳ λέγειν·
 τλὴν ἀλλὰ ἐθεασάμην γε πολλὰ, καὶ ἄρρητα, καὶ πᾶ-
 σαν ὕβριν ὑπερπεπαικότα. καίτοι πολλάκις ἐκὼν τοῦ- f
 λαιον οὐκ ἔπινον, ἀποσβῆναι θέλων· ὁ δὲ, καὶ προσῆγέ
 με τοῖς δρωμένοις, καὶ τὸ φῶς μου πάντα τρόπον κατ-
 ἐμίαινε. ΡΑΔ. Ἄλις ἤδη τῶν μαρτύρων· ἀλλὰ καὶ
 ἀπόδουθι τὴν πορφυρίδα, ἵνα καὶ τὸν ἀριθμὸν ἴδωμεν τῶν
 στιγμάτων. παπαί, ὅλος οὕτοσὶ πελιδνός, καὶ κατὰ- g

γραφος, μᾶλλον δὲ κυάνεός ἐστιν ἀπὸ τῶν στιγμαμάτων.
 τίνα οὖν κολασθεῖη τρόπον; ἄρ' ἐς τὸν Πυριφλεγέθον-
 τά ἐστιν ἐμβλητέος, ἢ παραδοτέος τῷ Κερβέρι; ΚΥΝ.
 Μηδαμῶς· ἀλλ' εἰ Θέλοις, ἐγὼ σοι καινὴν τινα καὶ
 a πρέπουσαν αὐτῷ τιμωρίαν ὑποθήσομαι. ΡΑΔ. Λέγε,
 ὥς ἐγὼ σοι μεγίστην ἐπὶ τούτῳ χάριν εἶσομαι. ΚΥΝ.
 Ἔθος ἐστὶν οἶμαι τοῖς ἀποθνήσκουσι πᾶσι, πίνειν τὸ
 Λήθης ὕδωρ. ΡΑΔ. Πάνυ μὲν οὖν. ΚΥΝ. Οὐκοῦν
 μόνος ἐξ ἀπάντων ἄποτος ἔστω. ΡΑΔ. Διατί δὴ;
 b ΚΥΝ. Χαλεπὴν οὕτως ὑφέξει τὴν δίκην, μεμνημένος
 οἷος ἦν, καὶ ὅσον ἐδύνατο ἐν τοῖς ἄνω, καὶ ἀναπεμπα-
 ζόμενος τὴν τρυφήν. ΡΑΔ. Εὖ λέγεις· καὶ καταδε-
 δικάσθω, καὶ παρὰ τὸν Τάνταλον ἀπαχθεὶς οὕτως
 δεδέσθω, μεμνημένος ὧν ἔπραξε κατὰ τὸν βίον.

κς'.

ΜΕΝΙΠΠΟΣ Η ΝΕΚΤΟΜΑΝΤΕΙΑ.

ΜΕΝΙΠΠΟΣ ΚΑΙ ΦΙΛΩΝΙΔΗΣ.

c ΜΕΝ.

᾽Ω χαῖρε μέλαθρον πρόκυλά θ' ἐστίας ἐμῆς

᾽Ως ἄσμενός σ' ἐσιῶδον ἐς φάος μόλων.

ΦΙΛ. Οὐ Μένιππος οὗτός ἐστιν ὁ κύων; οὔμενον
 ἄλλος, εἰ μὴ ἐγὼ παραβλέπω Μενίππους ὅλους. τί δ'
 d αὐτῷ βούλεται τὸ ἀλλόκοτον τοῦ σχήματος, πῖλος,
 καὶ λύρα, καὶ λεοντῇ; προσιτέον δὲ ὅμως αὐτῷ. χαῖρε,
 ὦ Μένιππε, καὶ πόθεν ἡμῖν ἀφίξαι; πολὺν γὰρ χρόνον
 οὐ πέφηνας ἐν τῇ πόλει. ΜΕΝ.

Ἦκω νεκρῶν κευθμῶνα, καὶ σκότου πύλας

e

Λιπῶν, ἵν' αἴδης χωρὶς ᾤκισται θεῶν.

ΦΙΛ. Ἠράκλεις, † ἐλελήθει Μένιππος ἡμᾶς ἀποθανών,
 καὶ τ' ἐξ ὑπαρχῆς ἀναβεβίωκεν; ΜΕΝ.

Οὐκ, ἀλλ' ἔτ' ἔμπουν αἰδοῦς μ' ἰδίξατο.

ΦΙΛ. Τίς δ' ἡ αἰτία σοι τῆς καινῆς καὶ παραδόξου ταύτης ἀποδημίας; ΜΕΝ.

Νεότης μ' ἐπῆρε, καὶ θράσος τοῦ νοῦ πλέον.

ΦΙΛ. Παῦσαι, μακάριε, τραγωδῶν, καὶ λέγε οὕτωςί a
πως ἀπλῶς καταβὰς ἀπὸ τῶν ἱαμβείων, τίς ἡ στολή;
τί σοι τῆς κάτω πορείας ἐδέησεν; ἄλλως γὰρ οὐχ ἠδεῖά
τις, οὐδὲ ἀσπάσιος ἡ ὁδός. ΜΕΝ.

Ὡ φιλότης, χρεῖώ με κατήγαγεν εἰς αἶδαο,

Ψυχῇ χρησόμενον Θηβαίου Τειρεσίαο.

b

ΦΙΛ. † Οὗτος, ἀλλ' ἡ παραπαίεις· οὐ γὰρ ἂν οὕτως
ἡμέτερος ἐρράψωδεις πρὸς ἄνδρας φίλους. ΜΕΝ.
Μὴ θαυμάσης, ὦ ἐταῖρε· νεωστὶ γὰρ Εὐριπίδῃ καὶ
Ὀμήρῳ συγγενόμενος, οὐκ οἶδ' ὅπως ἀνεπλήσθην τῶν
ἐπῶν, καὶ αὐτόματά μοι τὰ μέτρα ἐπὶ τὸ στόμα ἔρχε- c
ται. Ἀτὰρ εἶπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει, καὶ τί ποιού-
σιν ἐν τῇ πόλει; ΦΙΛ. Καινὸν οὐδὲν, ἀλλ' οἶα καὶ πρὸ
τοῦ, ἀρπάζουσιν, ἐπιорκοῦσι, τοκογλυφοῦσιν, ὀβολοστα-
τοῦσιν. ΜΕΝ. "Αθλιοι, καὶ κακοδαίμονες· οὐ γὰρ ἴσα-
σιν οἶα ἔναγχος κεκύρωται παρὰ τοῖς κάτω, καὶ οἶα κε- d
χειροτόνηται τὰ ψηφίσματα κατὰ τῶν πλουσίων, ἃ, μὰ
τὸν Κέρβερον, οὐδεμία μηχανὴ τοῦ διαφυγεῖν αὐτούς.
ΦΙΛ. Τί φῆς; δέδοκται τι νεώτερον τοῖς κάτω περὶ
τῶν ἐνθάδε; ΜΕΝ. Νὴ Δία καὶ πολλά. ἀλλ' οὐ
δέμεις ἐκφέρειν αὐτὰ πρὸς ἅπαντας, οὐδὲ τὰ ἀπόρρητα e
ἐξαγορεύειν, μὴ καὶ τις ἡμᾶς γράψῃται γραφὴν ἀσε-
βείας ἐπὶ τοῦ Ῥαδαμάνθους. ΦΙΛ. Μηδαμῶς, ὦ
Μένιππε, πρὸς τοῦ Διὸς, μὴ φθονήσης τῶν λόγων φίλῳ
ἀνδρί. πρὸς γὰρ εἰδότα σιωπᾶν ἐρεῖς· τάτ' ἄλλα καὶ
πρὸς μεμυημένον. ΜΕΝ. Χαλεπὸν μὲν ἐπιτάττεις f
τυπύταγμα, καὶ οὐ πάντῃ ἀσφαλές· πλὴν ἀλλὰ συῦ-
γι ἔνεκα τολμητέον. ἔδοξε δὴ τοὺς πλουσίους τούτους,
καὶ πολυχρημάτους, καὶ τὸ χρυσίον κατὰκλειστον,
ὥσπερ τὴν Δανάνην, φυλάττοντας— ΦΙΛ. Μὴ πρότε-

ρον εἶπης, ὦ γαθὲ, τὰ δεδογμένα, πρὶν ἐκεῖνα διελθεῖν,
 αὐτὸ μάλιστα ἂν ἠδέως ἀκούσαιμί σου, ἥτις αἰτία σοι τῆς
 καθόδου ἐγένετο, τίς δὲ ὁ τῆς πορείας ἡγεμών εἶθ' ἐξῆς
 ἄτε εἶδες, ἄτε ἤκουσας παρ' αὐτοῖς. εἰκὸς γὰρ δὴ φι-
 αλόκαλον ὄντα σε μηδὲν τῶν ἀξίων θεῶς ἢ ἀκοῆς παρα-
 λιπεῖν. MEN. Ὑπουργητέον καὶ ταῦτά σοι. τί γὰρ
 ἂν καὶ † πάθοι τις, ὅποτε φίλος ἀνὴρ βιάζοιτο; καὶ δὴ
 πρῶτά σοι δίδειμι τὴν γνώμην τὴν ἐμὴν, καὶ ὅθεν ὠρμή-
 θην πρὸς τὴν κατάβασιν. ἐγὼ γὰρ, ἄχρι μὲν ἐν παισὶν
 βῆν, ἀκούων Ὅμηρου καὶ Ὡσιόδου πολέμους καὶ στά-
 σεις διηγούμενων οὐ μόνον τῶν ἡμιθέων, ἀλλὰ καὶ αὐ-
 τῶν ἤδη τῶν θεῶν, ἔτι δὲ καὶ μοιχείας αὐτῶν, καὶ βίας,
 καὶ ἀρπαγὰς, καὶ δίκας, καὶ πατέραν ἐξελάσεις, καὶ
 ἀδελφῶν γάμους, πάντα ταῦτα ἡγούμην εἶναι καλὰ,
 c καὶ οὐ παρέργως ἐκινούμην πρὸς αὐτά. ἐπεὶ δὲ εἰς ἄν-
 δρας τελεῖν ἠρξάμην, πάλιν αὖ ἐνταῦθα ἤκουον τῶν νό-
 μων τᾶναντία τοῖς ποιηταῖς κελεύοντων, μήτε μοιχεύ-
 ει, μήτε στασιάζειν, μήτε ἀρπάζειν. ἐν μεγάλῃ οὖν
 καθειστήκειν ἀμφιβολία, οὐκ εἰδὼς ὅ, τι χρησαίμην
 d ἐμαυτῷ. οὔτε γὰρ τοὺς θεοὺς ἂν ποτε ἡγούμην μοιχεύ-
 σαι καὶ στασιάζειν πρὸς ἀλλήλους, εἰ μὴ ὥς περὶ
 καλῶν τούτων ἐγίνωσκον οὔτ' ἂν τοὺς νομοθέτας τᾶ-
 ναντία τούτοις παραινέειν, εἰ μὴ λυσιτελεῖν ὑπελάμβαν-
 ον. Ἐπεὶ δὲ διηπόρουν, ἔδοξέ μοι ἐλθόντα παρὰ τοὺς
 e καλουμένους τούτους φιλοσόφους, ἐγχειρίσαι τε ἐμὰν-
 τὸν, καὶ δεηθῆναι αὐτῶν χρῆσθαί μοι ὅ, τι βούλοι-
 το, καὶ τινὰ ὁδὸν ἀπλὴν καὶ βεβαίαν ὑποδείξαι τοῦ
 βίου. ταῦτα μὲν δὴ φρονῶν προσήειν αὐτοῖς· ἐλελήθειν δ'
 ἐμαυτὸν ἐς αὐτό † φασι τὸ πῦρ ἐκ τοῦ καπνοῦ βιαζό-
 f μενος. παρὰ γὰρ δὴ τούτοις μάλιστα εὑρίσκον ἐπισκο-
 πῶν τὴν ἄγνοιαν, καὶ τὴν ἀπορίαν πλείονα· ὥστε μοι
 τάχιστα χρυσοῦν ἀπέδειξαν οὗτοι τὸν τῶν ἰδιωτῶν βίον.
 ἀμέλει ὁ μὲν αὐτῶν παρήνει τὸ πᾶν ἡδεσθαι, καὶ μόνον
 τοῦτο ἐκ παντὸς μετιέναι· τοῦτο γὰρ εἶναι τὸ εὐδαιμον.
 g ὁ δὲ τις ἔμπαλιν πονεῖν ἀπάντα, καὶ μοχθεῖν, καὶ το

σῶμα καταναγκάζειν, ῥυπᾶντα, καὶ αὐχμῶντα, καὶ
 πᾶσι δυσαρστούντα, καὶ λοιδορούμενον, συνεχὲς ἐπὶ
 ῥαψῶδων τὰ πάνδημα ἐκεῖνα τοῦ Ἡσιόδου περὶ τῆς
 ἀρετῆς ἔπη, καὶ τὸν ἰδρῶτα, καὶ τὴν ἐπὶ τὸ ἄκρον ἀνά-
 βασιν. ἄλλος καταφρονεῖν χρημάτων παρεκελεύετο, καὶ α
 ἀδιάφορον οἶεσθαι τὴν κτῆσιν αὐτῶν. ὁ δὲ τις αὐτὸν πάλ-
 λιν, ἀγαθὸν εἶναι καὶ τὸν πλοῦτον αὐτὸν ἀπιφαίνετο.
 περὶ μὲν γὰρ τοῦ κόσμου τί χρὴ καὶ λέγειν; ὅς γε
 ἰδέας, καὶ ἀσώματα, καὶ ἀτόμους, καὶ κενὰ, καὶ τοι-
 οὔτὸν τινα ὄχλον ὀνομάτων ὀσημέραι παρ' αὐτῶν ἀκούων b
 ἐναυτίαν. καὶ τὸ πάντων δεινῶν ἀτοπώτατον, ὅτι περὶ
 τῶν ἐναντιωτάτων ἕκαστος αὐτῶν λέγων, σφόδρα νικῶν-
 τας καὶ πιθανοὺς λόγους ἐπορίζετο, ὥστε μήτε τῷ θερ-
 μὸν τὸ αὐτὸ πρᾶγμα λέγοντι, μήτε τῷ ψυχρῶν, ἀντι-
 λέγειν ἔχειν, καὶ ταῦτα, εἰδότες σαφῶς, ὥς οὐκ ἂν ποτε c
 θερμὸν τι εἴη καὶ ψυχρὸν ἐν ταυτῷ χρόνῳ. ἀτεχνῶς
 οὖν ἐπασχον τοῖς νυστάζουσιν τούτοις ἄμοιον, ἄρτι μὲν
 ἐπινεύων, ἄρτι δὲ ἀνανεύων ἔμπαλιν. Ἔτι δὲ πολλῷ
 τοῦτο ἐκείνων ἀτοπώτερον· τοὺς γὰρ αὐτοὺς τούτους εὐ-
 ρισκὸν ἐπιτηρῶν ἐναντιώτατα τοῖς αὐτῶν λόγοις ἐπιτη d
 δεύοντας. τοὺς γοῦν καταφρονεῖν παραινοῦντας χρημά-
 των, ἑάρων ἀπρίξ ἐχομένους αὐτῶν, καὶ περὶ τόπων δια-
 φερομένους, καὶ ἐπὶ μισθῷ παιδεύοντας, καὶ πάντα
 ἕνεκα τούτων ὑπομένοντας. τοὺς τε τὴν δόξαν ἀποβαλ-
 λομένους, αὐτῆς ἕνεκα πάντα ἐπιτηδεύοντας· ἡδονῆς τε e
 αὐτὸν σχεδὸν ἅπαντας πατηγοροῦντας, ἰδίᾳ δὲ μόνῃ ταύ-
 τη προσηρητημένους. Σφαλεῖς οὖν καὶ ταύτης τῆς ἐλ-
 πίδος ἔτι μᾶλλον ἐδυσχέλαινον, ἡρέμα παραμυθούμενος
 ἑμαυτὸν, ὅτι μετὰ πολλῶν, καὶ σοφῶν, καὶ σφόδρα ἐπὶ
 συνέσει διαβεβοημένων, ἀνόητός τε εἰμι, καὶ τᾶληθές f
 ἔτι ἀγνοῶν περιέσχομαι. Καί μοι ποτὲ διαγρυπνοῦντι
 τούτων ἕνεκα ἔδοξεν εἰς Βαβυλῶνα ἐλθόντα δεηθῆναί τι-
 νος τῶν μάντων, τῶν Ζωροάστρου μαθητῶν καὶ διαδό-
 χων· ἤκουον δ' αὐτοὺς ἐπαυδαῖς τε καὶ τελεταῖς τισιν
 ἀνοίγειν τε τοῦ ἄδου τὰς πύλας, καὶ κατὰγειν, ὃν ἂν g

βούλονται, ἀσφαλῶς, καὶ ὀπίσω αὐθις ἀναπέμπειν.
 ἄριστον οὖν ἡγούμεν ἵνα παρὰ τινος τούτων διαπραξ-
 ᾶμενον τὴν κατάβασιν, ἐλθόντα παρὰ Τειρεσίαν τὸν
 Βοιάτιον, μαυλὴν παρ' αὐτοῦ, ᾄτε μάντεως καὶ σοφοῦ,
 τίς ἐστὶν ὁ ἄριστος βίος, καὶ ὃν ἂν τις ἔλοιτο εὖ φρο-
 νῶν. καὶ δὴ ἀναπηδήσας, ὡς † εἶχον τάχους ἔτεινον εὐθὺ
 Βαβυλῶνος. ἐλθὼν δὲ συγγίνομαι τινὶ τῶν Χαλδαίων
 σοφῷ ἀνδρὶ, καὶ θεσπεσίῳ τὴν τέχνην, πολιῷ μὲν τὴν
 κόμην, γένειον δὲ μάλα σεμνὸν καθειμένῳ· τοῦνομα δὲ
 ἦν αὐτῷ Μιθροβαρζάνης. δεηθεὶς δὲ, καὶ καδικετεύ-
 σας, μόλις ἔτυχον παρ' αὐτοῦ ἐφ' ὅτῳ βούλοιτο μισθῷ
 καθηγήσασθαι μοι τῆς ὁδοῦ. Παραλαβὼν δέ με ὁ
 ἀνὴρ πρῶτα μὲν ἡμέρας ἐννέα καὶ εἴκοσιν, ἅμα τῇ σε-
 λήνῃ ἀρξάμενος, ἔλουε, κατάγων ἐπὶ τὸν Εὐφράτην ἑω-
 θεν, πρὸς ἀνατέλλοντα τὸν ἥλιον ῥῆσίν τινα μακρὰν
 ἐπιλέγων, ἧς οὐ σφόδρα κατήκουον· ὥσπερ γὰρ οἱ φαῦ-
 λοι τῶν ἐν τοῖς ἀγῶσι κηρύκων, ἐπίτροχόν τι καὶ ἀσα-
 φές ἐφθέγγετο· πλὴν ἀλλ' ἐώκει γέ τινας ἐπικαλεῖσθαι
 δαίμονας. μετὰ γοῦν τὴν ἐπώδην τρεῖς ἂν μου πρὸς τὸ
 πρόσωπον ἀποπτύσας, ἐπανήει πάλιν, οὐδένα τῶν ἀπαν-
 τάντων προσβλέπων. καὶ σιτία μὲν ἡμῖν τὰ ἀκρόδρυα,
 ποτὸν δὲ γάλα καὶ μελίκρατον καὶ τὸ τοῦ Χοάσπου
 ὕδωρ, εὐνὴ δὲ ὑπαίθριος ἐπὶ τῆς πόας. ἐπεὶ δὲ ἄλλῃς εἶχε
 τῆς προδικαιτήσεως, περὶ μέσας νύκτας ἐπὶ τὸν Τίγρητα
 ποταμὸν ἀγαγὼν ἐκάθηρε τέ με, καὶ ἀπέμαξε, καὶ
 περιήγνισε δαδὶ, καὶ σκίλλῃ, καὶ ἄλλοις πλείοσιν, ἅμα
 καὶ τὴν ἐπώδην ἐκείνην ὑποτονθορύσας· εἶτα ὅλον με κα-
 ταμαγεύσας καὶ περιελθὼν, ἵνα μὴ βλαπτοίμην ὑπὸ
 τῶν φαντασμάτων, ἐπανάγει ἐς τὴν οἰκίαν, ὡς † εἶχον,
 ἀναποδίζοντα· καὶ τολοιπὸν ἀμφὶ πλοῦν εἶχομεν. Αὐ-
 τὸς μὲν οὖν μαγικὴν τιν' ἔδω στολὴν, τὰ πολλὰ ἐοι-
 κυῖαν τῇ Μηδικῇ· ἐμὲ δὲ τούτοις † φέρων ἐνεσκεύασε
 τῷ πῖλῳ, καὶ τῇ λεοντῇ, καὶ προσέτι τῇ λύρᾳ· καὶ
 παρεκελεύσατο, ἥν τις ἔρηταί με τοῦνομα, Μένιππον
 μὲν μὴ λέγειν, Ἡρακλέα δὲ, ἢ Ὀδυσσεά, ἢ Ὀρφέα.

ΦΙΛ. Ὡς δὴ τί τοῦτο, ὦ Μένιππε; οὐ γὰρ συνημι
τὴν αἰτίαν οὔτε τοῦ σχήματος, οὔτε τῶν ὀνομάτων.

MEN. Καὶ μὴν πρόδηλόν γε τοῦτο, καὶ οὐ παιτελῶς
ἀπόρρητον· ἐπεὶ γὰρ οὗτοι πρὸ ἡμῶν ζῶντες ἐς ἄδου
κατεληλύθεσαν, ἵγχεϊτο, εἴ με ἀπεικάσειεν αὐτοῖς, ῥα- a
δίως ἂν τὴν τοῦ Αἰακοῦ φρουρὰν διαλαθεῖν, καὶ ἀκω-
λύτως παρελθεῖν, ἅτε συνηθέστερον τραγικῶς μάλα πα-
ραπεμπόμενον ὑπὸ τοῦ σχήματος. Ἦδη δ' οὖν ὑπέ-
φαινεν ἡμέρα· καὶ κατελθόντες ἐπὶ τὸν ποταμὸν περὶ
ἀναγωγὴν ἐγιγνόμεθα· παρεσκέυαστο δ' αὐτῷ καὶ σκά- b
φος, καὶ ἱερεῖα, καὶ μελίκρατα, καὶ ἄλλα, ὅσα πρὸς
τὴν τελετὴν χρήσιμα. ἐμβαλόμενοι οὖν ἅπαντα τὰ παρ-
ισκευασμένα οὕτω δὴ καὶ αὐτοὶ

Βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.

καὶ μέχρι μὲν τινος ὑπεφερόμεθα ἐν τῷ ποταμῷ· εἶτα δ' c
ἰσπλεύσαμεν ἐς τὸ ἔλος, καὶ τὴν λίμνην, ἐς ἣν ὁ Εὐφρά-
της ἀφανίζεται. περραιωθέντες δὲ καὶ ταύτην ἀφικνούμε-
θα ἐς τι χωρίον ἔρημον, καὶ ὑλῶδες, καὶ ἀνήλιον· ἐς ὃ
ἀποβάαντες (ἵγχεϊτο δὲ ὁ Μιθροβαρζάνης) βόθρον τε ὠρυ-
ξάμεθα, καὶ τὰ μῆλα ἐσφάζαμεν, καὶ τὸ αἷμα περὶ τὸν d
βόθρον ἐσπείσαμεν. ὁ δὲ μάγος ἐν τοσούτῳ δᾶδα καιομέ-
την ἔχων οὐκ ἔτ' ἠρεμαία τῇ Φωνῇ, παμμέγεθες δὲ, ὡς
οἶός τε ἦν, ἀνακραγὼν, δαίμονάς τε ὁμοῦ πάντας ἐπεβοᾶ-
το, καὶ Ποινὰς, καὶ Ἑρινύας, καὶ νυχίαν Ἑκάτην, καὶ
ἱπαινὴν Περσεφόνειαν, παραμιγνύς ἅμα βαρβαρικά τινα e
καὶ ἄσημα ὀνόματα, καὶ πολυσύλλαβα. Εὐθὺς οὖν
πάντα ἐκεῖνα ἐσαλεύετο, καὶ ὑπὸ τῆς ἐπωδῆς τοῦδαφος
ἀνερρήγνυτο, καὶ ἡ ὑλακὴ τοῦ Κερβέρου πόρρωθεν ἠκού-
ετο, καὶ τὸ πρᾶγμα ὑπερκάτηφες ἦν, καὶ σκυθρωπόν.

Ἐδδειςεν δ' ὑπίνεσθαι ἄναξ ἐνέρων Ἀἰδωνεύς. f

κατεφαίνετο γὰρ ἤδη τὰ πλεῖστα, καὶ ἡ λίμνη, καὶ
ὁ Πυριφλεγέθων, καὶ τοῦ Πλούτωνος τὰ βασίλεια.
κατελθόντες δ' ὅμως διὰ τοῦ χάσματος τὸν μὲν Ῥα-
δάμανθυν εὗρομεν τεθνεῶτα μικροῦ δεῖν ὑπὸ τοῦ δέους.

ὁ δὲ Κέρβερος ὑλάκτησε μέντοι, καὶ παρεκίνησε· ταχὺ
 δέ μου κρούσαντος τὴν λύραν, παραχρῆμα ἐκοιμήθη
 ὑπὸ τοῦ μέλους. ἐπεὶ δὲ πρὸς τὴν λίμνην ἦλθομεν,
 † μικροῦ μὲν οὐδ' ἐπεραιώθημεν· ἦν γὰρ ἤδη πλήρες τὸ
 α πορθμεῖον, καὶ οἰμαγῆς ἀνάπλεων· τραυματαῖαι δὲ πάν-
 τες ἐπέπλεον, ὁ μὲν τὸ σκέλος, ὁ δὲ τὴν κεφαλὴν, ὁ
 δὲ ἄλλό τι συντετριμμένος, ἐμοὶ † δοκεῖν ἔκ τινος πο-
 λέμου παρόντες. ὅμως δ' οὖν ὁ βέλτιστος Χάρων, ὡς
 εἶδε τὴν λεοντῆν, οἶηθείς με τὸν Ἑρακλέα εἶναι, ἐσεδέ-
 βη ζατό με, καὶ διεπόρθμευσέ τε ἄσμενος, καὶ ἀποβᾶσι
 β δισσῆμαινε τὴν ἀτραπὸν. Ἐπεὶ δὲ ἦμεν ἐν τῷ σκότῳ,
 προῆει μὲν ὁ Μίθροβαρζάνης, εἰπόμεν δ' ἐγὼ κατό-
 πιν † ἐχόμενος αὐτοῦ, ἕως πρὸς λειμῶνα μέγιστον ἀφι-
 κνούμεθα, τῷ ἀσφοδέλῳ κατὰφυτον. ἔνθα δὲ περιεπέ-
 c τοντο ἡμᾶς τετριγυῖαι τῶν νεκρῶν αἱ σκιαί. κατ' ὀλίγον
 δὲ προϊόντες παρεγενόμεθα πρὸς τὸ τοῦ Μίνω δικαστή-
 ριον· ἐτύγχανε δὲ ὁ μὲν ἐπὶ θρόνου τινὸς ὑψηλοῦ καθή-
 ωενος· † παρειστήκεισαν δὲ αὐτῷ Ποιναι, καὶ ἀλάστορες,
 καὶ Ἑριννύες. ἐτέρωθεν δὲ προσήγοντο πολλοί τινες ἐφ-
 d εξῆς ἀλύσει μακρᾷ δεδεμένοι· ἐλέγοντο δὲ εἶναι μοιχοί,
 καὶ πορνοβοσκοί, καὶ τελῶναι, καὶ κόλακες, καὶ συ-
 κοφάνται, καὶ τοιοῦτος ὅμιλος τῶν πάντα κυκάντων ἐν
 τῷ βίῳ. χωρὶς δὲ οἱ τε πλούσιοι, καὶ τοκογλύφοι προσ-
 ήσαν, ἄχρῳ, καὶ προγᾶστορες, καὶ ποδαγροί, κλοιὸν
 e ἑκάστος αὐτῶν, καὶ κόρακα διτάλαντον ἐπικεῖμενος.
 ἐφιστῶτες οὖν ἡμεῖς ἐωρᾶμέν τε τὰ γιγνόμενα, καὶ
 ἠκούομεν τῶν ἀπολογουμένων. κατηγόρου δὲ αὐτῶν και-
 νοί τινες καὶ παράδοξοι ῥήτορες. ΦΙΛ. Τίνες οὗτοι,
 πρὸς Δίος; μὴ γὰρ ὀκνήσης καὶ τοῦτο εἰπεῖν. ΜΕΝ.
 f Οἷσθ' ἅ που ταυτασί τὰς πρὸς τὸν ἥλιον ἀποτελουμέ-
 νας σκιάς ἀπὸ τῶν σωμάτων; ΦΙΛ. Πάνυ μὲν οὖν.
 ΜΕΝ. Αὗται τοίνυν, ἐπειδὴν ἀποθάνωμεν, κατηγο-
 ροῦσί τε καὶ καταμαρτυροῦσι, καὶ διελέγχουσι τὰ πε-
 πραγμένα ἡμῖν παρὰ τὸν βίον· καὶ σφόδρα τινὲς αὐτῶν
 g ἀξιόπιστοι δοκοῦσιν, ἅτε αἰεὶ συνοῦσαι, καὶ μηδέποτε

ἀφιστάμεναι τῶν σωμάτων. Ὁ δ' οὖν Μίνως ἐπιμε-
λῶς ἐξετάζων ἀπέπεμπεν ἕκαστον ἐς τὸν τῶν ἀσεβῶν
χώρον, δίκην ὑφέζοντα κατ' ἀξίαν τῶν τετολμημένων.
καὶ μάλιστα ἐκείνων ἥπτετο, τῶν ἐπὶ πλούτοις τε καὶ
ἀρχαῖς τετυφωμένων, καὶ μονονουχὶ καὶ προσκυνῆσθαι^a
περιμενόντων, τὴν τε ὀλιγοχρόνιον ἀλαζονείαν αὐτῶν,
καὶ τὴν ὑπεροψίαν μυσαιτόμενος· καὶ ὅτι μὴ ἐμέμ-
νητο Δηητοὶ τε ὄντες αὐτοὶ, καὶ Δηητῶν ἀγαθῶν τετυ-
χηότες. οἱ δὲ, ἀποδυσάμενοι τὰ λαμπρὰ ἐπεῖνα πάντα,
πλούτους λέγω, καὶ γένη, καὶ δυναστείας, γυμνοὶ, κά-^b
τω νενευκότες παρειστήκεισαν, ὥσπερ τινα ὄνειρον ἀνα-
τεμπαζόμενοι τὴν παρ' ἡμῖν εὐδαιμονίαν· ὥστε ἔγωγε
ταῦθ' ὄρων ὑπερέχαιρον, καὶ εἰ τινα γνωρίσαιμι αὐτῶν,
προσιὼν ἂν ἡσυχῇ πως, ὑπεμίμνησκον οἷος ἦν παρὰ τὸν
βίον, καὶ ἡλίκον ἐφύσα τότε, ἡνίκα πολλοὶ μὲν ἔωθεν^c
ἐπὶ τῶν πυλῶνων παρειστήκεισαν, τὴν πρόοδον αὐτοῦ
περιμένοντες, ὠθούμενοί τε, καὶ ἀποκλειόμενοι πρὸς τῶν
ἡκετῶν· ὁ δὲ μόγις ἂν ποτε ἀνατείλας αὐτοῖς προφυ-
ροῦς τις, ἢ περίχρυσος, ἢ διαποίκιλος, εὐδαίμονας ὤετο
καὶ μακαρίους ἀποφαίνειν τοὺς προσειπόντας, ἦν τὸ δ^d
στῆθος, ἢ τὴν δεξιὰν προτείνων δοίη καταφιλεῖν. ἐπεῖνοι
μὲν οὖν ἡνιῶντο ἀκούοντες. Τῷ δὲ Μίνωι μία τις καὶ
πρὸς χάριν ἐδικάσθη δίκη· τὸν γάρ τοι Σικελιώτην Διο-
νυσιον, πολλὰ καὶ ἁνόσια ὑπὸ τε Δίῳνος κατηγορηθέν-
τα, καὶ ὑπὸ τῆς σκιάς καταμαρτυρηθέντα, παρελθὼν^e
Ἀρίστιππος ὁ Κυρηναῖος (ἄγουσι δ' αὐτὸν ἐν τιμῇ,
καὶ δύναται μέγιστον ἐν τοῖς κάτω) μικροῦ δεῖν τῇ
Χιμαίρᾳ προσδεθέντα, παρέλυσε τῆς καταδίκης, λέγων
τολλοῖς αὐτὸν τῶν πεπαιδευμένων πρὸς ἀργύριον γενέσ-
θαι δεξιόν. Ἀποστάντες δὲ ὅμως τοῦ δικαστηρίου^f
πρὸς τὸ ποταστῆριον ἀφικνούμεθα. ἔνθα δὴ, ὦ φίλε,
πολλὰ καὶ ἐλεεινὰ ἦν ἀκούσαί τε, καὶ ἰδεῖν· μαστίγων
τε γὰρ ὁμοῦ ψόφος. ἤκούετο, καὶ οἰμωγὴ τῶν ἐπὶ τοῦ
πυρὸς ὀπταμένων, καὶ στρέβλαι, καὶ κύφωνες, καὶ τρο-
χαί. καὶ ἡ Χιμαίρα ἐσπάραττε, καὶ ὁ Κέρβερος ἐδάε^g

δαπτει· ἐκολάζοντό τε ἄμα πάντες, βασιλεῖς, δοῦλοι,
 σατράπαι, πένητες, πλούσιοι, πτωχοί· καὶ μετέμελε
 πᾶσι τῶν τετολμημένων. ἐνίους δὲ αὐτῶν καὶ ἐγνω-
 ρίσαμεν ἰδόντες, ὅποσοι ἦσαν τῶν ἑναγχος τετελευ-
 α τηκότων. οἱ δὲ ἐνεκαλύπτοντο, καὶ ἀπεστρέφοντο· εἰ
 δὲ καὶ προσβλέποισιν, μάλα δουλοπρεπές τι, καὶ
 κολακευτικόν· καὶ ταῦτα, πῶς † οἷε βαρεῖς ὄντες,
 καὶ ὑπερόπται παρὰ τὸν βίον; τοῖς μέντοι πένησιν ἡ-
 μιτέλεια τῶν κακῶν ἐδέδοτο, καὶ ἀναπαυόμενοι πάλιν
 b ἐκολάζοντο. καὶ μὴν καὶ κεῖνα εἶδον τὰ μυθώδη, τὸν
 Ἰξίονα, καὶ τὸν Σίσυφον, καὶ τὸν Φρύγα Τάνταλον
 χαλεπῶς ἔχοντα, καὶ τὸν γηγενῆ Τιτυόν· Ἡράκλεις
 ὅσος· ἔκειτο γὰρ τόπον ἐπέχων ἀγροῦ. Διελθόντες
 δὲ καὶ τούτους, εἰς τὸ πεδίον ἐσβάλλομεν τὸ Ἀχερού-
 c σιον· εὐρίσκομέν τε αὐτόθι τοὺς ἡμιθέους τε, καὶ τὰς
 ἡρώϊνας, καὶ τὸν ἄλλον ὄμιλον τῶν νεκρῶν κατὰ ἔθνη
 καὶ φυλὰ διαιτωμένους· τοὺς μὲν παλαιούς τινας, καὶ
 εὐρωτιῶντας, καὶ, ὥς φησιν Ὀμηρος, ἀμνηνοὺς· τοὺς
 δὲ νεκλεῖς, καὶ συνεστηκότας· καὶ μάλιστα τοὺς Αἰ-
 d γυπτίους αὐτῶν διὰ τὸ πολυαρκές τῆς ταριχείας. τὸ
 μέντοι διαγινώσκειν ἕκαστον οὐ πάνυ τι ἦν ῥάδιον· ἅ-
 παντες γὰρ ἀτεχνῶς ἀλλήλοις γίνονται ὅμοιοι, τῶν ὁσ-
 τέων γεγυμνωμένων· πλὴν μόγισ καὶ διὰ πολλοῦ ἀνα-
 θεωροῦντες αὐτοὺς ἐγινώσκομεν. ἔκειντο δ' ἐπ' ἀλλήλοις
 e ἁμαυροὶ, καὶ ἄσημοι, καὶ οὐδὲν ἔτι τῶν παρ' ἡμῖν κα-
 λῶν φυλάττοντες. ἀμέλει, πολλῶν ἐν ταύτῃ σκελετῶν
 κειμένων, καὶ πάντων ὁμοίων, φοβερόν τι, καὶ διάκενον
 † δεδορκότων, καὶ γυμνοὺς τοὺς ὀδόντας προφαινόντων,
 ἠπόρουσαν πρὸς ἑμαυτὸν, ᾧ τινι διακρίναίμι τὸν Θερσίτην
 ἀπὸ τοῦ καλοῦ Νιρέως, ἢ τὸν μεταίτην Ἴρον ἀπὸ τοῦ
 Φαιάκων βασιλέως, ἢ Πυρρίαν τὸν μάγειρον ἀπὸ τοῦ
 Ἀγαμέμνονος· οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμά-
 των αὐτοῖς παρέμενεν, ἀλλ' ὅμοια τὰ ὅστ' ἦν, ἀδηλα,
 καὶ ἀνεπίγραφα, καὶ ὑπ' οὐδενὸς ἔτι διακρίνεσθαι δυ-
 u νάμενα. Τοιγάρτοι κεῖνα ὁρῶντι ἐδόκει μοι ὁ τῶν ἀν-

θρώπων βίος πομπῇ τινι μαζῶν προστάσσει, χρηγὰ
 δὲ καὶ διατάττειν ἕκαστα ἡ Τύχη, διάφορα καὶ τε-
 κίλα τοῖς πομπεύουσι σχήματα προσάπτουσα. τὸν μὲν
 γὰρ λαβοῦσα ἡ Τύχη βασιλικῶς διασκεύασε, τιάραν
 τε ἐπιθεῖσα, καὶ δορυφόρους παραδοῦσα, καὶ τὴν πεφα-
 λὴν στέψασα τῷ διαδήματι· τῷ δὲ οἰκέτου σχῆμα πε-
 ριέθηκε· τὸν δὲ τινα καλὸν εἶναι ἐκέσμιζε· τὸν δὲ ἄμορ-
 φον καὶ γελοῖον παρεσκεύασε· παντοδαπὴν γὰρ οἶμαι
 δεῖν γενέσθαι τὴν Θέαν. πολλάκις δὲ διὰ μέσης τῆς
 πομπῆς μετέβαλε τὰ ἐνὶ αὐτῇ σχήματα, οὐκ ἔωσα ἐς τέ-
 λος διαπομπεῦσαι, ὥς ἐτάχθησαν, ἀλλὰ μεταμφιέσασα
 τὸν μὲν Κροῖσον ἠνάγκασε τὴν τοῦ οἰκέτου καὶ αἰχμη-
 λώτου σκευὴν ἀναλαβεῖν, τὸν δὲ Μαιάνδριον, τίως ἐν
 τοῖς οἰκέταις πομπεύοντα, τὴν Πολυκράτους τυραννίδα
 μετενέδυσε, καὶ μέχρι μὲν τινος εἶασε χρῆσθαι τῷ σχή-
 ματι. ἐπειδὴν δ' ὁ τῆς πομπῆς καιρὸς παρῆλθε, τηρι-
 αῦτα ἕκαστος ἀποδοῦς τὴν σκευὴν, καὶ ἀποδυσάμενος
 τὸ σχῆμα μετὰ τοῦ σώματος, ὥσπερ ἦν πρὸ τοῦ, γίγ-
 νεται, μηδὲν τοῦ πλησίον διαφέρειν. ἐνιοὶ δ' ὑπ' ἀγ-
 νωμοσύνης, ἐπειδὴν ἀπαιτῇ τὸν κόσμον ἐπιστάσῃ ἡ δὲ
 Τύχη, ἄχθονται γε, καὶ ἀγανακτοῦσιν, ὥσπερ οἰκείαν
 τινῶν στερισκόμενοι, καὶ οὐχ, ὥς πρὸς ὀλίγον ἐχρήσαντο,
 ἀποδιδόντες. Οἶμαι δὲ σε καὶ τῶν ἐπὶ τῆς σκηνῆς
 πολλάκις ἑωρακέναι τοὺς τραγικοὺς ὑποκριτὰς τού-
 τους, πρὸς τὰς χρεῖας τῶν δραμάτων ἄρτι μὲν Κρέον-
 τας, ἐνίοτε δὲ Πριάμους γιγνομένους, ἢ Ἀγαμέμνονας·
 καὶ ὁ αὐτὸς, εἰ τύχοι, μικρὸν ἔμπροσθεν μάλα σεμνῶς
 τὸ τοῦ Κέκροπος ἢ Ἐρεχθέως σχῆμα μιμησάμενος,
 μετ' ὀλίγον οἰκέτης προῆλθεν ὑπὸ τοῦ ποιητοῦ κεκελευσ-
 μένος. ἤδη δὲ πέρας ἔχοντας τοῦ δράματος, ἀποδυσά-
 μενος ἕκαστος αὐτῶν τὴν χρυσόπαστον ἐκείνην ἐσθῆτα,
 καὶ τὸ προσωπεῖον ἀποθέμενος, καὶ καταβάς ἀπὸ τῶν
 ἱμβρατῶν, πένης καὶ ταπεινὸς περιέρχεται, οὐκ ἔτι
 Ἀγαμέμνων ὁ Ἀτρείας, οὐδὲ Κρέων ὁ Μενοικέας,
 ἀλλὰ Πῶλος Χαρικλέους Σουνιεὺς ὀνομαζόμενος, ἢ μ

Σάτυρος ὁ Θεογείτωνος Μαραθώνιος. τοιαῦτα καὶ τὰ
τῶν ἀνθρώπων πράγματά ἐστιν, ὥς τότε μοι ὄρωντι
ἔδοξεν. ΦΙΛ. Εἰπέ μοι, ὦ Μένιππε, οἱ δὲ τοὺς πο-
λυτελεῖς τούτους καὶ ὑψηλοὺς τάφους ἔχοντες ὑπὲρ
a γῆς, καὶ στήλας, καὶ εἰκόνας, καὶ ἐπιγράμματα,
οὐδὲν τιμιώτεροι παρ' αὐτοῖς εἰσι τῶν ἰδιωτῶν νεκρῶν;
ΜΕΝ. Ληρεῖς, ὦ οὗτος. εἰ γὰρ ἐθεάσω τὸν Μαυσαλὸν
αὐτὸν (λέγω δὲ τὸν Κάρα, τὸν ἐκ τοῦ τάφου περιβόη-
τον) εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν· οὕτω ταπεινῶς
b ἔρριπτο ἐν παραβύστῃ που, λανθάνων ἐν τῷ λοιπῷ δή-
μῳ τῶν νεκρῶν, ἐμοὶ + δοκεῖν, τοσοῦτον ἀπολαύων τοῦ
μνήματος, παρ' ὅσον ἐβαρύνετο τηλικούτον ἄχθος ἐπι-
κείμενος. ἐπειθὰν γὰρ, ὦ ἐταῖρε, ὁ Αἰάκος ἀπομετρήσῃ
ἐκάστῳ τὸν τόπον (δίδωσι δὲ τὸ μέγιστον οὐ πλεον πο-
c δὸς) ἀνάγκη ἀγαπῶντα κατακεῖσθαι πρὸς τὸ μέτρον
συνεσταλμένον. πολλῶ δ' ἂν οἶμαι μᾶλλον ἐγέλας, εἰ
ἐθεάσω τοὺς παρ' ἡμῶν βασιλέας, καὶ σατράπας
πτωχεύοντας παρ' αὐτοῖς, καὶ ἦτοι ταριχοπωλοῦντας
ὑπ' ἀπορίας, ἢ τὰ πρῶτα διδάσκοντας γράμματα,
d καὶ ὑπὸ τοῦ τυχόντος ὑβριζομένους, καὶ κατὰ κόρ-
ρῆς παιομένους, ὥσπερ τῶν ἀνδραπόδων τὰ ἀτιμώτα-
τα. Φίλιππον γοῦν τὸν Μακεδόνα ἐγὼ θεασάμενος
οὐδὲ κρατεῖν ἑμαυτοῦ δυνατὸς ἦν· ἐδείχθη δέ μοι ἐν γω-
μίδιᾳ τινὶ μισθοῦ ἀκούμενος τὰ σαθρὰ τῶν ὑποδημά-
e των. πολλοὺς δὲ καὶ ἄλλους ἦν ἰδεῖν ἐν ταῖς τριόδοις
μεταιτουῦντας, Ξέρξας λέγω, καὶ Δαρεῖους, καὶ Πο-
λυκράτεις. ΦΙΛ. Ἄτοπα διηγῇ τὰ περὶ τῶν βασι-
λέων, καὶ μικροῦ δεῖν ἄπιστα. τί δὲ ὁ Σωκράτης
ἔπραττε, καὶ Διογένης, καὶ εἴ τις ἄλλος τῶν σοφῶν;
f ΜΕΝ. Ὁ μὲν Σωκράτης καὶ κεῖ περιέρχεται διελέγ-
χων ἅπαντας· σύνεισι δ' αὐτῷ Παλαμήδης, καὶ Ὀ-
δυσσεύς, καὶ Νέστωρ, καὶ εἴ τις ἄλλος λόλος νεκρός.
ἔτι μέντοι ἐπιφύσητο αὐτῷ, καὶ διωδῆκει ἐκ τῆς φαρ-
μακοποσίας τὰ σκέλη. ὁ δὲ βέλτιστος Διογένης παραι-
g καὶ μὲν Σαρδαναπάλῃ τῷ Ἀσσυρίῳ, καὶ Μίδῃ τῷ

μοι δοκῶ, καὶ μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος· ἀλλὰ πρὶν εἰσρυῆναι, σχεδὸν ἐκχυθησομένου τοῦ ἐπιρρέοντος· οὕτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχηρὸς τοῦ πίθου, καὶ ἀκάλυτος ἢ ἔξοδος. ΖΕΥΣ. Οὐκ οὖν εἰ μὴ ἐμφράζεται τὸ κεχηρὸς τοῦτο, καὶ εἰς τὸ α ἄπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεῖ σου, ῥαδίως εὐρήσει τὴν διφθέραν αὐθις, καὶ τὴν δίκελλαν ἐν τῇ τρυγί τοῦ πίθου. ἀλλ' ἄπιτε ἤδη, καὶ πλουτίζετε αὐτόν· σὺ δὲ μέμνησο, ὦ Ἑρμῇ, ἐπανιῶν, πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας ἐκ τῆς Αἴτνης, ὅπως τὸν b κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν, ὡς ἤδη γε τεθηγμένου αὐτοῦ δεησόμεθα. ΕΡΜ. Προΐωμεν, ὦ Πλούτε. τί τοῦτο; ὑποσκάζεις; ἐλελήθεις με, ὦ γεννάδα, οὐ τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς ὢν. ΠΛΟΥΤ. Οὐκ αἰεὶ τοῦτο, ὦ Ἑρμῇ, ἀλλ' ὅποτε μὲν c ἀπὶ πᾶσι παραπλεονέκῃς ὑπὸ τοῦ Διὸς, οὐκ οἶδ' ὅπως βραδύς εἰμι καὶ χωλὸς ἀμφοτέροις, ὡς μόλις τελεῖν ἐπὶ τὸ τέρμα, προγηράωαντος ἐνίοτε τοῦ περμιοντος. ὅποτε δὲ ἀπαλλάττεσθαι θέη, πτηνὸν ὄψει, πολὺ τῶν ὀρνέων ᾧκύτερον. ἅμα γοῦν ἔπεσεν ἡ ὕσπληγξ, d καὶ γὰρ ἤδη ἀνακηρύττομαι νενικηκώς, ὑπερπηδήσας τὸ στάδιον, οὐδὲ ἰδόντων ἐνίοτε τῶν θεατῶν. ΕΡΜ. Οὐκ ἀληθῆ ταῦτα φῆς. ἐγὼ δὲ καὶ πολλοὺς ἂν εἰπεῖν ἔχοιμί σοι, χθές μὲν οὐδὲ ὀβολόν, ὥστε πρίασθαι βρόχον, ἐσχηκότας, ἄφνω δὲ τήμερον πλουσίους, καὶ πολυ- e τελεῖς, ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας, οἷς οὐδὲ καὶ ὄνος ὑπῆρξε πώποτε. καὶ ὅμως πορφυροὶ καὶ χρυσόχειρες περιέρχονται, οὐδ' αὐτοὶ πιστεύοντες οἶμαι ὅτι μὴ † ὄναρ πλουτοῦσιν. ΠΛΟΥΤ. Ἐτεροῖον τοῦτ' ἐστίν, ὦ Ἑρμῇ, καὶ οὐχὶ τοῖς ἐμαυτοῦ ποσὶ βαδίζω τότε· f οὐδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλούτων ἀποστέλλει με παρ' αὐτοὺς, ἅτε πλουτοδότης, καὶ μεγαλόδωρος καὶ αὐτὸς ὢν. δηλοῖ γοῦν καὶ τῷ ὀνόματι. ἐπειδὴν τοίνυν μετοικισθῆναι θέη με παρ' ἑτέρου πρὸς ἕτερον, ἐς δέλτον ἐμβαλόντες με, καὶ κατασημηνάμενοι ἐπιμελῶς, φορηδὸν g

ἐνεβριμήσατο ἡ Βριμῶ, καὶ ὑλάκτησεν ὁ Κέρβερος·
 οὕτω γὰρ ἐντελῇ γίγνεται, καὶ κύρια τὰ ἀνεγνωσμένα.
 Ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. ἐγὼ δὲ, οὐπερ
 ἀφίγμην ἔνεκα, τῷ Τειρεσίᾳ προσελθὼν ἰκέτευον αὐτὸν,
 a τὰ πάντα διηγησάμενος, εἰπεῖν πρὸς με, Ποῖόν τινα
 ἡγεῖται τὸν ἄριστον βίον. ὁ δὲ γελάσας (ἔστι δὲ τυ-
 φλὸν τι γερόντιον, καὶ ἄχρὸν, καὶ λεπτόφωνον) ὦ τέκ-
 νον, φησὶ, τὴν μὲν αἰτίαν οἶδά σου τῆς ἀπορίας, ὅτι
 πρὸς τῶν σοφῶν ἐγένετο, οὐ τὰ αὐτὰ γιγνωσκόντων
 b ἐὰν τοῖς· ἀτὰρ οὐ Θέμις λέγειν πρὸς σέ· ἀπείρηται γὰρ
 ὑπὸ τοῦ Ῥαδαμάνθυος. μηδαμῶς, ἔφην, ὦ πατέριον,
 ἀλλ' εἰπέ, καὶ μὴ περιῖδης με σοῦ τυφλώτερον περιῖον-
 τα ἐν τῷ βίῳ. ὁ δὲ δὴ με ἀπαγαγὼν, καὶ πολὺ τῶν
 ἄλλων ἀποσπάσας, ἡρέμα προσκύψας πρὸς τὸ οὐς
 c φησὶν, Ὁ τῶν † ἰδιωτῶν ἄριστος βίος, καὶ σωφρονέστε-
 ρος· ὡς τῆς ἀφροσύνης παυσάμενος τοῦ μετεωρολογεῖν,
 καὶ τέλη καὶ ἀρχὰς ἐπισκοπεῖν, καὶ καταπτύσας τῶν
 σοφῶν τούτων συλλογισμῶν, καὶ τὰ τοιαῦτα λῆρον
 ἡγησάμενος, τοῦτο μόνον ἐξ ἅπαντος θηράσῃ, ὅπως, τὸ
 d παρὸν εὖ θέμενος, παραδράμῃς γελῶν τὰ πολλὰ, καὶ
 περὶ μηδὲν ἐσπουδακώς. ὡς εἰπὼν πάλιν ὤρτο κατ'
 Ἄσφοδελὸν λειμῶνα. Ἐγὼ δὲ, καὶ γὰρ ἤδη ὀψὲ ἦν,
 ἄγε δὴ, ὦ Μιθροβαρζάνη, φημὶ, τί διαμέλλομεν, καὶ
 οὐκ ἄπιμεν αὐθις ἐς τὸν βίον; ὁ δὲ πρὸς ταῦτα, Δάρ-
 e ρει, φησὶν, ὦ Μένιππε· ταχεῖαν γάρ σοι καὶ ἀπράγμο-
 να ὑποδείξω ἀτραπὸν. καὶ δὴ ἀπαγαγὼν με πρὸς τι
 χωρίον τοῦ ἄλλου ζοφερώτερον, δείξας τῇ χειρὶ πόρρω-
 θεν ἀμαυρόν τι καὶ λεπτὸν ὥσπερ διὰ κλειθρίας ἐσρέον
 φῶς, Ἐκεῖνο, ἔφη, ἐστὶ τὸ ἱερὸν τοῦ Τροφωνίου, καὶ κεῖ-
 f θεν κατέρχονται οἱ ἀπὸ Βοιωτίας· ταύτην οὖν ἀνιθι,
 καὶ εὐθύς ἔση ἐπὶ τῆς Ἑλλάδος. Ἡσθεῖς δὲ τοῖς εἰρημέ-
 νοις ἐγὼ, καὶ τὸν μάγον ἀσπασάμενος, χαλεπῶς μά-
 λα διὰ τοῦ στομίου ἀνερπύσας, οὐκ οἶδ' ὅπως ἐν Λε-
 βαδεΐᾳ γίγνομαι.

κγ'.

ΠΕΡΙ ΤΟΥ ΕΝΥΠΝΙΟΥ, ΗΤΟΙ, ΒΙΟΣ
ΛΟΥΚΙΑΝΟΥ.

"Αρτι μὲν ἐπεπαύμην εἰς τὰ διδασκαλεῖα φοιτῶν, ἤδη τὴν ἡλικίαν πρόσηβος ὦν· ὁ δὲ πατὴρ ἐσκοπεῖτο μετὰ τῶν φίλων, ὅ, τι καὶ διδάξαιτό με. Τοῖς πλείστοις οὖν ἔδοξε παιδεῖα μὲν καὶ πόνου πολλοῦ, καὶ χρόνου μακροῦ, καὶ δαπάνης οὐ σμικρᾶς, καὶ τύχης α δεισθαι λαμπρᾶς· τὰ δὲ ἡμέτερα μικρά τε εἶναι, καὶ ταχεῖάν τινα τὴν ἐπικουρίαν ἀπαιτεῖν. Εἰ δέ τινα τέχνην τῶν βαναύσων τούτων ἐκμάθοιμι, τὸ μὲν πρῶτον εὐθύς ἂν αὐτὸς ἔχειν τὰ ἀρκοῦντα παρὰ τῆς τέχνης, καὶ μηκέτι οἰκόσιτος εἶναι, τηλικούτος ὦν· οὐκ εἰς b μακρὰν δὲ καὶ τὸν πατέρα εὐφρανεῖν, ἀποφέρων αἰετὸ τὸ † γιγνόμενον. Δευτέρως οὖν σκέψας ἀρχὴν προὔτεθην, τίς ἀρίστη τῶν τεχνῶν, καὶ ράσστη ἐκμαθεῖν, καὶ ἀνδρὶ ἐλευθέρῳ πρέπουσα, καὶ πρόχειρον ἔχουσα τὴν † χορηγίαν, καὶ διαρκῆ τὸν πόρον. "Αλλου τοίνυν ἄλλην c ἐπαινοῦντος, ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν, ὁ πατὴρ εἰς τὸν θεῖον ἀπιδὼν, (παρῆν γὰρ ὁ πρὸς μητρὸς θεῖος, ἄριστος ἐρμογλύφος εἶναι δοκῶν, καὶ λιθοξόος ἐν τοῖς † μάλιστα εὐδόκιμος) οὐ θέμις, εἶπεν, ἄλλην τέχνην ἐπικρατεῖν, σοῦ παρόντος· ἀλλὰ τοῦτον ἄγε, δείξας d ἐμὲ, καὶ δίδασκε παραλαβὼν λίθων ἐργάτην ἀγαθὸν εἶναι, καὶ συναρμοστήν, καὶ ἐρμογλυφέα· † δύναται γὰρ καὶ τοῦτο, φύσεώς γε, ὡς οἶσθα, ἔχων δεξιῶς. ἔτεκμαιρετο δὲ ταῖς ἐκ τοῦ κηροῦ παιδῖαῖς· ὁπότε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν τὸν κηρὸν, ἢ βόας, ἢ e ἵππους, ἢ καὶ νῆ Δί' ἀνθρώπους ἀνέπλαττον, εἰκότως, ὡς ἐδόκουν τῷ πατρί· ἐφ' οἷς παρὰ μὲν τῶν διδασκάλων πληγὰς ἐλάμβανον· τότε δὲ ἔπαινος εἰς τὴν εὐφυΐαν καὶ ταῦτα ἦν καὶ χρηστὰς εἶχον ἐπ' ἐμοὶ τὰς ἐλπίδας, ὡς ἐν βραχεῖ μαθήσομαι τὴν τέχνην, ἀπ' ἐκείνης f γε τῆς πλαστικῆς. "Αμα τε οὖν ἐπιτήδειος ἐδόκει

ἡμέρα τέχνης ἐνάρχεσθαι, κτ' γὰρ παρεδεδόμην τῷ Δεῖφ,
 μὰ τὸν Δί' οὐ σφόδρα τῷ πράγματι ἀχθόμενος· ἀλλὰ
 μοι καὶ παιδιῶν τινὰ οὐκ ἀτερπῇ ἐδόκει ἔχειν, καὶ
 πρὸς τοὺς ἡλικιώτας ἐπιδείξιν, εἰ φαινοίμην θεοὺς τε
 α γλύφων, καὶ ἀγαλμάτιά τινα μικρὰ κατασκευάζων
 ἑμαυτῷ τε, καὶ κείνοις, οἷς προηρούμην. Καὶ τότε
 πρῶτον ἐκείνο καὶ σύνηθες τοῖς ἀρχομένοις ἐγίγνετο· ἐγ-
 κοπέα γάρ τινά μοι δοὺς ὁ Δεῖος, ἐκέλευσέ μοι ἡρέμα
 καδικέσθαι πλακὸς ἐν μέσῳ κειμένης, ἐπειπὼν τὸ κοι-
 β νὸν, Ἐρχῇ δέ τοι ἡμισυ παντός. Σκληρότερον δὲ κατ-
 ενεγκόντος ὑπ' ἀπειρίας, κατεάγη μὲν ἡ πλάξ· ὁ δὲ
 ἀγανακτήσας, σκυτάλην τινὰ κειμένην πλησίον λαβὼν,
 οὐ πρῶως, οὐδὲ προτρεπτικῶς μου κατήρξατο, ὥστε
 δάκρυά μοι τὰ προοίμια τῆς τέχνης. Ἀποδράς οὖν
 c ἐκεῖθεν ἐπὶ τὴν οἰκίαν ἀφικνοῦμαι, συνεχὲς ἀνολολύζων,
 καὶ δακρύων τοὺς ὀφθαλμοὺς ὑπόπλεως· καὶ διηγού-
 ωμαι τὴν σκυτάλην, καὶ τοὺς μάλωπας ἐδείκνυον, καὶ
 κατηγόρουν πολλὴν τινὰ ἁμώτητα, προσθεῖς, ὅτι ὑπὸ
 φθόνου ταῦτα ἔδρασε, μὴ αὐτὸν ὑπερβάλλωμαι κατὰ
 d τὴν τέχνην. Ἀγανακτησαμένης δὲ τῆς μητρὸς, καὶ
 πολλὰ τῷ ἀδελφῷ λοιδορησαμένης, ἐπεὶ νύξ ἐπῆλθε,
 κατέδαρθον ἔτι ἐνδακρυς, καὶ τὴν νύχθ' ὅλην ἐννοῶν.
 Μέχρι μὲν δὴ τούτων γελάσιμα, καὶ μεिरακιώδη τὰ
 εἰρημένα· τὰ μετὰ ταῦτα δὲ οὐκέτι εὐκαταφρόνητα, ὧ
 e ἄνδρες, ἀκούσεσθε, ἀλλὰ καὶ πάνυ φιληκόων ἀκροα-
 τῶν δεόμενα· ἵνα γὰρ καθ' Ὅμηρον εἶπω, Θεῖός μοι
 ἐνύπνιον ἦλθεν ὄνειρος, Ἀμβροσίην διὰ νύκτα, ἐναργῆς
 οὕτως, ὥστε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας· ἔτι
 γοῦν καὶ μετὰ τοσοῦτον χρόνον τάτε σχήματά μοι τῶν
 f φανέντων ἐν τοῖς ὀφθαλμοῖς παραμένει, καὶ ἡ φωνὴ τῶν
 ἀκουσθέντων ἑναυλος· οὕτω σαφῇ πάντα ἦν. Δί' α
 γυναῖκες λαβόμεναι ταῖν χερσῶν εἰλκὸν με πρὸς ἑαυτὴν
 ἑκατέρω μάλ' α βιαίως καὶ καρτερῶς· † μικροῦ γοῦν
 με διεσπάσαντο πρὸς ἀλλήλας φιλοτιμούμεναι· καὶ
 αὐρ ἄρτι μὲν ἂν ἡ ε. αὐα ἐπεκράτει, καὶ παρὰ μικρὸν

ὅλον εἶχέ με· ἄρτι δὲ ἂν αὐθις ὑπὸ τῆς ἐτέρας εἰχόμεν.
 ἐβόων δὲ πρὸς ἀλλήλας ἐκατέρω, ἡ μὲν, ὥς αὐτῆς ὄντα
 με πεκτῆσθαι βούλοιτο· ἡ δὲ, ὥς μάτην τῶν ἀλλοτρίων
 ἀντιποιοῖτο. ἦν δὲ ἡ μὲν ἐργατική, καὶ ἀνδρική, καὶ
 αὐχμηρὰ τὴν κόμην, τῷ χεῖρε τύλων ἀνάπλεως, διεζωσ- a
 μένη τὴν ἐσθῆτα, τιτάνου καταγέμουσα, οἷος ἦν ὁ
 θεῖος, ὅποτε ξέοι τοὺς λίθους· ἡ ἐτέρα δὲ μάλα εὐπρόσ-
 απος, καὶ τὸ σχῆμα εὐπρεπὲς, καὶ κόσμιος τὴν ἀνα-
 βολήν. τέλος δ' οὖν ἐφῆσσί μοι δικάζειν, ὅποτερὰ βου-
 λοίμην συνεῖναι αὐτῶν. προτέρω δὲ ἡ σκληρὰ ἐκείνη καὶ b
 ἀνδρώδης ἔλεξεν· Ἐγὼ, φίλε παῖ, Ἐρμολυφικὴ τέχνη
 εἰμὶ, ἦν χθὲς ἤρξα μανθάνειν, οἰκεία τέ σοι καὶ συγγε-
 νῆς οἴκοθεν· ὅ, τε γὰρ πάππός σου (εἰποῦσα τοῦνομα
 τοῦ μητροπάτορος) λιθοξόος ἦν, καὶ τῷ θεῷ ἀμφοτέρω
 καὶ μάλα εὐδοκιμεῖτον δι' ἡμᾶς. εἰ δὲ θελοῖς λήρων c
 μὲν καὶ φληνάφων τῶν παρὰ ταύτης ἀπέχεσθαι, δεῖξ-
 ασα τὴν ἐτέραν, ἔπεςθαι δὲ καὶ συνοικεῖν ἐμοί, πρῶτα
 μὲν θρέψῃ γεννικῶς, καὶ τοὺς ὤμους ἔξεις καρτεροὺς,
 φθόνου δὲ παντὸς ἀλλότριος ἔση, καὶ οὔποτε ἄπει ἐπὶ
 τὴν ἀλλοδαπὴν, τὴν πατρίδα καὶ τοὺς οἰκείους καταλι- d
 πών· οὐδὲ ἐπὶ λόγοις ἐπαινέσονται σε πάντες. Μὴ μυ-
 σαχθῇς δὲ τοῦ σώματος τὸ εὐτελές, μηδὲ τῆς ἐσθῆτος τὸ
 πιναρὸν· ἀπὸ γὰρ τῶν τοιούτων ὀρμώμενος καὶ Φειδίας
 ἐκεῖνος ἔδειξε τὸν Δία, καὶ Πολύκλειτος τὴν Ἥραν εἰρ-
 γάσατο, καὶ Μύρων ἐπηνέθη, καὶ Πραξιτέλης ἐθαυμάσ- e
 θη· προσκυνοῦνται γοῦν οὗτοι μετὰ τῶν θεῶν· εἰ δὴ τού-
 των εἷς γένοιο, πῶς μὲν οὐ κλεινὸς αὐτὸς παρὰ πᾶσιν
 ἀνδράποισι γένοιο; ζῆλωτόν δὲ καὶ τὸν πατέρα ἀποδείξ-
 εις, περίβλεπτον δὲ ἀποφανεῖς καὶ τὴν πατρίδα. Ταῦτα
 καὶ ἔτι τούτων πλείονα διαπταίουσα, καὶ βαρβαρίζουσα f
 πάντοθεν, εἶπεν ἡ Τέχνη, μάλα δὴ σπουδῇ συνείρουσα,
 καὶ πείθειν με πειρωμένη· ἀλλ' οὐκέτι μέμνημαι· τὰ
 πλείστα γὰρ ἤδη μου τὴν μνήμην διέφυγεν. ἐπεὶ δ'
 οὖν ἐπαύσατο, ἄρχεται ἡ ἐτέρα ᾧδὲ πῶς· Ἐγὼ δὲ, ὦ
 τέκνον, Παιδεία εἰμὶ ἥδη συνήθης σοι, καὶ γνωρίμη, εἰ g

καὶ μηδέπω εἰς τέλος μου πεπεύρασαι. ἡλίκα μὲν οὖν
τὰ ἀγαθὰ ποιεῖν λιθοξόος γενόμενος, αὐτὴ προεῖρηκεν·
οὐδὲν γὰρ † ὅτι μὴ ἐργάτης ἔσῃ, τῷ σώματι πονῶν, καὶ
τούτῳ τὴν ἄπασαν ἐλπίδα τοῦ βίου τεθειμένος, ἀφα-
a νῆς μὲν αὐτὸς ὦν, ὀλίγα καὶ ἀγεννῇ λαμβάνων, ταπει-
νὸς τὴν γνώμην, εὐτελὲς δὲ τὴν † πρόοδον, οὔτε φίλοις
ἐπιδικάσιμος, οὔτε ἐχθροῖς φοβερός, οὔτε τοῖς πολίταις
ζηλωτός· ἀλλ' αὐτὸ μόνον ἐργάτης, καὶ τῶν ἐκ τοῦ
πολλοῦ δήμου εἷς, αἰεὶ τὸν προὔχοντα ὑποπτήσων, καὶ
b τὸν λέγειν δυνάμενον θεραπεύων, λαγῶ βίον ζῶν, καὶ
τοῦ κρείττονος ἔρμαιον ὦν. εἰ δὲ καὶ Φειδίας, ἢ Πολύ-
κλειτος γένοιο, καὶ Θαυμαστά πολλὰ ἐξεργάσαιο, τὴν
μὲν τέχνην ἅπαντες ἐπαινέσονται, οὐκ ἔστι δὲ ὅστις
τῶν ἰδόντων, εἰ νοῦν ἔχοι, εὔξαιτ' ἂν σοι ὅμοιος γενέσ-
c θαι· οἷος γὰρ ἂν ᾦς, βάνανσος, καὶ χειρῶναξ, καὶ
ἀποχειροβίωτος νομισθῇσῃ. Ἦν δέ μοι πείθῃ, πρῶτον
μὲν σοι πολλὰ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα, καὶ
πράξεις Θαυμαστάς, καὶ λόγους αὐτῶν ἀπαγγέλλου-
σα, καὶ πάντων, ὡς εἰπεῖν, ἔμπειρον ἀποφαίνουσα· καὶ
d τὴν ψυχὴν, ὅπερ σοι κυριώτατόν ἐστι, κατακοσμήσω
πολλοῖς καὶ ἀγαθοῖς κοσμήμασι, σωφροσύνῃ, δικαιο-
σύνῃ, εὐσεβείᾳ, πραότητι, ἐπιεικείᾳ, συνέσει, καρτερίᾳ,
τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνότατα ὀρμῇ·
ταῦτα γὰρ ἐστὶν ὁ τῆς ψυχῆς ἀκήρατος ὡς ἀληθῶς
e κόσμος. λήσει δὲ σε οὔτε παλαιὸν οὐδὲν, οὔτε νῦν γενέσ-
θαι δέον, ἀλλὰ καὶ τὰ δέοντα προόψει μετ' ἐμοῦ·
καὶ ὅλως, ἅπαντα, ὅποσα ἐστὶ τάτε δεῖα, τάτε ἀν-
δρώπινα, οὐκ εἰς μακρὰν σε διδάξομαι. Καὶ ὁ νῦν
πένης ὁ τοῦ δεῖνος, ὁ βουλευσάμενός τι περὶ ἀγεννοῦς
f οὔτῳ τέχνης, μετ' ὀλίγον ἅπασι ζηλωτός καὶ ἐπίφθονος
ἔσῃ, τιμώμενος καὶ ἐπαινούμενος, καὶ ἐπὶ τοῖς ἀρίστοις
εὐδοκιμῶν, καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προὔχόντων
ἀποβλεπόμενος, ἐσθῆτα μὲν τοιαύτην ἀμπεχόμενος,
(δείξασα τὴν ἑαυτῆς· πάνυ δὲ λαμπρὰν ἐφόρει) ἀρχῆς
g δὲ καὶ προεδρίας ἀξιούμενος. καὶν που ἀποδημῆς, οὐδ'

ἐπὶ τῆς ἀλλοδαπῆς ἀγνώς οὐδ' ἀφανὴς ἔσῃ τοιαῦτά σοι περιθήσω τὰ γνωρίσματα, ὥστε τῶν ὁράντων ἕκαστος τὸν πλησίον κινήσας δείξει σε τῷ δακτύλῳ, ΟΥΤΟΣ ΕΚΕΙΝΟΣ, λέγων. Ἄν δέ τι σπουδῆς ἄξιον ᾖ, καὶ τοὺς φίλους ἢ καὶ τὴν πόλιν ὅλην καταλαμβάνῃ, α εἰς σὲ πάντες ἀποβλέψονται· καὶν που τι λέγων τύχης, κεχρηότες οἱ πολλοὶ ἀκούσονται, θαυμάζοντες, καὶ εὐδαιμονίζοντές σε τῶν λόγων τῆς δυνάμεως, καὶ τὸν πατέρα τῆς εὐποτμίας. ὃ δὲ λέγουσιν, ὡς ἄρα ἀθάνατοι γίνονται τινες ἐξ ἀνθρώπων, τοῦτό σοι περιποιήσω. b καὶ γὰρ ἦν αὐτὸς ἐκ τοῦ βίου ἀπέλθης, οὔποτε παύσῃ συνὼν τοῖς πεπαιδευμένοις, προσομιλῶν τοῖς ἀρίστοις. ὅρῳ τὸν Δημοσθένην ἐκείνον, τίνος υἱὸν ὄντα ἐγὼ ἠλίπον ἐποίησα; ὅρῳ τὸν Αἰσχίνην, ὃς τυμπανιστρίας υἱὸς ἦν; ἀλλ' ὅμως αὐτὸν δι' ἐμὲ Φίλιππος ἐθεράπευσεν. ὁ δὲ c Σωκράτης καὶ αὐτὸς ὑπὸ τῇ ἐρμολυφικῇ ταύτῃ τραπεφίς, ἐπειδὴ τάχιστα συνῆκε τοῦ κρείττονος, καὶ δραπετεύσας παρ' αὐτῆς ἠὲ τομολήσεν ὡς ἐμὲ, ἀκούεις ὡς παρὰ πάντων αἰδεταί; Ἄφεις δὲ αὐτοὺς τηλικούτους καὶ τοιούτους ἄνδρας, καὶ πράξεις λαμπράς, καὶ λό- d γους σεμνοὺς, καὶ σχῆμα εὐπρεπές, καὶ τιμὴν, καὶ δόξαν, καὶ ἔπαινον, καὶ προεδρίας, καὶ δύναμιν, καὶ ἀρχάς, καὶ τὸ ἐπὶ λόγοις εὐδοκιμεῖν, καὶ τὸ ἐπὶ συνέσει εὐδαιμονίζεσθαι, χιτῶνιόν τε πιναρὸν ἐνδύσῃ, καὶ σχῆμα δουλοπρεπές ἀναλήψῃ, καὶ μοχλία, καὶ γλυ- e φεῖα, καὶ κοπέας, καὶ κολαπτηῆρας ἐν ταῖν χεροῖν ἔξεις, κάτω νενευκῶς εἰς τὸ ἔργον, χαμαιπετῆς, καὶ χαμαί-ζηλος, καὶ πάντα τρόπον ταπεινός· ἀνακύπτων δὲ οὐδέποτε, οὐδὲ ἀνδρῶδες, οὐδὲ ἐλευθέριον οὐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα ὅπως εὐρυθμα καὶ εὐσχήμονα ἔσταί f σοι προνοῶν, ὅπως δὲ αὐτὸς εὐρυθμός τε καὶ κόσμιος ἔσῃ, ἥκιστα πεφροντικῶς, ἀλλ' ἀτιμότερον ποιῶν σεαυτὸν λίθων. Ταῦτα ἔτι λεγούσης αὐτῆς, οὐ περιμείνας ἐγὼ τὸ τέλος τῶν λόγων, ἀναστὰς ἀπεφηνάμην· καὶ τὴν ἄμορφον ἐκείνην καὶ ἐργατικὴν ἀπολιπὼν, μετέβαι- g

ρον πρὸς τὴν Παιδείαν μάλα γεγηθώς· καὶ μάλιστα
 ἐπεὶ μοι καὶ εἰς νοῦν ἦλθεν ἡ σκυτάλη, καὶ ὅτι πληγὰς
 εὐθὺς οὐκ ὀλίγας ἀρχομένῳ μοι χθὲς ἐνετρίψατο. ἡ δὲ
 ἀπολειφθεῖσα τὸ μὲν πρῶτον ἠγανάκτει, καὶ τὰ χεῖρε
 a συνεκρότει, καὶ τοὺς ὀδόντας ἐνέπριε· τέλος δὲ, ὥσπερ
 τὴν Νιόβην ἀκούομεν, ἐπεπήγει, καὶ εἰς λίθον μετεβέ-
 βλητο. εἰ δὲ παραδόξα ἔπαθε, μὴ ἀπιστήσητε· θαυμα-
 τοποιοὶ γὰρ οἱ ὄνειροι. Ἡ ἑτέρα δὲ πρὸς με ἀπιδουῖσα,
 τοιγαροῦν ἀμείψομαί σε, ἔφη, τῆσδε τῆς δικαιοσύνης,
 b ὅτι καλῶς τὴν δίκην ἐδίκασας· καὶ ἐλθε ἤδη, ἐπίβηθι
 τούτου τοῦ ὀχήματος, (δείξασά τι ὄχημα ὑποπτέρων
 ἵππων τινῶν, τῷ Πηγασῷ εἰκότων) ὅπως ἴδῃς οἷα καὶ
 ἡλίκᾳ μὴ ἀκολουθήσας ἐμοὶ ἀγνοήσῃν ἔμελλες. ἐπεὶ δὲ
 ἀνῆλθον, ἡ μὲν ἤλαυνε, καὶ ὑφηνιόχει· ἀρθεῖς δὲ εἰς
 c ὕψος ἐγὼ ἐπισκόπουν, ἀπὸ τῆς ἑω ἀρξάμενος ἄχρι πρὸς
 ἐσπέραν, πόλεις, καὶ ἔθνη, καὶ δήμους, καθάπερ ὁ Τριπ-
 τόλεμος ἀποσπεύρων τι ἐς τὴν γῆν. οὐκέτι μὲν τοι
 μέμνημαι ὅ, τι τὸ σπειρόμενον ἐκεῖνο ἦν· πλὴν τοῦτο
 μόνον, ὅτι κάτωθεν ἀφορῶντες οἱ ἄνθρωποι ἐπήνουν, καὶ
 d μετ' εὐφημίας, καθ' οὓς γενοίμην τῇ πτήσει, παρέπεμ-
 πον. Δείξασα δὲ μοι τὰ τοσαῦτα, καὶ μὲ τοῖς ἐπα-
 νοῦσιν ἐκείνοις, ἐπανήγαγεν αὐθις, οὐκέτι τὴν αὐτὴν ἐσ-
 θῆτα ἐκείνην ἐνδεδυκότα, ἣν εἶχον ἀφιπτάμενος· ἀλλ'
 ἐμοὶ ἐδόκουν εὐπάρυφός τις ἐπανήκειν. καταλαβοῦσα
 e οὖν καὶ τὸν πατέρα ἐστῶτα καὶ περιμένοντα, ἐδείκνυεν
 αὐτῷ ἐκείνην τὴν ἐσθῆτα, καὶ με, οἷος ἦκοιμι· καί τι
 καὶ ὑπέμνησεν, οἷα μικροῦ δεῖν περὶ ἐμοῦ ἐβουλεύσατο.
 ταῦτα μέμνημαι ἰδὼν, ἀντίπαις ἔτι ὢν, ἐμοὶ δοκεῖ ἐκ-
 ταραχθεῖς πρὸς τὸν τῶν πληγῶν φόβον. Μεταξὺ δὲ
 f λέγοντος, Ἡράκλεις, ἔφη τις, ὥς μακρὸν τὸ ἐνύπνιον,
 καὶ δικανικόν. εἴτ' ἄλλος ὑπέκρουσε, χειμερινὸς ὄνειρος,
 ὅτι μήκισταί εἰσιν αἱ νύκτες· ἢ τάχα που τριέσπερος,
 ὥσπερ ὁ Ἡρακλῆς καὶ αὐτός ἐστι. τί δ' οὖν ἐπῆλθεν
 αὐτῷ ληρῆσαι ταῦτα πρὸς ἡμᾶς, καὶ μνησθῆναι παι-
 g δικῆς νυκτός, καὶ ὀνείρων ταλαιῶν, καὶ ἤδη γεγηρακό-

τῶν; ἔωλος γὰρ ἡ ψυχρολογία· † μὴ ὄνειρων τινῶν ἡμᾶς
 ὑποκριτάς τινας ὑπεῖλ' ἦφεν; οὐκ ᾧ 'γαθέ. οὐδὲ γὰρ ὁ
 Ξενοφῶν ποτε διηγούμενος τὸ ἐνύπνιον, ὡς ἐδόκει αὐτῷ
 καὶ ἐν τῇ πατρῷᾳ οἰκίᾳ, καὶ τὰ ἄλλα, (ἴστε γὰρ)
 οὐχ † ὑπόκρισιν τὴν ὄψιν, οὐδὲ ὡς φλυαρεῖν ἐγνωκῶς αὐ- a
 τὰ διεξήει· καὶ ταῦτα ἐν τῷ πολέμῳ, καὶ ἀπογνώσει
 πραγμάτων, περιεστώτων πολεμίων· ἀλλὰ τι καὶ χρή-
 σιμον εἶχεν ἡ διήγησις. Καὶ τοίνυν καὶ γὰρ τοῦτον ὄνει-
 ρον ὑμῖν διηγησάμεν ἐκείνου ἕνεκα, ὅπως οἱ νέοι πρὸς τὰ
 βελτίω τρέπωνται, καὶ παιδείας ἔχωνται· καὶ μάλιστα, b
 εἴ τις αὐτῶν ὑπὸ πενίας ἐβелоκακεῖ, καὶ πρὸς τὰ ἥττω
 ἀποκλίνει, φύσιν οὐκ ἀγεννῇ διαφθείρων. ἐπὶ ῥῶσθῃσε-
 ται εὖ οἶδ' ὅτι καὶ κεῖνος, ἀκούσας τοῦ μύθου, ἱκανὸν
 ἑαυτῷ παρὰ δειγμα ἑμὲ προστησάμενος, ἐννοῶν οἷος μὲν
 ᾧ πρὸς τὰ κάλλιστα ἄρμῃσα, καὶ παιδείας ἐπεθύ- c
 μῃσα, μηδὲν ἀποδειλιάσας πρὸς τὴν πενίαν τὴν τότε
 οἷος δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν ἄλλο, οὐ-
 δεινός † γοῦν τῶν λιθογλύφων ἀδοξότερος.

κθ'.

ΤΙΜΩΝ, Η ΜΙΣΑΝΘΡΩΠΟΣ.

ΤΙΜΩΝ. ΖΕΥΣ. ΕΡΜΗΣ. ΠΛΟΥΤΟΣ. ΠΕ-
 ΝΙΑ. ΓΝΑΘΩΝΙΔΗΣ. ΦΙΛΙΑΔΗΣ.
 ΔΗΜΕΑΣ. ΘΡΑΣΥΚΛΗΣ.

ΤΙΜ. ὦ Ζεῦ φίλιε, καὶ ξένιε, καὶ ἑταιρεῖε, καὶ
 ἐφέστιε, καὶ ἀστεροπητὰ, καὶ ὄρκιε, καὶ νεφεληγερέτα, d
 καὶ ἐρίγδουπε, καὶ εἴ τι σε ἄλλο οἱ ἐμβρόντητοι ποιη-
 τὰ καλοῦσι, καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέ-
 τρα· τότε γὰρ αὐτοῖς πολυάννυμος γινόμενος ὑπερείδεις
 τὸ πίπτον τοῦ μέτρου, καὶ ἀναπληροῖς τὸ κεχρηνός τοῦ
 ῥυθμοῦ· ποῦ σοι νῦν ἡ ἐρισμάραγος ἀστραπή, καὶ ἡ e
 βαρύβρομος βροντή, καὶ ὁ αἰθαλόεις, καὶ ἀργήεις, καὶ

σμερδαλέος κεραυνός; ἅπαντα γὰρ ταῦτα λῆρος ἦδη
 ἀναπέφηνε, καὶ καπνὸς ποιητικὸς ἀτεχνῶς, ἔξω τοῦ
 πατάγου τῶν ὀνομάτων. τὸ δὲ αἰοίδιμόν σου, καὶ ἐκη-
 βόλον ὄπλον, καὶ πρόχειρον, οὐκ οἶδ' ὅπως τελέως ἀπ-
 αέσβη, καὶ ψυχρὸν ἐστὶ, μὴδὲ ὀλίγον σπινθήρα ὀργῆς
 κατὰ τῶν ἀδικούντων διαφυλάττον. Θᾶπτον γοῦν τῶν
 ἐπιорκεῖν τις ἐπιχειρούντων ἕωλον θρυαλλίδα φοβηθείη
 ἄν, ἢ τὴν τοῦ πανθαμάτορος κεραυνοῦ φλόγα. οὕτω
 θαλὸν τινα ἐπανατείνασθαι δοκεῖς αὐτοῖς, ὥς πῦρ μὲν
 ἢ καπνὸν ἀπ' αὐτοῦ μὴ δεδιέναι· μόνον δὲ τοῦτο οἶεσ-
 θαι ἀπολαύειν τοῦ τραύματος, ὅτι ἀναπληθήσονται τῆς
 ἀσβόλου. ὥστε ἦδη διὰ ταῦτά σοι καὶ ὁ Σαλμωνεὺς
 ἀντιβροντᾶν ἐτόλμα, οὐκ ἄνυ τοι † ἀπίθανος ἄν, πρὸς
 οὕτω ψυχρὸν τὴν ὀργὴν Δία, θερμουργὸς ἀνὴρ, καὶ με-
 γαλαυχούμενος. πῶς γὰρ, ὅπουγε καθάπερ ὑπὸ μαν-
 δραγόρα καθεύδεις; ὅς οὔτε τῶν ἐπιорκούντων ἀκούεις,
 οὔτε τοὺς ἀδικοῦντας ἐπισκοπεῖς· λημᾶς δὲ, καὶ ἀμ-
 βλυώττεις πρὸς τὰ γιγνόμενα· καὶ τὰ ἄτα ἐκκεκῶφω-
 σαι, καθάπερ οἱ παρηβηκότες. Ἐπεὶ νέοςγε ἔτι, καὶ
 ὀξύθυμος ἄν, καὶ ἀκμαῖος τὴν ὀργὴν, πολλὰ κατὰ τῶν
 ἀδίκων καὶ βιαίων ἐποίεις, καὶ οὐδέποτε ἤγες τότε πρὸς
 αὐτοὺς ἐπεχειρίαν· ἀλλ' αἰεὶ ἐνεργὸς πάντως ὁ κεραυνὸς
 ἦν, καὶ ἡ αἰγὶς ἐπεσεῖετο, καὶ ἡ βροντὴ ἐπαταγεῖτο,
 καὶ ἡ ἀστραπὴ συνεχὲς, ὥσπερ εἰς ἀκροβολισμὸν, προη-
 κοντίζετο. οἱ σεισμοὶ δὲ κοσκινηδὸν, καὶ ἡ χιὼν σωρη-
 δὸν, καὶ ἡ χάλαζα πετρηδὸν. καὶ ἵνα σοι φορτικῶς
 διαλέγωμαι, ὑετοὶ τε ῥαγδαῖοι, καὶ βίαιοι, ποταμὸς
 ἐκάστη σταγών. ὥστε τηλικαύτῃ ἐν ἀκαρεῖ χρόνου ναυ-
 αγία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὥς ὑποβρυχίων
 ἀπάντων καταδεδυκότων, μόγις ἐν τι κιβώτιον περισω-
 θῆναι προσοκειῖλαν τῷ Λυκαρεῖ, ζώπυρόν τι τοῦ ἀνθρῶ-
 πίνου σπέρματος διαφυλάττον εἰς ἐπιγονὴν κακίας μεί-
 ζονος. Τοιγάρτοι ἀκόλουθα τῆς ῥαθυμίας τὰ πείχαιρα
 κομίζῃ παρ' αὐτῶν, οὔτε θύοντος ἔτι σοι τινὸς οὔτε
 στεφανοῦντος, εἰ μὴ τις ἄρα πάρεργον Ὀλυμπίων· καὶ

οὗτος, οὐ πάνυ ἀναγκαῖα ποιεῖ δοκῶν, ἀλλ' εἰς ἔθος τι
 ἀρχαῖον συντελῶν. καὶ κατ' ὀλίγον Κρόνον σε, ὦ
 θεῶν γενναϊότατε, ἀποφαίνουσι, παρυσάμενοι τῆς τιμῆς.
 εἰώ λέγειν ὅποσάκις ἤδη σου τὸν νεὸν σισυλήλασιν † οἱ
 δὲ καὶ αὐτῷ σοι τὰς χεῖρας Ὀλυμπιάσιν ἐπιβεβλήκα- a
 σι. καὶ σὺ ὁ ὑψιβρεμέτης ἔκνησας, ἢ ἀναστῆσαι τοὺς
 κύνας, ἢ τοὺς γείτονας ἐπικαλέσασθαι, ὥς βοηθομή-
 σαντες αὐτοὺς συλλάβοιεν, ἔτι συσκευαζομένους πρὸς
 τὴν φυγὴν. ἀλλ' ὁ γενναῖος, καὶ Γυγαιτολέτωρ, καὶ
 Τιτανοκράτωρ, ἐκάθησο, τοὺς πλοκάμους περικερόμε- b
 νος ὑπ' αὐτῶν, δεκάπηχυν κεραυνὸν ἔχων ἐν τῇ δεξιᾷ.
 ταῦτα τοίνυν, ὦ θαυμάσιε, πῆρκα παύσεται οὕτως
 ἀμελῶς παροράμενα; ἢ πότε κολάσεις τὴν τοσαύτην
 ἀδικίαν; πόσοι Φαέθοντες, ἢ Δευκαλίωνες, ἱκανοὶ πρὸς
 οὕτως ὑπέραντλον ὕβριν τοῦ βίου; Ἴνα γάρ, τὰ κοινὰ c
 ἰάσας, τὰ μὰ εἶπω, τοσούτους Ἀθηναίων εἰς ὕψος ἄρας,
 καὶ πλουσίους ἐκ πενεστάτων ἀποφῆνας, καὶ πᾶσι τοῖς
 διομένοις ἐπικουρήσας, μᾶλλον δὲ ἀθρόον ἐς εὐεργεσίαν
 τῶν φίλων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦ-
 τα ἐγενόμην, οὐκ ἔτι γνωρίζομαι πρὸς αὐτῶν, οὔτε d
 προσβλέπουσι οἱ τέως ὑποπτήσσοντες καὶ προσκυνοῦν-
 τες, καὶ τοῦ ἐμοῦ νεύματος ἀνηρητημένοι. ἀλλ' ἦν που
 καὶ ὁδῶ βαδίζων ἐντύχοιμι τινὶ αὐτῶν, ὥσπερ τινὰ
 στήλην παλαιοῦ νεκροῦ ὑπτίαν, ὑπὸ τοῦ χρόνου ἀνατε-
 τραμμένην, παρέρχονται, μηδὲ ἀναγνόντες· οἱ δὲ καὶ e
 πόρρωθεν ἰδόντες, ἑτέραν ἐκτρέπονται, δυσάντητον, καὶ
 ἀποτρόπαιον θέαμα ὄψεσθαι ὑπολαμβάνοντες, τὸν οὐ
 πρὸ πολλοῦ σωτῆρα, καὶ εὐεργέτην αὐτῶν γεγεννημένον.
 Ὡστε ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχατιὰν τραπό-
 μενος, ἐναψάμενος διφθέραν, ἐργάζομαι τὴν γῆν, ὑπό- f
 μισθος ὀβολῶν τεσσάρων, τῇ ἐρημίᾳ καὶ τῇ δικέλλῃ
 προσφιλοσοφῶν ἐνταῦθα. τοῦτο † γοῦν μοι δοκῶ κερδα-
 νῆν, μηκέτι ὄψεσθαι πολλοὺς παρὰ τὴν ἀξίαν εὖ πράτ-
 τοντας· ἀναιρότερον γὰρ τοῦτό γε. ἤδη ποτὲ οὖν, ὦ Κρό-
 νου καὶ Ῥέας υἱέ, τὸν βαθὺν τοῦτον ὕπνον ἀποσεισά-

μενος, καὶ νήδυμον, (ὕπὲρ τὸν Ἐπιμενίδην γὰρ κεκοί-
 μησαι,) καὶ ἀναρρίπισας τὸν κεραυνὸν, ἥ ἐκ τῆς Αἴτνης
 ἐναυσάμενος, μεγάλην ποιήσας τὴν φλόγα, ἐπιδείξαιό
 τινα χολὴν ἀνδρώδους καὶ νεανικοῦ Διὸς, εἰ μὴ ἀληθῆ
 α ἔστι τὰ ὑπὸ Κρητῶν περὶ σοῦ, καὶ τῆς σῆς ταφῆς μυ-
 θολογούμενα. ΖΕΥΣ. Τίς οὗτός ἐστιν, ὦ Ἑρμῆ, ὁ
 κεκραγὼς ἐκ τῆς Ἀττικῆς παρὰ τὸν Ὑμηττὸν ἐν τῇ
 ὑπωρείᾳ; πιναρὸς ὄλος, καὶ αὐχμῶν, καὶ ὑποδίφθερος.
 σκάπτει δὲ οἶμαι ἐπικεκυφῶς· λάλος ἄνθρωπος, καὶ
 β Δρασύς. ἦπου φιλόσοφός ἐστιν· οὐ γὰρ ἂν οὕτως ἀσε-
 βεῖς τοὺς λόγους διεξῆι καθ' ἡμῶν. ΕΡΜ. Τί φῆς,
 ὦ πάτερ; ἀγνοεῖς Τίμωνα τὸν Ἐχεκρατίδου, τὸν Κο-
 λυττέα; οὗτός ἐστιν ὁ πολλάκις ἡμᾶς καθ' ἱερῶν τε-
 λείων ἐστιάσας, ὁ νεόπλουτος, ὁ τὰς ὅλας ἐκατόμβας·
 c παρ' ᾧ λαμπρῶς εἰώθαμεν ἐορτάζειν τὰ Διάσια.
 ΖΕΥΣ. Φεῦ τῆς αἰλλαγῆς· ὁ καλὸς ἐκεῖνος, ὁ πλού-
 σιος, περὶ ὃν οἱ τοσοῦτοι φίλοι; τί † παθὼν οὖν τοιοῦτός
 ἐστιν; αὐχμηρὸς, ἄθλιος, καὶ σκαπανεὺς, καὶ μισθω-
 τὸς, ὡς ἔοικεν, οὕτω βαρεῖαν καταφέρων τὴν δίκελλαν.
 d ΕΡΜ. Οὕτωςί μὲν εἰπεῖν, χρηστότης ἐπέτρισψεν αὐ-
 τὸν, καὶ φιλάνθρωπία, καὶ ὁ πρὸς τοὺς δεομένους ἅπαν-
 τας οἶκτος. ὡς δὲ ἀληθεῖ λόγῳ, ἄνοια, καὶ εὐήθεια, καὶ
 ἀκρισία περὶ τοὺς φίλους· ὃς οὐ συνίει κόραξι καὶ λύ-
 κοις χαριζόμενος. ἀλλ' ὑπὸ γυπῶν τοσούτων ὁ κακο-
 e θαίμων κειρόμενος τὸ ἦπαρ, φίλους εἶναι αὐτοὺς, καὶ
 ἐταίρους ᾗετο ὑπ' εὐνοίας τῆς πρὸς αὐτὸν, χαίροντας
 τῇ βορᾷ. οἱ δὲ τὰ ὅσῃα γυμνάσαντες ἀκριβῶς, καὶ
 περιτραγόντες, εἴ τις καὶ μυελὸς ἐνῆν, ἐκμυζήσαντες
 καὶ τοῦτον εὖ μάλα ἐπιμελῶς, ᾗχοντο, αὐτὸν αὐτὸν,
 f καὶ τὰς ρίζας ὑποτετμημένον ἀπολιπόντες, οὐδὲ γνω-
 ρίζοντες ἔτι, οὐδὲ προσβλέποντες, (πόθεν γὰρ;) ἢ
 ἐπικουροῦντες, ἢ ἐπιδιδόντες ἐν τῷ μέρει. διὰ ταῦτα
 δικελλίτης, καὶ διφθερίας, ὡς ὄρεῖς, ἀπολιπὼν ὑπ' αἰσ-
 χύνῃς τὸ ἄστυ, μισθοῦ γεωργεῖ, μελαγχολῶν τοῖς κα-
 g κοῖς· ὅτι οἱ πλουτοῦντες παρ' αὐτοῦ, μάλα ὑπεροπ

τικῶς παρέρχονται, οὐδὲ τοῦνομα εἰ Τίμων καλοῖτο εἰ-
 δότες. ΖΕΥΣ. Καὶ μὴν οὐ παροπτέος ἀνὴρ, οὐδὲ ἀμε-
 λήτεος, εἰκότα γὰρ ἡγανάκτει δυστυχῶν· ἐπεὶ καὶ ὅμοια
 ποιήσομεν τοῖς καταράτοις κόλαξιν ἐκείνοις, ἐπιλελησ-
 μένοι ἀνδρὲς, τοσαῦτα μηρία ταύρων τε, καὶ αἰγῶν α
 πίοτατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν. ἔτι γοῦν ἐν
 ταῖς ῥισὶ τὴν κνίσσαν αὐτῶν ἔχω. πλὴν ὑπ' ἀσχολίας
 τε, καὶ θορύβου πολλοῦ τῶν ἐπιορκούντων, καὶ βιαζο-
 μένων, καὶ ἀρπαζόντων, ἔτι δὲ καὶ φόβου τοῦ παρὰ
 τῶν ἱεροσυλούντων, (πολλοὶ γὰρ οὗτοι, καὶ δυσφύλακ- b
 τοι, καὶ οὐδὲ ἐπ' ὀλίγον καταμῦσαι ἡμῖν ἐφιάσι,) πο-
 λὺν ἤδη χρόνον οὐδ' ἀπέβλεψα εἰς τὴν Ἀττικὴν· καὶ
 μάλιστα ἐξ οὗ φιλοσοφία, καὶ λόγων ἔριδες ἐπεπόλα-
 σαν αὐτοῖς. μαχομένων γὰρ πρὸς ἀλλήλους, καὶ κεκρα-
 γότων, οὐδὲ ἐπακούειν ἐστὶ τῶν εὐχῶν. ὥστε ἢ ἐπιβυ- c
 σάμενον χρὴ τὰ ὧτα καθῆσθαι, ἢ ἐπιτριβῆναι πρὸς
 αὐτῶν, ἀρετὴν τινα, καὶ ἀσώματα, καὶ λήρους μεγά-
 λη τῇ φωνῇ ξυνειρόντων. διὰ ταῦτά τοι καὶ τοῦτον
 ἀμεληθῆναι συνέβη πρὸς ἡμῶν, οὐ φαῦλον ὄντα. "Ομως
 δὲ τὸν Πλούτον, ὦ Ἑρμῆ, παραλαβὼν, ἄπιθι παρ' αὐ- d
 τὸν κατὰ τάχος· ἀγέτω δὲ ὁ Πλούτος καὶ τὸν Θησαυ-
 ρὸν μετ' αὐτοῦ, καὶ μενέτωσαν ἄμφω παρὰ τῷ Τίμω-
 νι, μηδὲ ἀπαλλαττέσθωσαν οὕτω ῥαδίως, κἄν ὅτι
 μάλιστα ὑπὸ χρηστότητος αὐθις ἐκδιώκη αὐτοὺς τῆς
 οἰκίας. περὶ δὲ τῶν κολάκων ἐκείνων, καὶ τῆς ἀχαρισ- e
 τίας, ἣν ἐπεδείξαντο πρὸς αὐτὸν, καὶ αὐθις μὲν σκέψο-
 μαι, καὶ δίκην δώσουσιν, ἐπειδὴν τὸν κεραυνὸν ἐπισκευ-
 ᾶσω· κατεαγμέναι γὰρ αὐτοῦ καὶ ἀπεστομωμέναι εἰσι
 δύο ἀκτῖνες αἱ μέγισται, ὅποτε φιλοτιμότερον ἡκόντι-
 σα πρῶην ἐπὶ τὸν σοφιστὴν Ἀναξαγόραν· ὃς ἐπειθε τοὺς f
 ὁμιλητάς μηδὲ ὅλως εἶναί τινας ἡμᾶς τοὺς θεοὺς. ἀλλ'
 ἐκείνου μὲν διήμαρτον (ὑπερέσχε γὰρ αὐτοῦ τὴν χεῖρα
 Περικλῆς·) ὁ δὲ κεραυνὸς εἰς τὸ ἀνάκειον παρασκήψας,
 ἐκείνῳ τε κατέφλεξε, καὶ αὐτὸς ὀλίγου δεῖν συνετρίβη
 περὶ τῇ πέτρᾳ. πλὴν ἱκανὴ ἐν † τοσοῦτω καὶ αὕτη τι- g

μαρρία ἔσται αὐτοῖς, εἰ ὑπερπλουτοῦντα τὸν Τίμωνα
 ὀρῶσιν. ΕΡΜ. Οἷον ἦν τὸ μέγα πεκραγένοι, καὶ
 ὀχληρὸν εἶναι, καὶ θρασύν; οὐ τοῖς δικαιολογοῦσι μό-
 νοις, ἀλλὰ καὶ τοῖς εὐχομένοις τοῦτο χρήσιμον· ἰδοὺ
 α γὰρ αὐτίκα μάλα πλούσιος ἐκ πενестάτου καταστήσε-
 ται ὁ Τίμων, βοήσας, καὶ παρρήσιασάμενος ἐν τῇ εὐχῇ,
 καὶ ἐπιστρέψας τὸν Δία. εἰ δὲ σιωπῇ ἔσκαπτεν ἐπιπε-
 κυφῶς, ἔτι ἂν ἔσκαπτεν ἀμελούμενος. ΠΛΟΥΤ.
 Ἄλλ' ἐγὼ οὐκ ἂν ἀπέλθοιμι, ᾧ Ζεῦ, παρ' αὐτόν.
 β ΖΕΥΣ. Διατί, ᾧ ἄριστε Πλούτε, καὶ ταῦτα, ἐμοῦ
 κελεύσαντος; ΠΛΟΥΤ. Ὅτι νῆ Δία ὕβριζεν εἰς
 ἡμῆς, καὶ ἐξεφόρει, καὶ εἰς πολλὰ κατεμέριζε, καὶ ταῦ-
 τα, πατρῶον αὐτῷ φίλον ὄντα· καὶ μόνον οὐχὶ διπρά-
 νοις με ἐξεώθει τῆς οἰκίας, καθάπερ οἱ τὸ πῦρ ἐκ τῶν
 γ χειρῶν ἀπορρίπτοῦντες. αὐθις οὖν ἀπέλθω, παρασίτοις
 καὶ κόλαξι καὶ ἐταίραις παραδοθησόμενος; ἐπ' ἐκείνους,
 ᾧ Ζεῦ, πέμπε με, τοὺς αἰσθησομένους τῆς δωρεᾶς, τοὺς
 περιέψοντας, οἷς τίμιος ἐγὼ, καὶ περιπόθητος. οὗτοι δὲ
 οἱ λάρροι τῇ πενίᾳ ξυνέστωσαν, ἣν προτιμῶσιν ἡμῶν,
 δ καὶ διφθέραν παρ' αὐτῆς λαβόντες, καὶ δίκηλλαν,
 ἀγαπάτωσαν ἄθλιοι, τέτταρας ὀβολους ἀποφέροντες,
 οἱ δεκαταλάντους δωρεὰς ἀμελητὶ προϊέμενοι. ΖΕΥΣ.
 Οὐδὲν ἔτι τοιοῦτον ὁ Τίμων ἐργάσεται περὶ σέ. πά-
 νυ γὰρ αὐτόν ἡ δίκηλλα πεπαιδαγώγηκεν, εἰ μὴ
 ε παντάπασιν ἀνάλγητός ἐστι τὴν ὀσφύν, ὥς χρῆν σε
 ἀντὶ τῆς πενίας προαιρεῖσθαι. σὺ μέντοι πάνυ μεμψί-
 μοιρος εἶναί μοι δοκεῖς, ὅς νῦν μὲν τὸν Τίμονα αἰτιαῖ,
 διότι σοι τὰς θύρας ἀναπετάσας, ἠφίει περινοστεῖν
 ἐλευθέρως, οὔτε ἀποκλείων, οὔτε ζηλοτυπῶν· ἄλλοτε δὲ
 εἰ τοῦναντίον ἡγανάκτεις κατὰ τῶν πλουσίων, κατακε-
 κλειῖσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς, καὶ κλεισί,
 καὶ σημείων ἐπιβολαῖς· ὥς μὴδὲ παρακύνψαι σοὶ ἐς τὸ
 φῶς δυνατόν εἶναι. ταῦτα γοῦν ἀπωδύρου πρὸς με, ἀπο-
 πνίγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ· καὶ διὰ τοῦτο
 ἔχρὸς ἡμῖν ἐφαίνου, καὶ φροντίδος ἀνάπλεως, συν-

εσπακῶς τοὺς δακτύλους πρὸς τὸ ἔθος τῶν συλλογισ-
 μῶν, καὶ ἀποδράσασθαι ἀπειλῶν εἰ καιροῦ λάβοιο
 παρ' αὐτῶν. καὶ ὅλως, τὸ πρᾶγμα ὑπέδεινον ἐδόκει
 σοι, ἐν χαλκῷ, ἢ σιδηρῷ θαλάμῳ, καθάπερ τὴν Δα-
 ρίαν, παρθενεύεσθαι ὑπ' ἀκριβέσι καὶ παμπονήροις α
 παιδαγωγοῖς ἀνατρεφόμενον τῷ Τόκῳ, καὶ τῷ Λο-
 γισμῷ. Ἀτοπα γοῦν ποιεῖν ἔφασκες αὐτοὺς, ἐρῶντας
 μὲν εἰς ὑπερβολὴν, † ἐξὸν δὲ ἀπολαύειν, οὐ τολμῶντας,
 οὐδὲ ἐπ' ἀδείας χρωμένους τῷ ἔρωτι, κυρίους γε ὄντας,
 ἀλλὰ φυλάττειν ἐγρηγορότας, ἐς τὸ σημεῖον καὶ τὸν b
 μοχλὸν ἀσκαρδαμυκτὶ βλέποντας, ἱκανὴν ἀπόλαυσιν
 οἰομένους, οὐ τὸ αὐτοὺς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μη-
 δεὶ μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ
 φάτῃ κύνα, μήτε αὐτὴν ἐσθίουσαν τῶν κρίθων, μήτε
 τῷ ἵππῳ πεινῶντι ἐπιτρέπουσαν. καὶ προσέτι γε καὶ c
 κατεγέλας αὐτῶν φειδομένων, καὶ φυλαττόντων, καὶ
 τὸ καινότατον, αὐτοὺς ζηλοτυπούντων· ἀγνοούντων δὲ
 ὡς κατάρατος οἰκέτης, ἢ οἰκονόμος, ἢ παιδότριψ ὑπείσ-
 των λαθραίως ἐμπαροινήσει, τὸν καποδαίμονα καὶ ἀνέ-
 ραστον δεσπότην, πρὸς ἀμαυρόν τι καὶ μικρόστομον d
 λυχρίδιον, καὶ διψαλέον θρυαλλίδιον ἐπαγρυπνεῖν ἑάσας
 τοῖς τόκοις. πῶς οὖν οὐκ ἄδικον, πάσαι μὲν σε ταῦτα
 αἰτιάσθαι, νῦν δὲ τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν ;
 ΠΛΟΥΤ. Καὶ μὴν εἴγε τάληθῇ ἐξετάζοις, ἄμφω σοι
 εὖλογα δόξω ποιεῖν. τοῦ τε γὰρ Τίμωνος τὸ πάνυ τοῦτο e
 ἀνειμένον, ἀμελὲς καὶ οὐκ εὐνοϊκόν, ὡς πρὸς ἐμὲ, εἰκό-
 τας ἂν δοκοίη· τοὺς τε αὖ κατάκλειστον ἐν θύραις καὶ
 σκότῳ φυλάττοντας, ὅπως αὐτοῖς παχύτερος γενοίμην,
 καὶ πιμελής, καὶ ὑπέρογκος, ἐπιμελουμένους, οὔτε
 προσαπτομένους αὐτοὺς, οὔτε εἰς τὸ φῶς προάγοντας, f
 ὡς μηδὲ ὀφθείην πρὸς τινος, ἀνοήτους ἐνόμιζον εἶναι, καὶ
 ὑβριστὰς, οὐδὲν ἀδικοῦντά με ὑπὸ τοσούτοις δεσμοῖς
 κατασῆποντας· οὐκ εἰδότας ὡς μετὰ μικρὸν ἀπίασιν,
 ἄλλω τινὶ τῶν εὐδαιμόνων με καταλιπόντες. Οὗτ' οὖν
 ἱεῖνους, οὔτε τοὺς πάνυ προχείρους εἰς ἐμὲ τούτους g

ἐπαινῶ, ἀλλὰ τοὺς, ὅπερ ἄριστόν ἐστι, μέτρον ἐπιθήσου-
 τας τῷ πράγματι, καὶ μήτε ἀφεξομένους τοπαράπαν,
 μήτε προησομένους τὸ ὅλον. σκόπει γὰρ, ὦ Ζεῦ, πρὸς
 τοῦ Διὸς, εἴ τις νόμῳ γήμας γυναῖκα νέαν, καὶ καλὴν,
 a ἔπειτα μήτε φυλάττοι, μήτε ζηλοτυποῖ τοπαράπαν,
 ἀφίεις καὶ βαδίζειν ἔνθα ἂν ἐθέλοι νύκτωρ, καὶ μεθ'
 ἡμέραν, καὶ ξυνεῖναι τοῖς βουλομένοις, μᾶλλον δὲ αὐτὸς
 ἀπάγοι μοιχευθησομένην, ἀνοίγων τὰς θύρας, καὶ μασ-
 τροπέων, καὶ πάντας ἐπ' αὐτὴν καλῶν, ἄρα ὁ τοιοῦ-
 b τος ἐρᾷν δόξειεν ἄν; οὐ σύ γε, ὦ Ζεῦ, τοῦτο φαίης ἂν,
 ἐρασθεῖς πολλάκις. Εἰ δέ τις ἔμπαλιν ἐλευθέραν γυ-
 ναῖκα εἰς τὴν οἰκίαν νόμῳ παραλαβὼν ἐπ' ἀρότω παῖ-
 δων γνησίων, ὁ δὲ μήτε αὐτὸς προσάπτοιτο ἀκμαίας
 καὶ καλῆς παρθένου, μήτε ἄλλῃ προσβλέπειν ἐπιτρέ-
 c ποι, ἄγονον δὲ καὶ στεῖραν κατακλείσας παρθελεύοι,
 καὶ ταῦτα ἐρᾷν φάσκων, καὶ δῆλος ὢν ἀπὸ τῆς χροᾶς,
 καὶ τῆς σαρκὸς ἐκτετηκυίας, καὶ τῶν ὀφθαλμῶν ὑποδε-
 δυκότων, ἐσθ' ὅπως ὁ τοιοῦτος οὐ παραπαίειν δόξειεν
 ἂν, † δέον παιδοποιεῖσθαι, καὶ ἀπολαύειν τοῦ γάμου,
 d καταμαραίνων εὐπρόσωπον οὔτω καὶ ἐπέραστον κόρην,
 καθάπερ ἴρεϊαν τῇ Θεσμοφόρῳ τρέφων διὰ παντὸς τοῦ
 βίου; ταῦτα καὶ αὐτὸς ἀγανακτῶ, πρὸς ἐνίων μὲν ἀτί-
 μως λακτιζόμενος καὶ λαφυσσόμενος, καὶ ἐξαντλούμε-
 νος· ὑπ' ἐνίων δὲ, ὥσπερ στιγματίας δραπετῆς πεπεδη-
 e μένος. ΖΕΥΣ. Τί οὖν ἀγανακτεῖς κατ' αὐτῶν; διδόα-
 σι γὰρ ἄμφω καλὴν τὴν δίκην· οἱ μὲν, ὥσπερ ὁ Τάν-
 ταλος, ἄποτοι καὶ ἄγευστοι, καὶ ξηροὶ τὸ στόμα, ἐπι-
 κεχρηνότες μόνον τῷ χρυσίῳ· οἱ δὲ, καθάπερ ὁ Φινεύς,
 ἀπὸ τῆς φάρυγγος τὴν τροφὴν ὑπὸ τῶν ἀρπυιῶν ἀφαι-
 ρεύμενοι. ἀλλ' ἄπιθι ἤδη σωφρονεστέραν παραπολὺ τῷ
 Τίμωνι ἐντευξόμενος. ΠΛΟΥΤ. Ἐκεῖνος γὰρ πότε
 παύσεται ὥσπερ ἐκ κοφίνου τετρυπημένου, πρὶν ὅλως
 εἰσρυῆναί με, κατὰ σπουδὴν ἐξαντλῶν, φθάσαι βουλό-
 μενος τὴν ἐπιρρόην, μὴ ὑπέραντλος εἰσπεσὼν ἐπικλύσω
 g αὐτόν; ὥστε ἐς τὸν τῶν Δαναϊδῶν πίθον ὑδροφορήσειν

μοι δοκῶ, καὶ μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος· ἀλλὰ πρὶν εἰσρυῆναι, σχεδὸν ἐκχυθησομένου τοῦ ἐπιρρέοντος· οὕτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχληνὸς τοῦ πίθου, καὶ ἀκώλυτος ἡ ἔξοδος. ΖΕΥΣ. Οὐκ οὖν εἰ μὴ ἐμφράζεται τὸ κεχληνὸς τοῦτο, καὶ εἰς τὸ α
ἀπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεῖ σου, ῥαδίως εὐρήσει τὴν διφθέραν αὐθις, καὶ τὴν δίκελλαν ἐν τῇ τρυγί τοῦ πίθου. ἀλλ' ἄπιτε ἤδη, καὶ πλουτίζετε αὐτόν· σὺ δὲ μέμνησο, ὦ Ἑρμῇ, ἐπανιῶν, πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας ἐκ τῆς Αἴτνης, ὅπως τὸν b
κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν, ὥς ἤδη γε τεθηγμένου αὐτοῦ δεησόμεθα. ΕΡΜ. Προΐωμεν, ὦ Πλούτε. τί τοῦτο; ὑποσκάζεις; ἐλελήθεις με, ὦ γενιάδα, οὐ τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς ἄν. ΠΛΟΥΤ. Οὐκ ἂν τοῦτο, ὦ Ἑρμῇ, ἀλλ' ὅποταν μὲν c
ἀπὶ παρὰ τινὰ πεμφθεὶς ὑπὸ τοῦ Διὸς, οὐκ οἶδ' ὅπως βραδύς εἰμι καὶ χωλὸς ἀμφοτέροις, ὥς μόλις τελεῖν ἐπὶ τὸ τέρμα, προγηράοαντος ἐνίοτε τοῦ περμμένουτος. ὅποταν δὲ ἀπαλλάττεσθαι δέη, πτηνὸν ὄψαι, πολὺ τῶν ὀρνέων ᾧκύτερον. ἅμα γοῦν ἔπεσεν ἡ ὕσπληγξ, d
καὶ γὰρ ἤδη ἀνακηρύττομαι νενικηκώς, ὑπερπηδήσας τὸ στάδιον, οὐδὲ ἰδόντων ἐνίοτε τῶν θεατῶν. ΕΡΜ. Οὐκ ἀληθῆ ταῦτα φῆς. ἐγὼ δὲ καὶ πολλοὺς ἂν εἰπεῖν ἔχοιμί σοι, χθές μὲν οὐδὲ ὀβολὸν, ὥστε πρίασθαι βρόχον, ἐσχηκότας, ἄφνω δὲ τήμερον πλουσίους, καὶ πολυ- e
τελεῖς, ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας, οἷς οὐδὲ καὶ ὄνος ὑπῆρξε πώποτε. καὶ ὅμως πορφυροὶ καὶ χρυσόχειρες περιέρχονται, οὐδ' αὐτοὶ πιστεύοντες οἶμαι ὅτι μὴ † ὄναρ πλουτοῦσιν. ΠΛΟΥΤ. Ἐτεροῖον τοῦτ' ἐστίν, ὦ Ἑρμῇ, καὶ οὐχὶ τοῖς ἐμαυτοῦ ποσὶ βαδίζω τότε· f
οὐδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλούτων ἀποστέλλει με παρ' αὐτοὺς, ἅτε πλουτοδότης, καὶ μεγαλόδωρος καὶ αὐτὸς ἄν. δηλοῖ γοῦν καὶ τῷ ὀνόματι. ἐπειδὰν τοίνυν μετοικισθῆναι δέη με παρ' ἑτέρου πρὸς ἕτερον, ἐς δέλτον ἐμβαλόντες με, καὶ κατασημηνάμενοι ἐπιμελῶς, φορηδὸν g

ἀράμενοι, μετακομίζουσι. καὶ ὁ μὲν νεκρὸς ἐν σκοτεινῇ
 του τῆς οἰκίας πρόκειται, ὑπὲρ τὰ γόνατα παλαιᾶ τῇ
 ὁθόνη σκεπόμενος, περιμάχητος ταῖς γαλαῖς. ἐμὲ δὲ οἱ
 ἐπελπίσαντες ἐν τῇ ἀγορᾷ περιμένουσι κεχηνότες, ὥσ-
 α περ τὴν χελιδόνα προσπετομένην τετριγότες οἱ νεοττοί.
 Ἐπειδὴν δὲ τὸ σημεῖον ἀφαιρεθῇ, καὶ τὸ λῖνον ἐντμηθῇ,
 καὶ ἡ δέλτος ἀνογχθῇ, καὶ ἀνακηρυχθῇ μου ὁ καινὸς
 δεσπότης, ἦτοι συγγενῆς τις, ἢ κόλαξ, ἢ κατάρματος
 οἰκέτης, ἐκεῖνος μὲν, ὅστις ἂν ἦ ποτε, ἀρπασάμενός με
 b αὐτῇ δέλτῳ, θέει φέρων, ἀντὶ τοῦ τέως Πυρρίου, ἢ
 Δρόμωνος, ἢ Τιβίου, Μεγακλῆς, ἢ Μεγάβυζος, ἢ
 Πρώταρχος μετονομασθεῖς· τοὺς μάτην κεχηνότας ἐκεί-
 νους εἰς ἀλλήλους ἀποβλέποντας καταλιπὼν, ἀληθὲς
 ἄγοντας τὸ πένθος, οἷος αὐτοὺς ὁ Θύννος ἐκ μυχοῦ τῆς
 e σαγήνης διέφυγεν, οὐκ ὀλίγον τὸ θέλεαρ καταπιών.
 Ὁ δὲ, ἐμπεσὼν ἀθρόως ἐς ἐμὲ ἀπειρόκαλος καὶ παχύ-
 δερμος ἄνθρωπος, ἔτι τὴν πέδην πεφρικῶς, καὶ εἰ παρ-
 τῶν ἄλλος μαστίξειέ τις, ὄρθιον ἐφιστὰς τὸ οὖς, καὶ
 τὸν μυλῶνα ὥσπερ τὸ ἀνάκτορον προσκυνῶν, οὐκ ἔτι
 d φορητὸς ἐστὶ τοῖς ἐντυγχάνουσιν· ἀλλὰ τοὺς τε ἐλευθέ-
 ρους ὑβρίζει, καὶ τοὺς ὁμοδούλους μαστιγοῖ, ἀποπει-
 ράμενος εἰ καὶ αὐτῷ τὰ τοιαῦτα ἔξεστιν· ἄχρῃς ἂν ἢ ἐς
 πορνιδίον τι ἐμπεσὼν, ἢ ἱπποτροφίας ἐπιθυμήσας, ἢ κό-
 λαξι παραδούς ἑαυτὸν ὁμνύουσιν, ἢ μὴν εὐμορφότερον
 e μὲν Νιρέως εἶναι αὐτὸν, εὐγενέστερον δὲ τοῦ Κέκροπος,
 ἢ Κόδρου, συνετώτερον δὲ τοῦ Ὀδυσσεως, πλουσιώτερον
 δὲ συνάμα Κροίσων ἐκκαίδεκα, ἐν ἀκαρεῖ τοῦ χρόνου
 ἄθλιος ἐκχέη τὰ κατ' ὀλίγον ἐκ πολλῶν ἐπιορκιῶν, καὶ
 ἀρπαγῶν, καὶ πανουργιῶν συνειλεγμένα. EPM. Αὐτὰ
 f που σχεδὸν φῆς τὰ γιγνόμενα. ὁπόταν δ' οὖν αὐτόπους
 βαδίζης, πῶς οὕτω τυφλὸς ὢν εὕρισκεις τὴν ὁδόν; ἢ
 πῶς διαγινώσκεις ἐφ' οὗς ἂν σε ὁ Ζεὺς ἀποστείλῃ, κρεί-
 νας εἶναι τοῦ πλουτεῖν ἀξίους; ΠΛΟΥΤ. Οἷε γὰρ
 εὕρισκεις με οἳ τινὲς εἰσι; EPM. Μὰ τὸν Δία οὐ
 g πάνυ. οὐ γὰρ Ἀριστείδην καταλιπὼν, Ἰππονίκῳ καὶ

Καλλία προσήεις, καὶ πολλοῖς ἄλλοις Ἀθηναίων οὐδὲ ὀβολοῦ ἀξίοις· πλὴν ἀλλὰ τί πράττεις καταπεμφθείς;
ΠΛΟΥΤ. Ἄνω καὶ κάτω πλανῶμαι περυστῶν, ἄχρῃς ἂν λάθω τινὶ ἐμπесάν. ὁ δὲ, ὅστις ἂν πρῶτός μοι περιτύχη, ἀπαγαγὼν ἔχει, σὲ τὸν Ἑρμῆν ἐπὶ τῇ πα-
 ραλόγῳ τοῦ κέρδους προσκυνῶν. **ΕΡΜ.** Οὐκοῦν ἐξηπάτηται ὁ Ζεὺς, οἰόμενός σε κατὰ τὰ αὐτῶ δοκοῦντα πλουτίζειν ὅσους ἂν οἴηται τοῦ πλουτεῖν ἀξιούς;
ΠΛΟΥΤ. Καὶ μάλα δικαίως, ὦ ἄγαθέ, ὅσγε τυφλὸν ὄντα εἰδὼς, ἔπεμπεν ἀναζητήσοντα δυσεύρετον οὕτω
 χρῆμα, καὶ προπολλοῦ ἐκλελοιπὸς ἐκ τοῦ βίου· ὅπερ οὐδ' ὁ Λυγκεὺς ἂν ἐξεύροι ῥαδίως, ἀμαυρὸν οὕτω καὶ μικρὸν ὄν. τοιγαροῦν ἄτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν δὲ πλείστων ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων, ῥᾶον ἐς τοὺς τοιοῦτους ἐμπίπτω περιῶν, καὶ σαγηνεύο-
 μαι πρὸς αὐτῶν. **ΕΡΜ.** Εἴτα πῶς, ἐπειδὴν καταλίπης αὐτούς, ῥαδίως φεύγεις, οὐκ εἰδὼς τὴν ὁδόν;
ΠΛΟΥΤ. Ὁξυδερκὴς τότε πῶς καὶ ἀρτίπους γίγνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς. **ΕΡΜ.** Ἔτι δὴ μοι καὶ τοῦτο ἀπόκριναι, πῶς τυφλὸς ὢν, εἰρήσεται
 γὰρ, καὶ προσέτι ἄχρὸς, καὶ βαρὺς ἐκ τοῖν σκελοῖν, τοσούτους ἐραστὰς ἔχοις, ὥστε πάντας ἀποβλέπειν εἰς σέ; καὶ τυχόντας μὲν, εὐδαιμονεῖν οἶσθαι· εἰ δὲ ἀποτύχοιεν, οὐκ ἀνέχεσθαι ζῶντας; οἶδα γοῦν τινὰς οὐκ ὀλίγους αὐτῶν οὕτω σου δυσέρωτας ὄντας, ὥστε καὶ εἰς ε
 βαθυκήτεα πόντον † φέροντες ἔρριψαν αὐτούς, καὶ πετρῶν κατ' ἡλιβάτων, ὑπερορᾶσθαι νομίζοντες ὑπὸ σοῦ, ὅτιπερ οὐδὲ τὴν † ἀρχὴν ἐώρας αὐτούς. πλὴν ἀλλὰ καὶ σὺ ἂν εὖ οἶδα ὅτι ὁμολογήσεις, εἴτι ξυνίης σαυτοῦ, κορυβαντιᾶν αὐτούς, ἐρωμένῳ τοιοῦτῳ ἐπιμεμνηνός. f
ΠΛΟΥΤ. Οἶει γὰρ τοιοῦτον οἶός εἰμι ὀρᾶσθαι αὐτοῖς, χωλὸν ἢ τυφλόν, ἢ ὅσα ἄλλά μοι πρόσεστιν;
ΕΡΜ. Ἀλλὰ πῶς, ὦ Πλουῦτε, εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσί; **ΠΛΟΥΤ.** Οὐ τυφλοὶ, ὦ ἄριστε· ἀλλ' ἡ ἀγνοια, καὶ ἡ ἀπάτη, αἵπερ νῦν κατέχουσι τὰ g

πάντα, επισκιάζουσιν αὐτούς· ἔτι δὲ καὶ αὐτὸς, ὡς μὴ
παντάπασιν ἄμορφος εἶην, προσωπεῖον περιθέμενος ἑρασ-
μιώτατον, διάχρυσον, καὶ λιθοκόλλητον, καὶ ποικίλα
ἐνδύς, ἐντυγχάνω αὐτοῖς. οἱ δὲ, αὐτοπρόσωπον οἴομενοι
a ὄρᾱν τὸ κάλλος, ἐρῶσι, καὶ ἀπόλλυνται μὴ ἐντυγχά-
νοντες. ὡς εἴ γε τις αὐτοῖς, ὅλον ἀπογυμνώσας, ἐπέδειξε
με, δῆλον ὡς κατεγίνωσκον ἂν αὐτῶν, ἀμβλυάττοντες
τὰ τηλικαῦτα, καὶ ἐρῶντες ἀνεράστων καὶ ἀμόρφων
πραγμάτων. EPM. Τί οὖν ὅτι καὶ ἐν αὐτῷ ἤδη τῷ
b πλουτεῖν γενόμενοι, καὶ τὸ προσωπεῖον αὐτὸ περιθέμε-
νοι, ἔτι ἐξαπατῶνται; καὶ ἦν τις ἀφαιρῆται αὐτούς,
δαῖττον ἂν τὴν κεφαλὴν ἢ τὸ προσωπεῖον πρόοιντο; οὐ
γὰρ δὴ καὶ τότε ἀγνοεῖν εἰκὸς αὐτούς, ὡς ἐπίχριστος ἡ
εὐμορφία ἐστίν, ἐνδοθεν τὰ πάντα ὄρῶντας. ΠΛΟΥΤ.
c Οὐκ ὀλίγα, ὦ Ἑρμῆ, καὶ πρὸς τοῦτό μοι συναγωνίζε-
ται. EPM. Τὰ ποῖα; ΠΛΟΥΤ. Ἐπειδὴν τις
ἐντυχὼν τοπρῶτον, ἀναπετάσας τὴν θύραν εἰσδέχεταιί
με, συμπαρεῖσέρχεται μετ' ἐμοῦ λαθὼν ὁ τύφος, καὶ ἡ
ἄνοια, καὶ ἡ μεγαλαυχία, καὶ ἡ μαλακία, καὶ ὕβρις,
d καὶ ἀπάτη, καὶ ἄλλα ἄττα μυρία. ὑπὸ δὴ τούτων
ἀπάντων καταληφθεὶς τὴν ψυχὴν, δαυμάζει τε τὰ οὐ
δαυμαστά, καὶ ὀρέγεται τῶν φευκτῶν· καί μὲ τὸν πάν-
των ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν τέθηπε,
δορυφορούμενον ὑπ' αὐτῶν, καὶ πάντα πρότερον πάθοι
e ἂν, ἢ ἐμὲ πρόεσθαι ὑπομείνειεν ἂν. EPM. Ὡς δὲ
λεῖος εἶ, ὦ Πλοῦτε, καὶ ὀλισθηρὸς, καὶ δυσκάθεκτος,
καὶ διαφευκτικὸς, οὐδεμίαν ἀντίλαβὴν παρεχόμενος
βεβαίαν, ἀλλ' ὥσπερ ἐγχείλεις, ἢ οἱ ὄφεις, διὰ τῶν
δακτύλων δραπετεύεις οὐκ οἶδα ὅπως· ἡ Πενία δ' ἔμ-
f παλιν ἰξώδης τε, καὶ εὐλαβὴς, καὶ μυρία τὰ ἄγκιστρα
ἐκπεφυκότα ἐξ ἅπαντος τοῦ σώματος ἔχουσα, ὡς πλη-
σιάσαντας εὐθὺς ἔχεσθαι, καὶ μὴ ἔχειν ῥαδίως ἀπολυ-
θῆναι. ἀλλὰ μεταξὺ ἤδη φλυαροῦντας ἡμᾶς πρᾶγμα
οὐ μικρὸν διέλαθε. ΠΛΟΥΤ. Τὸ ποῖον; EPM.
g Ὅτι τὸν Θησαυρὸν οὐκ ἐπηγαγόμεθα, οὐπερ ἔδει μά-

λιστα. ΠΛΟΥΤ. Θάρρει τούτου γε ἔνεκα. ἐν τῇ γῇ αὐτὸν καταλείπων, ἀνέρχομαι παρ' ὑμᾶς, ἐπισπῆψας ἔνδον μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ μηδενί, ἣν μὴ ἐμοῦ ἀκούσῃ βοήσαντος. ΕΡΜ. Οὐκ οὖν ἐπιβαίνωμεν ἤδη τῆς Ἀττικῆς. καί μοι ἔπου ἐχόμενος τῆς χλαμύδος, ἄχρῃς ἂν πρὸς τὴν ἐσχατιὰν ἀφίκωμαι. ΠΛΟΥΤ. Εὖ ποιεῖς, ὦ Ἑρμῆ, χειραγωγῶν, ἐπεὶ ἦν γε ἀπολίσσης με, Ὑπερβόλῃ τάχα ἢ Κλέωνι ἐμπεσουῖμαι περινοστῶν. ἀλλὰ τίς ὁ φόφος οὗτός ἐστι, καθάπερ σιδήρου πρὸς λίθον. ΕΡΜ. Ὅτι βμων οὕτοσὶ σκάπτει πλησίον ὄρεινόν, καὶ ὑπόλιθον γῆδιον. παπαί, καὶ ἡ Πενία πάρεστι, καὶ ὁ Πόνος ἐκεῖνος· ἡ Καρτερία δὲ, καὶ ἡ Σοφία, καὶ ἡ Ἀνδρία, καὶ ὁ τοιοῦτος ὄχλος τῶν ὑπὸ τῷ λιμῷ ταττομένων ἀπάντων, πολὺ ἀμείνους τῶν σῶν δορυφόρων. ΠΛΟΥΤ. Τίς οὖν οὐκ ἀπαλλαττόμεθα, ὦ Ἑρμῆ, τὴν ταχίστην; οὐ γὰρ ἂν τι ἡμεῖς δρᾶσαιμεν ἀξιόλογον πρὸς ἄνδρα ὑπὸ τηλικούτου στρατοπέδου περιεσχημένον. ΕΡΜ. Ἄλλως ἔδοξε τῷ Διὶ· μὴ ἀποδειλιῶμεν οὖν. ΠΕΝ. Ποῖ τοῦτον ἀπάγεις, ὦ Ἀργειφόντα, χειραγωγῶν; ΕΡΜ. d Ἐπὶ τουτονὶ τὸν Τίμωνα ἐπέμφθημεν ὑπὸ τοῦ Διός. ΠΕΝ. Νῦν ὁ Πλούτος ἐπὶ Τίμωνα, ὅποτε αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τουτοισὶ παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα καὶ πολλοῦ ἄξιον ἀπέδειξα; οὕτως ἄρα εὐκαταφρόνητος e ὑμῖν ἡ Πενία δοκῶ, καὶ εὐαδίκητος, ὥσθ' ὃ μόνον κτήμα εἶχον, ἀφαιρεῖσθαι με, ἀκριβῶς πρὸς ἀρετὴν ἐξεργασμένον, ἵν' αὐθις ὁ Πλούτος παραλαβὼν αὐτόν, Ὑβρει καὶ Τύφῳ ἐγχειρίσας, ὅμοιον τῷ πάλαι, μαλθακὸν, καὶ ἀγεννῆ, καὶ ἀνόητον ἀποφήνας, ἀποδῶ πά-f λιν ἐμοὶ ῥόκος ἤδη γεγεννημένον; ΕΡΜ. Ἐδοξε ταῦτα, ὦ Πενία, τῷ Διὶ. ΠΕΝ. Ἀπέρχομαι καὶ ὑμεῖς δὲ, ὦ Πόνε, καὶ Σοφία, καὶ οἱ λοιποὶ, ἀκολουθεῖτέ μοι. οὗτος δὲ τάχα εἴσεται, οἷαν με οὔσαν ἀπολείψει, ἀγαθὴν συνεργόν, καὶ διδάσκαλον τῶν ἀρίστων· ἢ συνῶν, g

ὑγιεινὸς μὲν τὸ σῶμα, ἐρρώμενος δὲ τὴν γνώμην διετέ-
 λεσεν, ἀνδρὸς βίον ζῶν, καὶ πρὸς αὐτὸν ἀποβλέπων· τὰ
 δὲ περιττὰ καὶ πολλὰ ταῦτα, ὥσπερ ἐστίν, ἀλλότρια
 ὑπολαμβάνων. EPM. Ἀπέρχονται· ἡμεῖς δὲ προσ-
 αἰώμεν αὐτῷ. TIM. Τίνες ἐστὲ, ὦ κατάρτατοι; ἢ τί
 βουλόμενοι δεῦρο ἦκετε, ἄνδρα ἐργάτην καὶ μισθοφόρον
 ἐνοχλήσοντες; ἀλλ' οὐ χαίροντες ἄπιτε, μισροὶ πάντες
 ὄντες· ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βάλλων ταῖς βώ-
 λοις, καὶ τοῖς λίθοις, συντρίψω. EPM. Μηδαμῶς, ὦ
 b Τίμων, μὴ βάλης· οὐ γὰρ ἀνθρώπους ὄντας βαλεῖς.
 ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι, οὗτος δὲ, ὁ Πλούτος. ἔπεμψε
 δὲ ὁ Ζεὺς ἐπακούσας τῶν εὐχῶν· ὥστε ἀγαθῇ τύχῃ δέ-
 χου τὸν ὄλβον, ἀποστὰς τῶν πόνων. TIM. Καὶ ὑμεῖς
 οἰμᾶξεςδε ἦδη, καίτοι θεοὶ ὄντες, ὡς φατέ· πάντας γὰρ
 c ἄμα καὶ θεοὺς καὶ ἀνθρώπους μισῶ. τουτονὶ δὲ τὸν τυ-
 φλὸν, ὅστις ἂν ἦ, καὶ ἐπιτρίψειν μοι δοκῶ τῇ δίκηλλῃ.
 ΠΛΟΥΤ. Ἀπίαμεν, ὦ Ἑρμῆ, πρὸς τοῦ Διὸς, με-
 λαγχολᾶν γὰρ ὁ ἄνθρωπος οὐ μετρίως μοι δοκεῖ, μή τι
 κακὸν ἀπέλθω προσλαμβάν. EPM. Μηδὲν σκαιὸν, ὦ
 d Τίμων· ἀλλὰ τὸ πάνυ τοῦτο ἄγριον, καὶ τραχὺ κατα-
 βαλὼν, προτείνας τὰ χεῖρε, λάμβανε τὴν ἀγαθὴν τύ-
 χην, καὶ πλούτει πάλιν, καὶ ἴσθι Ἀθηναίων τὰ πρῶτα,
 καὶ ὑπερόρα τῶν ἀχαρίστων ἐκείνων, μόνος αὐτὸς εὐδαι-
 μονῶν. TIM. Οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι
 e ἱκανὸς ἐμοὶ πλούτος ἢ δίκηλλα. τὰ δ' ἄλλα, εὐδαιμον-
 ἔστατός εἰμι, μηδενός μοι πλησιάζοντος. EPM. Οὐ-
 τως, ὦ τᾶν, ἀπανθρώπως;

Τόνδε φέρω Διτ' μῦθον ἀπηνία τε, κρατερόν τε;

Καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε, τοσαῦτα
 fύπ' αὐτῶν δεινὰ πεπονθότα, μισόθεον δὲ μηδαμῶς, οὐ-
 τως ἐπιμελουμένων σου τῶν θεῶν. TIM. Ἀλλὰ σοὶ
 μὲν, ὦ Ἑρμῆ, καὶ τῷ Διτ' πλείστη χάρις τῆς ἐπιμε-
 λείας. τουτονὶ δὲ τὸν Πλούτον οὐκ ἂν λάβοιμι. EPM.
 Τί δὴ. TIM. "Οτι καὶ πάλαι μυρίων κακῶν μοι

αἴτιος οὗτος κατέστη, κόλαξί τε παραδούς, καὶ ἐπι-
βούλους ἐπαγαγών, καὶ μῖσος ἐπεγείρας, καὶ ἡδυ-
παθείᾳ καταφθείρας, καὶ ἐπίφθονον ἀποφήνας· τέλος
δὲ, ἄφνω καταλιπὼν οὕτως ἀπίστως καὶ προδοτικῶς.
ἡ βελτίστη δὲ Πενία, πόνοις με τοῖς ἀνδρικωτάτοις κα-
ταγυμνάσασα, καὶ μετ' ἀληθείας καὶ παρρησίας προσ-
ομιλοῦσα, τάτε ἀναγκαῖα κάμνοντι παρεῖχε, καὶ τῶν
πολλῶν ἐκείνων καταφρονεῖν ἐπαίδευεν, ἐξ αὐτοῦ ἐμοῦ
τὰς ἐλπίδας ἀπαρτήσασά μοι τοῦ βίου, καὶ δείξασα
ὅστις ἦν· ὁ πλοῦτος ὁ ἐμὸς, ὃν οὔτε κόλαξ θωπεύων, b
οὔτε συκοφάντης φοβῶν, οὐ δῆμος παροξυνθεὶς, οὐκ ἐκ-
κλησιαστῆς ψηφοφορήσας, οὐ τύραννος ἐπιβουλεύσας
ἀφελέσθαι δύναιτ' ἄν. Ἐρρώμένος τοιγαροῦν ὑπὸ τῶν
πόνων, τουτονὶ τὸν ἀγρὸν φιλοπόνως ἐπεργαζόμενος, οὐ-
κὲν ὄρῶν τῶν ἐν ἄστει κακῶν, ἱκανὰ καὶ διαρκῆ ἔχω τὰ c
ἄλφιστα παρὰ τῆς δικέλλης. ὥστε παλίνδρομος ἄπιθι,
ὦ Ἑρμῆ, τὸν Πλοῦτον ἀπαγαγὼν τῷ Διῖ. ἐμοὶ δὲ
τοῦτο ἱκανὸν ἦν πάντας ἀνθρώπους ἡβηδὸν οἰμῶζειν
ποιῆσαι. EPM. Μηδαμῶς, ὦ γαθέ· οὐ γὰρ πάντες
εἰσὶν ἐπιτήδαιοι πρὸς οἰμωγὴν· ἀλλ' ἔα τὰ ὀργίλα ταῦ- d
τα, καὶ μειρακιώδῃ, καὶ τὸν Πλοῦτον παράλαβε. οὗτοι
ἀπόβλητά εἰσι τὰ δῶρα τὰ παρὰ τοῦ Διός. ΠΛΟΥΤ.
Βούλει, ὦ Τίμων, δικαιολογήσωμαι πρὸς σέ; ἢ χαλε-
παίνεις μοι λέγοντι; TIM. Λέγε, μὴ μακρὰ μέντοι,
μηδὲ μετὰ προοιμίων, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες· ἀν- e
έξομαι γὰρ σε ὀλίγα λέγοντα, διὰ τὸν Ἑρμῆν τουτονί.
ΠΛΟΥΤ. Ἐχρῆν μέντοι ἴσως καὶ μακρὰ εἰπεῖν, οὐ-
τω πολλὰ ὑπὸ σοῦ κατηγορηθέντα· ὅμως δὲ ὄρα εἴ τι
σε, ὥς φῆς, ἡθίκηκα· ὅς τῶν μὲν ἡδίστων ἀπάντων αἴτιός
σοι κατέστην, τιμῆς, καὶ προεδρίας, καὶ στεφάνων, καὶ f
τῆς ἄλλης τρυφῆς· περίβλεπτος δέ τοι καὶ ἀοίδιμος δι'
ἐμὲ ἦσθα, καὶ περισπούδαστος. εἴ δέ τι χαλεπὸν ἐκ τῶν
κολάκων πέπονθας, ἀναίτιος ἐγώ σοι· μᾶλλον δὲ αὐτὸς
ἡδίκημαι τοῦτο ὑπὸ σοῦ, διότι με οὕτως ἀτίμως ὑπέ-
βαλλες ἀνδράσι καταράτοις, ἐπαινοῦσι, καὶ καταγοη- g

τεύουσι, καὶ πάντα τρόπον ἐπιβουλεύουσί μοι. Κα-
τόγε τελευταῖον ἔφησθα, ὡς προδέδωκά σε· τούναντίον
δὲ αὐτὸς ἐγκαλέσαιμί σοι πάντα τρόπον ἀπελαθεῖς
ὑπὸ σοῦ, καὶ ἐπὶ κεφαλὴν ἐξωσθεῖς τῆς οἰκίας. τοιγαρ-
^a οὖν ἀντὶ μαλακῆς χλαμύδος, ταύτην τὴν διφθέραν ἢ
τιμιωτάτῃ σοι Πενία περιτέθεικεν. ὥστε μάρτυς ὁ Ἑρ-
μῆς οὔτοσί, πῶς ἰκέτευον τὸν Δία μηκέθ' ἥκειν παρὰ
σέ, οὔτω δυσμενῶς μοι προσενηνεγμένον. ΕΡΜ. Ἀλ-
λὰ νῦν ὄρα, ὦ Πλοῦτε, οἷος ἦδη γεγέννηται; ὥστε θάρ-
^b ρῶν ξυνδιάτριβε αὐτῷ. καὶ σὺ μὲν σκάπτε ὡς † ἔχεις· σὺ
δὲ τὸν Θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακούσεται
γὰρ ἐμβοήσαντί σοι. ΤΙΜ. Πειστέον, ὦ Ἑρμῇ, καὶ
αὐθις πλουτητέον. τί γὰρ ἂν καὶ πάθοι τις ὅποτε οἱ
θεοὶ βιάζονται; πλὴν ὄρα γε εἰς οἷά με πράγματα ἐμ-
^c βαλεῖς τὸν κακοδαίμονα, ὃς ἄχρι νῦν εὐδαιμονέστατα
διάγων, χρυσὸν ἄφνω τοποῦτον λήψομαι οὐδὲν ἀδική-
σας, καὶ τοσαύτας φροντίδας ἀναδέξομαι. ΕΡΜ.
Ὑπόστηθι, ὦ Τίμων, δι' ἐμέ, καὶ εἰ χαλεπὸν τοῦτο,
καὶ οὐκ οἶστόν ἐστιν, ὅπως οἱ κόλακες ἐκεῖνοι διαρρύαγῶ-
^d σιν ὑπὸ τοῦ φθόνου· ἐγὼ δὲ ὑπὲρ τὴν Αἴτην ἐς τὸν οὐ-
ρανὸν ἀναπτήσομαι. ΠΛΟΥΤ. Ὁ μὲν ἀπελήλυθεν,
ὡς δοκεῖ· τεκμαίρομαι γὰρ τῇ εἰρεσίᾳ τῶν πτερῶν· σὺ
δὲ αὐτοῦ περίμενε· ἀναπέμψω γάρ σοι τοῖς Θησαυρὸν
ἀπελθών. μᾶλλον δὲ παῖε· σέ φημι Θησαυρὲ χρυσοῦ,
^e ὑπάκουσον Τίμωνι τουτωῖ, καὶ πάρασχε σεαυτὸν ἀνε-
λέσθαι. σκάπτε, ὦ Τίμων, βαθείας καταφέρων· ἐγὼ
δὲ ὑμῖν ὑποστήσομαι. ΤΙΜ. Ἀγε δὴ, ὦ δίκηλλα,
νῦν μοι ἐπὶ ῥῶσιν σεαυτὴν, καὶ μὴ κάμης ἐκ τοῦ βά-
θους τὸν Θησαυρὸν ἐς τοῦμφανὲς προκαλουμένη. ὦ Ζεῦ
^f τεράστιε, καὶ φίλοι Κορύβαντες, καὶ Ἑρμῇ περδῶε,
πόθεν χρυσίον τοσοῦτον; ἢ ποῦ ὄναρ ταῦτά ἐστι; δέδια
γούν μὴ ἀνθρώκας εὖρω, ἀνεγρόμενος. ἀλλὰ μὴν χρυ-
σίον ἐστὶν ἐπίσημον, ὑπέρυθρον, βαρὺ, καὶ τὴν πρόσοψιν
ὑπερήδιστον.

᾽Ω χρυσοῖ, δεξίωμα κάλλιστον βροτοῖς·

Αἰδούμενον γὰρ πῦρ ᾗτε διαπρέπεις, καὶ νύκτωρ, καὶ
 μεθ' ἡμέραν. ἔλθε, ᾧ φίλτατε, καὶ ἐρασμιώτατε. νῦν
 πύθομαί γε καὶ Δία ποτὲ γενέσθαι χρυσόν. τίς γὰρ
 οὐκ ἂν παρθένος ἀναπεπταμένοις τοῖς κόλποις ὑποδέξ- a
 αιτο ὕτῳ καλὸν ἐραστὴν διὰ τοῦ τέγου καταρρέοντα;
 ᾽Ω Μίδα, καὶ Κροῖσε, καὶ τὰ ἐν Δελφοῖς ἀναθήματα,
 ὥς οὐδὲν ἄρα ἦτε ὥς πρὸς Τίμωνα, καὶ τὸν Τίμωνος
 πλουτὸν, ᾧ γε οὐδὲ βασιλεὺς ὁ Περσῶν ἴσος. ᾧ δίκειλλα,
 καὶ φιλτάτῃ διφθέρα, ὑμᾶς μὲν τῷ Πανὶ τούτῳ ἀνα- b
 θεῖναι καλόν· αὐτὸς δὲ ἤδη πᾶσαν πριάμενος τὴν ἐσχα-
 τιάν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ, μό-
 νῳ ἐμοὶ ἱκανὸν ἐνδιαιτᾶσθαι, τὸν αὐτὸν καὶ τάφορ
 ἀποθανῶν ἔξειν μοι δοκῶ. Δεδόχθω δὲ ταῦτα, καὶ
 κιομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμιξία πρὸς c
 ἅπαντας, καὶ ἀγνωσία, καὶ ὑπεροψία· φίλος δὲ, ἢ ξέ-
 ρος, ἢ ἐταῖρος, ἢ Ἑλέου βωμὸς, ὕθλος πολὺς· καὶ τὸ
 αἰκτεῖραι δακρύοντα, ἢ ἐπικουρῆσαι δεομένῳ, παρανο-
 μία, καὶ κατάλυσις τῶν ἐθῶν· μονήρης δὲ ἢ δίαίτα κα-
 θάπερ τοῖς λύκοις, καὶ φίλος εἰς Τίμων. Οἱ δὲ ἄλλοι d
 πάντες ἐχθροὶ, καὶ ἐπίβουλοι· καὶ τὸ προσομιλῆσαί
 τινι αὐτῶν, μίαισμα. καὶ εἴ τινα ἴδω μόνον, ἀποφραῖς ἢ
 ἡμέρα. καὶ ὅλως ἀνδριάντων λιθίνων, ἢ χαλκῶν, μηδὲν
 ἡμῖν διαφερέτωσαν· καὶ μήτε κήρυκα δεχώμεθα παρ'
 αὐτῶν, μήτε σπονδὰς σπενδώμεθα· ἢ ἐρημία δὲ ὄρος e
 ἔστω πρὸς αὐτούς. φυλέται δὲ, καὶ φράτορες, καὶ δη-
 μόται, καὶ ἢ πατρὶς αὐτῇ, ψυχρὰ, καὶ ἀπαφελῇ ὀνό-
 ματα, καὶ ἀνοήτων ἀνδρῶν φιλοτιμήματα. πλουτεῖται
 δὲ Τίμων μόνος, καὶ ὑπεροράτω ἀπάντων, καὶ τρυφάτω
 μόνος καθ' ἑαυτὸν, κολακείας καὶ ἐπαίνων φορτικῶν f
 ἀπηλλαγμένος· καὶ θεοῖς θυέτω, καὶ εὐωχεῖσθω μ'·ος,
 ἑαυτῷ γείτων καὶ ὁμορος, ἐκσείων τῶν ἄλλων. καὶ ἅπαξ
 ἑαυτὸν δεξιῶσασθαι δεδόχθω, ἣν θέῃ ἀποθανεῖν, ἢ αὐτῷ
 στέφανοι ἐπενεγκεῖν. Καὶ ὄνομα μὲν ἔστω ὁ Μισάν-
 θρωπος ἥδιστον. τοῦ τρόπου δὲ γνωρίσματα, δυσκολία, g

καὶ τραχύτης, καὶ σκαιότης, καὶ ὀργή, καὶ ἀπανθρωπία. εἰ δὲ τινὰ ἴδοιμι ἐν πυρὶ διαφθειρόμενον, καὶ σβεννύναι ἰκετεύοντα, πίττη καὶ ἐλαίῳ κατασβεννύναι. καὶ ἦν τινὰ τοῦ χειμῶνος ὁ ποταμὸς παραφέρει, ὁ δὲ, α τὰς χεῖρας ὀρέγων, ἀντιλαβέσθαι δέηται, ὥθειν καὶ τοῦτον ἐπὶ κεφαλὴν βαπτίζοντα, ὡς μὴδὲ ἀνακύψαι δυνηθείη· οὕτω γὰρ ἂν τὴν ἴσιν ἀπολάβοιεν. Εἰσηγήσατο τὸν νόμον Τίμων Ἐχεκρατίδου Κολυττεὺς, † ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός· εἶεν, ταῦτα b ἡμῖν δεδόχθω, καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς. Πλὴν ἀλλὰ περὶ πολλοῦ ἂν ἐποιησάμην ἅπασιν γνῶριμά πως ταῦτα γενέσθαι, διότι ὑπερπλουτῶν ἀγχόνη γὰρ ἂν τὸ πρᾶγμα γένοιτο αὐτοῖς. καίτοι τί τοῦτο; φεῦ τοῦ τάχους. πανταχόθεν συνθέουσι κεκοιμημένοι, καὶ πνευσ- c τιῶντες, οὐκ οἶδα ὅθεν ὁσφραινόμενοι τοῦ χρυσίου. πό- τερον οὖν ἐπὶ τὸν πάγον τοῦτον ἀναβάς ἀπελαύνω αὐτοὺς τοῖς λίθοις, ἐξ ὑπερδεξίων ἀκροβολιζόμενος, ἢ τόγῃ τοσοῦτον παρανομήσομεν, εἰσάπαξ αὐτοῖς ὁμιλήσαντες, ὡς πλέον ἀνιῶντο παρορῶμενοι. τοῦτο οἶμαι καὶ ἄμει- d νον, ὥστε δεχάμεθα ἤδη αὐτοὺς, ὑποστάντες. Φέρε ἴδω, τίς ὁ πρῶτος αὐτῶν οὗτός ἐστι; Γναθωνίδης ὁ κόλαξ, ὁ πρῶτον ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον, πί- θους ὅλους παρ' ἐμοὶ πολλάκις ἐμημεκώς· ἀλλ' εὐγὲ ἐποίησεν ἀφικόμενος. οἰμῶξεται γὰρ πρὸ τῶν ἄλλων.

• ΓΝΑΘ. Οὐκ ἐγὼ ἔλεγον ὡς οὐκ ἄμελήσουσι Τίμωνος ἀγαθοῦ ἀνδρὸς οἱ θεοί; χαῖρε Τίμων εὐμορφότατε, καὶ ἡδιστε, καὶ συμποτικώτατε. ΤΙΜ. Νὴ καὶ σύγε, ὦ Γναθωνίδη, γυπῶν ἀπάντων βορώτατε, καὶ ἀνθρώπων ἐπι- τριπτότατε. ΓΝΑΘ. Ἀεὶ φιλοσκάμμων σύγε· ἀλλὰ f ποῦ τὸ συμπόσιον; ὡς καινόν τι σοι ἄσμα τῶν † νεοδι- δάκτων διθυράμβων ἤκω κομίζων. ΤΙΜ. Καὶ μὴν ἐλε- γεῖά γε ἄσῃ μάλα περιπαθῶς ὑπὸ ταύτῃ τῇ δικέλλῃ. ΓΝΑΘ. Τί τοῦτο; παίεις, ὦ Τίμων; μαρτύρομαι· ὦ Ἡράκλεις, ἰοὺ, ἰοὺ, προκαλοῦμαι σε τραύματος εἰς g Ἀρειον πάγον. ΤΙΜ. Καὶ μὴν ἂν γε μικρὸν ἐπι-

βραδύτης, φόρου τάχα προκεκλήση με. ΓΝΑΘ. Μήδαμᾶς· ἀλλὰ σύ γε πάντας τὸ τραῦμα ἴασαι, μηκρὸν ἐπιπάσας τοῦ χρυσίου δεινῶς γὰρ ἰσχυαίμῳ ἐστὶ τὸ φάρμακον. TIM. Ἔτι μένεις; ΓΝΑΘ. Ἀπειμι, σὺ δὲ οὐ χαιρήσεις οὕτω σκαιὸς ἐκ χρηστοῦ γενόμενος. TIM. Τίς οὗτός ἐστιν ὁ προσίων, ὁ ἀναφαιλантиάς; Φιλιάδης, κολάκων ἀπάντων ὁ βδελυρώτατος. οὗτος δὲ παρ' ἐμοῦ ἀγρὸν ὅλον λαβὼν, καὶ τῇ θυγατρὶ προῖκα δύο τάλαντα, μισθὸν τοῦ ἐπαίνου, ὅποτε ἄσαντά με, πάντων σιωπῶντων, μόνος ὑπερεπήνεσεν, ἐπομοσάμενος ᾧδικοτέρου εἶναι τῶν κύκνων, ἐπειδὴ νοσοῦντα πρῶτην εἶδέν με, καὶ προσῆλθον ἐπικουρίας δεόμενος, πληγὰς ὁ γενναῖος προσενέτεινε. ΦΙΛ. Ὡς τῆς ἀναισχυντίας, νῦν Τίμωνα γνωρίζετε; νῦν Γναθωνίδης φίλος καὶ συμπότης; τοιγαροῦν δίκαια πέπονθεν οὗτος ἀχάριστος ἄν. ἡμεῖς δὲ οἱ πάλαι ξυνήθεις, καὶ ξυνέφηβοι, καὶ δημόται, ὅμως μετριάζομεν, ὥς μὴ ἐπιπηδᾷν δοκῶμεν. χαῖρε, ᾧ δέσποτα, καὶ † ὅπως τοὺς μισθούους τούτους κόλακας φυλάξῃ, τοὺς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα δὲ κοράκων οὐδὲν διαφέροντας. οὐκ ἔτι πιστευτέα τῶν νῦν οὐδενί· πάντες ἀχάριστοι, καὶ πονηροί. ἐγὼ δὲ τάλαντόν σοι κομίζων, ὥς ἔχῃς πρὸς τὰ κατεπείγοντα χρῆσθαι, καθ' ὁδὸν ἤδη πλησίον ἤκουσα, ὥς πλουτοίης ὑπερμεγέθη τινὰ πλοῦτον. ἤκω τοιγαροῦν ταῦτά σε νοουθήσων· καίτοι σύ γε οὕτω σοφὸς ἄν, οὐδὲν ἴσως δεήσει τῶν παρ' ἐμοῦ λόγων, ὅς καὶ τῷ Νέστωρι τὸ δέον παραινέσειας ἄν. TIM. Ἔσται ταῦτα, ᾧ Φιλιάδῃ· πλὴν ἀλλὰ πρόσσιθι, ὥς καὶ σὲ φιλοφρονήσωμαι τῇ δικέλλῃ. ΦΙΛ. Ἀνθρώποι, κατέαγα τοῦ κρανίου ὑπὸ τοῦ ἀχαρίστου, διότι τὰ συμφέροντα ἐνοῦνθετον αὐτόν. TIM. Ἴδου τρίτος οὗτος ὁ ῥήτωρ Δημέας προσέρχεται, ψήφισμα ἔχων ἐν τῇ δεξιᾷ, καὶ συγγενὴς ἡμέτερος εἶναι λέγων. οὗτος ἐκκαίδεκα παρ' ἐμοῦ τάλαντα μιᾶς ἡμέρας ἐκτίσας τῇ πόλει· (καταδεδίκαστο γὰρ, καὶ ἐδέδετο, οὐκ ἀποδιδούς, καὶ γὰρ ἐλε-

ήσας ἐλυ-άμην αὐτόν·) ἐπειδὴ πρῶην ἔλαχε τῇ Ἐρεχ-
 θηϊδὶ φυλῇ διανέμειν τὸ θεωρικόν, καὶ γὰρ προσῆλθον
 αἰτῶν τὸ † γιγνόμενον, οὐκ ἔφη γνωρίζειν πολίτην ὄντα
 με. ΔΗΜ. Χαῖρε, ὦ Τίμων, τὸ μέγα ὄφελος τοῦ
 α γένους, τὸ ἔρεισμα τῶν Ἀθηναίων, τὸ πρόβλημα τῆς
 Ἑλλάδος· καὶ μὴν πάλαι σε ὁ δῆμος ξυνειλεγμένος,
 καὶ αἱ βουλαὶ ἀμφοτέραι περιμένουσι· πρότερον δὲ
 ὄκουσον τὸ ψήφισμα, ὃ ὑπὲρ σοῦ γέγραφα· Ἐπειδὴ
 Τίμων ὁ Ἐχεκρατίδου, Κολυττεύς, ἀνὴρ οὐ μόνον κα-
 β λὸς καὶ γαθός, ἀλλὰ καὶ σοφός, ὡς οὐκ ἄλλος ἐν τῇ
 Ἑλλάδι, παρὰ πάντα χρόνον διατελεῖ τὰ ἀρίστα πράτ-
 των τῇ πόλει· νενίκηκε δὲ πύξ, καὶ πάλην, καὶ δρόμον,
 ἐν Ὀλυμπίᾳ μιᾷς ἡμέρας, καὶ τελείῳ ἄρματι καὶ
 συνωρίδι παλικάῃ.—ΤΙΜ. Ἄλλ' οὐδὲ † ἐθεώρησα ἐγὼ
 c πώποτε εἰς Ὀλυμπίαν. ΔΗΜ. Τί οὖν; θεωρήσεις
 ὕστερον· τὰ τοιαῦτα δὲ πολλὰ προσκεῖσθαι ἄμεινον.
 καὶ ἡρίστευσε δὲ ὑπὲρ τῆς πόλεως πέρυσι πρὸς Ἀχαρ-
 νέας, καὶ κατέκοψε Πελοποννησίων δύο μοίρας.—ΤΙΜ.
 Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὄπλα, οὐδὲ † προεγράφη
 d ἐν τῷ καταλόγῳ. ΔΗΜ. Μέτρια τὰ περὶ σουτοῦ
 λέγεις, ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀμνημονοῦντες.
 ἔτι δὲ καὶ ψηφίσματα γράφων καὶ συμβουλεύων, καὶ
 στρατηγῶν, οὐ μικρὰ ὠφέλησε τὴν πόλιν· ἐπὶ τούτοις
 ἅπασι, Δέδοκται τῇ βουλῇ, καὶ τῷ δήμῳ, καὶ τῇ
 e Ἡλιαίᾳ κατὰ φυλὰς, καὶ τοῖς δήμοις ἰδίᾳ, καὶ κοινῇ
 πᾶσι, χρυσοῦν ἀναστῆσαι τὸν Τίμωνα παρὰ τὴν Ἀθη-
 νῶν ἐν τῇ ἀκροπόλει, κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα, καὶ
 ἀκτῖνας ἐπὶ τῇ κεφαλῇ· καὶ στεφανῶσαι αὐτὸν χρυσοῖς
 στεφάνοις ἑπτὰ, καὶ ἀνακηρυχθῆναι τοὺς στεφάνους
 f σήμερον Διονυσίοις † τραγωδοῖς καινοῖς· (ἀχθῆναι γὰρ
 δι' αὐτὸν δεῖ τήμερον τὰ Διονύσια·) † εἶπε τὴν γνώμην
 Δημέας ὁ ῥήτωρ, συγγενὴς αὐτοῦ ἀγχιστεὺς, καὶ μα-
 θητὴς αὐτοῦ ὢν· καὶ γὰρ ῥήτωρ ἀριστος ὁ Τίμων, καὶ
 τὰ ἄλλα πάντα ὅποσα ἂν ἐθέλοι. Τουτὶ μὲν οὖν σοι
 -τὸ ψήφισμα· ἐγὼ δὲ σοι καὶ τὸν υἱὸν ἐβουλόμην ἄγα

γεῖν παρὰ σέ, ὃν ἐπὶ τῷ σῷ ὀνόματι Τίμωνα ὀνόμακα.
 TIM. Πᾶς, ὦ Δημέα, ὃς οὐδὲ γεγάμηκας, ὅσαγε καὶ
 ἡμᾶς εἰδέναι; ΔΗΜ. Ἄλλα γαμῶ, ἦν διδῶ θεός,
 ἐς νέωτα, καὶ παιδοποιήσομαι, καὶ τὸ γενηθῆσόμενον
 (ἄρρεν γὰρ ἔσται) Τίμωνα ἤδη καλῶ. TIM. Οὐκ
 οἶδα εἰ γαμήσεις ἔτι, ὦ οὗτος, τηλικαύτην παρ' ἑμοῦ
 πληγὴν λαμβάνων. ΔΗΜ. Οἶμαι τί τοῦτο; τυραν-
 νίδι Τίμων ἐπ' ἐχειρεῖς, καὶ τύπτεις τοὺς ἐλευθέρους, οὐ
 καθαρῶς ἐλεύθερος, οὐδ' ἀστὸς ὢν; ἀλλὰ δώσεις ἐν τά-
 χει τὴν δίκην τάτε ἄλλα, καὶ ὅτι τὴν ἀκρόπολιν ἐνέ-
 πρησας. TIM. Ἄλλ' οὐκ ἐμπέπρησται, ὦ μιαρὲ, ἡ
 ἀκρόπολις, ὥστε δῆλος εἶ συκοφαντῶν. ΔΗΜ. Ἀλ-
 λὰ καὶ πλουτεῖς, τὸν ὀπισθόδομον διορύξας. TIM.
 Οὐ διώρυγεται οὐδὲ οὗτος· ὥστε ἀπίθανά σου καὶ ταῦ-
 τα. ΔΗΜ. Διορυχθήσεται μὲν ὕστερον· ἤδη δὲ σὺ c
 πάντα τὰ ἐν αὐτῷ ἔχεις. TIM. Οὐκοῦν καὶ ἄλλην
 λάμβανε. ΔΗΜ. Οἶμοι τὸ μετάφρενον. TIM.
 Μὴ κέκραχθι· κατοίσω γάρ σοι καὶ τρίτην. ἐπεὶ καὶ
 γελοῖα πάμπαν πάθοιμι, δύο μὲν Λακεδαιμονίων μοί-
 ρας κατακόψας ἄνοπλος, ἐν δὲ μιαρὸν ἀνθρώπιον μὴ d
 ἐπιτρίψας μάτην γὰρ ἂν εἶην καὶ νενικηκὼς Ὀλύμπια
 πύξ, καὶ πάλην. Ἄλλα τί τοῦτο; οὐ Θρασυκλῆς ὁ
 φιλόσοφος οὗτός ἐστιν; οὐ μὲν οὖν ἄλλος· ἐκπετάσας
 γοῦν τὸν πάγωνα, καὶ τὰς ὀφρῦς ἀνατείνας, καὶ βρεν-
 θυόμενός τι πρὸς αὐτὸν, ἔρχεται, τιτανῶδες βλέπων, e
 ἀνασεσοβημένος τὴν ἐπὶ τῷ μετώπῳ κόμην, Αὐτοβο-
 ρέας τις, ἢ Τρίταν, οἷους ὁ Ζεῦξις ἔγραφεν. οὗτος ὁ τὸ
 σχῆμα εὐσταλῆς, καὶ κόσμιος τὸ βάδισμα, καὶ σω-
 φρονικὸς τὴν ἀναβολὴν, ἔωθεν μυρία ὅσα περὶ ἀρετῆς
 διεξιῶν, καὶ τῶν ἡδονῇ χαιρόντων κατηγορῶν, καὶ τὸ f
 ὀλιγαρκὲς ἐπαινῶν, ἐπειδὴ λουσάμενος ἀφίκοιτο ἐπὶ τὸ
 δεῖπνον, καὶ ὁ παῖς μεγάλῃ τὴν κύλικα ὀρέξειεν αὐ-
 τῷ (τῷ ζωροτέρῳ δὲ χαίρει μάλιστα) καθάπερ τὸ Λή-
 θης ὕδωρ ἐκπιῶν, ἐναντιώτατα ἐπιδείκνυται τοῖς ἐωθι-
 νοῖς ἐκεῖνοις λόγοις, προαρπάζων ὥσπερ ἰκτῖνος τὰ ὄψα, g

καὶ τὸν πλησίον παραγκωνιζόμενος, καρύκης τὸ γένιον
ἀνάπλεως, κυνηδὸν ἐμφορούμενος, ἐπικεκυφῶς, καθά-
περ ἐν ταῖς λοπάσι τὴν ἀρετὴν εὐρήσειν προσδοκῶν, ἀκρι-
βῶς τὰ τρύβλια τῷ λιχανῷ ἀποσμήχων, ὥς μηδὲ ὀλί-
a γον τοῦ μυττωτοῦ καταλίποι. Μεμψίμοιρος αἰεὶ ὥς
τὸν πλακοῦντα ὅλον, ἢ τὸν σὺν μόνος τῶν ἄλλων λάβοι,
ὅ, τι περ λιχνείας καὶ ἀπληστίας ὄφελος, μέθυτος, καὶ
πάροιτος, οὐκ ἄχρῃς ἀδῆς καὶ ὀρχηστύος μόνον, ἀλλὰ
καὶ λοιδορίας, καὶ ὀργῆς προσέτι. καὶ λόγοι πολλοὶ
b ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα, περὶ σωφροσύνης
καὶ κοσμιότητος· καὶ ταῦτα φησὶν ἤδη ὑπὸ τοῦ ἀκρά-
του πονήρως ἔχων, καὶ ὑποτραυλίζων γελοίως· εἴτα
ἕμετος ἐπὶ τούτοις. καὶ τὸ τελευταῖον, ἀράμενοί τινες
ἐκφέρουσιν αὐτὸν ἐκ τοῦ συμποσίου τῆς αὐλητρίδος ἀμ-
c φοτέραις ἐπειλημμένον. πλὴν ἀλλὰ καὶ νήφων οὐδενὶ
τῶν πρωτείων παραχωρήσειεν ἂν ψεύσματος ἕνεκα, ἢ
δρασύτητος, ἢ φιλαργυρίας. ἀλλὰ καὶ κολάκων ἐστὶ
τὰ πρῶτα, καὶ ἐπιорκεῖ προχειρότατα, καὶ ἡ γοητεία
προηγείται, καὶ ἡ ἀναισχυντία παρομαρτεῖ· καὶ ὅλας
d πάνσοφον τὸ χρῆμα, καὶ πανταχόθεν ἀκριβές, καὶ ποι-
κίλως ἐντελές· οἰμώζεται τοιγαροῦν οὐκ εἰς μακρὰν
χρηστὸς ὢν. Τί τοῦτο; παπαί, χρόνιος ἡμῖν Θρασυ-
κλῆς. ΘΡΑΣ. Οὐ κατὰ ταῦτά, ὦ Τίμων, τοῖς πολ-
λοῖς τούτοις ἀφῖγμαι, ὥσπερ οἱ τὸν πλοῦτόν σου τεθη-
e πότες, ἀργυρίου, καὶ χρυσίου, καὶ δεῖπνων πολυτελῶν
ἐλπίδι συνδεδραμήκασι, πολλὴν τὴν κολακείαν ἐπιδειξό-
μενοι πρὸς ἄνδρα, οἷόν σε, ἀπλοῖκόν, καὶ τῶν ὄντων κοι-
νωνικόν. οἶσθα γὰρ ὥς μάζα μὲν ἐμοὶ δεῖπνον ἱκανόν,
δψον δὲ ἡδιστον θύμον, ἢ κάρδαμον, ἢ εἴποτε τρυφάνην,
f ὀλίγον τῶν ἄλων· ποτὸν δὲ ἢ ἐννεάκρουτος. ὁ δὲ τρίβων
αὐτός ἥς βούλει πορφυρίδος ἀμείνων. τὸ χρυσίον μὲν
γὰρ οὐδὲν τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι
δοκεῖ. σοῦ δὲ αὐτοῦ χάριν ἐστάλην, ὥς μὴ διαφθείρῃ σε
τὸ κάκιστον τοῦτο καὶ ἐπιβουλότατον κτῆμα ὁ πλοῦ-
g τος, ὁ πολλοῖς πολλάκις αἴτιος ἀνηκέστων συμφορῶν

γεγεννημένος. εἰ γάρ μοι πείθοιο, μάλιστα ὅλον εἰς τὴν
 θάλατταν ἐμβαλεις αὐτὸν, οὐδὲν ἀναγκαῖον ἀνδρὶ ἀγα-
 θῷ ὄντα, καὶ τὸν φιλοσοφίας πλοῦτον ὄρᾱν δυναμένῳ.
 μὴ μέντοι ἐς βάθος, ὧ γὰρ, ἀλλ' ὅσον ἐς βουβῶνας
 ἐπεμβαὲς ὀλίγον πρὸ τῆς κυματωγῆς, ἐμοῦ ὄρῳτος μό- α
 νου. Εἰ δὲ μὴ τοῦτο βούλει, σὺ δὲ ἄλλον τρόπον
 ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας, καὶ
 ὑπὸ ὀβολὸν σαυτῷ ἀνῆς, διαδιδούς ἅπασιν τοῖς δεομέ-
 νοις, ὧ μὲν, πέντε δραχμας, ὧ δὲ, μναῖν, ὧ δὲ, ἡμιτά-
 λαντον. εἰ δέ τις φιλόσοφος εἴη, διμοιρίαν, ἢ τριμοιρίαν b
 φέρεσθαι δίκαιος. ἐμοὶ δὲ, καίτοι οὐκ ἐμαυτοῦ χάριν
 αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἱταίρων τοῖς δεομένοις,
 ἱκανὸν εἰ ταύτην τὴν πῆραν ἐμπλήσας παράσχῃς, οὐδὲ
 ὅλους δύο μεδίμνους χωροῦσαν Αἰγινήτικους. ὀλιγαρκῆ
 δὲ καὶ μέτριον χρὴ εἶναι τὸν φιλοσοφοῦντα, καὶ μηδὲν c
 ὑπὲρ τὴν πῆραν φρονεῖν. ΤΙΜ. Ἐπαινῶ ταῦτά σου,
 ὦ Θρασύκλεις· πρὸ γοῦν τῆς πῆρας, εἰ δοκεῖ, φέρε σοι
 τὴν κεφαλὴν ἐμπλήσω κονδύλων, ἐπιμετρήσας τῇ δι-
 κέλλῃ. ΘΡΑΣ. Ὡ δημοκρατία, καὶ νόμοι, παίδμα-
 θα ὑπὸ τοῦ καταράτου ἐν ἐλευθέρᾳ τῇ πόλει. ΤΙΜ. d
 Τί ἀγανακτεῖς, ὦ γὰρ, Θρασύκλεις; μῶν παρακέ-
 κρουσμαί σε; καὶ μὴν ἐπεμβαλῶ χοίνικας ὑπὲρ τὸ
 μέτρον τέτταρας. Ἀλλὰ τί τοῦτο; πολλοὶ ξυνέρχον-
 ται· Βλεψίας ἐκεῖνος, καὶ Λάχης, καὶ Γνίφων, καὶ
 ὅλως τὸ σύνταγμα τῶν οἰμωζομένων. ὥστε τί οὐκ ἐπὶ e
 τὴν πέτραν ταύτην ἀνελθὼν, τὴν μὲν δίκηλлан ὀλίγον
 ἀναπαύω πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι πλείστους
 λίθους ξυμφορήσας, ἐπιχαλαζῶ πόρρωθεν αὐτούς;
 ΒΛΕΨ. Μὴ βάλλε, ὦ Τίμων· ἄπιμεν γάρ. ΤΙΜ.
 Ἄλλ' οὐκ ἀναιματίγχε ὑμεῖς, οὐδὲ ἀνευ τραυμάτων. f

κε'.

ΘΕΩΝ ΕΚΚΛΗΣΙΑ.

ΖΕΥΣ, ΕΡΜΗΣ, ΚΑΙ ΜΩΜΟΣ.

ΖΕΥΣ. Μηκέτι τονθορίζετε, ὦ Δεοί, μηδὲ κατὰ
 γωνίας συστρεφόμενοι, πρὸς οὓς ἀλλήλοις κοινολογεῖσθε,
 ἀγανακτοῦντες, εἰ πολλοὶ ἀνάξιοι μετέχουσιν ἡμῖν τοῦ
 συμποσίου. ἀλλ' ἐπεὶ περ ἀποδέδοται περὶ τούτων ἐκ-
 α κλησία, λέγεται ἕκαστος ἐς τὸ φανερόν τὰ δοκοῦντά οἱ,
 καὶ κατηγορεῖται. σὺ δὲ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα
 τὸ ἐκ τοῦ νόμου. ΕΡΜ. "Ακουε, σίγα· τίς ἀγορεύειν
 βούλεται τῶν τελείων Δεῶν, οἷς ἕξεστιν; ἡ δὲ σκέψις
 περὶ τῶν μετοίκων καὶ ξένων. ΜΩΜ. Ἐγὼ ὁ Μῶ-
 μος, ὦ Ζεῦ, εἰ μοι ἐπιτρέψειας εἰπεῖν. ΖΕΥΣ. Τὸ
 κήρυγμα ἤδη ἐφίησιν· ὥστε οὐδὲν ἐμοῦ δεήσει. ΜΩΜ.
 Φημὶ τοίνυν δεινὰ ποιεῖν ἐνίοις ἡμῶν, οἷς οὐκ ἀπόχρη
 θεοὺς ἐξ ἀνθρώπων αὐτοὺς γεγενῆσθαι, ἀλλ', εἰ μὴ
 καὶ τοὺς ἀπολούθους, καὶ Δεράποντας αὐτῶν ἰσοτίμους
 ἡμῖν ἀποφανοῦσιν, οὐδὲν μέγα, οὐδὲ νεανικὸν οἶονται
 εἰργάσασθαι. ἀξιῶ δὲ, ὦ Ζεῦ, μετὰ παρρησίας μοι
 δοῦναι εἰπεῖν· οὐδὲ γὰρ ἂν ἄλλως δυναίμην· ἀλλὰ πάν-
 τες με ἴσασιν ὡς ἐλεύθερός εἰμι τὴν γλῶτταν, καὶ οὐδὲν
 ἂν κατασιωπήσαιμι τῶν οὐ καλῶς γιγνομένων. διελέγ-
 χω γὰρ ἅπαντα, καὶ λέγω τὰ δοκοῦντά μοι ἐς τὸ φα-
 νερόν, οὔτε δεδιώς τινα, οὔτε ὑπ' αἰδοῦς ἐπικαλύπτων
 τὴν γνώμην· ὥστε καὶ ἐπαχθῆς δοκῶ τοῖς πολλοῖς, καὶ
 συκοφαντικὸς τὴν φύσιν, δημόσιός τις κατήγορος ὑπ'
 αὐτῶν ἐπονομαζόμενος. πλὴν ἀλλ' ἐπεὶ περ ἕξεστι, καὶ
 κεκήρυκται, καὶ σὺ, ὦ Ζεῦ, δίδως μετ' ἐξουσίας εἰπεῖν,
 οὐδὲν ὑποστειλάμενος ἐρῶ. Πολλοὶ γὰρ, φημὶ, οὐκ
 ἀγαπῶντες ὅτι αὐτοὶ μετέχουσι τῶν αὐτῶν ἡμῖν ξυνε-
 δρίων, καὶ εὐωχοῦνται ἐπίσης, καὶ ταῦτα θνητοὶ ἐξ
 ἡμισείας ὄντες, ἔτι καὶ τοὺς ὑπηρέτας, καὶ Διασώτας

τοὺς αὐτῶν ἀνήγαγον εἰς τὸν οὐρανὸν, καὶ παρενέγραψαν. καὶ νῦν ἐπίσης διανομαίς τε νέμονται, καὶ θυσιῶν μετέχουσιν, οὐδὲ καταβαλόντες ἡμῖν τὸ μετοίκιον. ΖΕΥΣ. Μηδὲν αἰνιγματωδῶς, ὦ Μῶμε, ἀλλὰ σαφῶς καὶ διαρρήδην λέγε, προστιθεὶς καὶ τοῦνομα. νῦν γὰρ εἰς α τὸ μέσον ἀπέρριπταί σοι ὁ λόγος, ὥς πολλοὺς εἰκάζειν καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις. χρὴ δὲ παρρησιαστὴν ὄντα, μηδὲν ὀκνεῖν λέγειν. ΜΩΜ. Εὐγε, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παρρησίαν, ποιεῖς γὰρ τοῦτο βασιλικόν, ὥς ἀληθῶς, καὶ με- b γαλόφρον, ὥστε ἐρῶ καὶ τοῦνομα. ὁ γάρτοι γενναϊότατος Διόνυσος, ἡμιάνθρωπος ὢν, οὐδὲ Ἑλλήνι μητρόθεν, ἀλλὰ Συροφοίνικός τινος ἐμπόρου, τοῦ Κάδμου, θυγατριδοῦς, ἐπέειπερ ἡξιώθη τῆς ἀθανασίας, οἷος μὲν αὐτός ἐστιν, οὐ λέγω, οὔτε τὴν μήτραν, οὔτε τὴν μέθην, οὔτε τὸ c βάδισμα. πάντες γὰρ, οἶμαι, ὁρᾶτε ὡς Θῆλυς καὶ γυναικεῖος τὴν φύσιν, ἡμιμανῆς, ἀκράτου ἔωθεν ἀποπνέων ὁ δὲ καὶ ὅλην φρατρίαν εἰσεποίησεν ἡμῖν, καὶ τὸν χορὸν ἐπαγόμενος πάρεστι, καὶ θεοὺς ἀπέφηνε, τὸν Πᾶνα, καὶ τὸν Σειληνόν, καὶ Σατύρους, ἀγροίκους τινὰς, καὶ d αἰπόλους τοὺς πολλοὺς, σκιρτητικούς ἀνθρώπους, καὶ τὰς μορφαὶς ἄλλοκότους· ὧν ὁ μὲν κέρατα ἔχων, καὶ ὅσον ἐξ ἡμισείας εἰς τὸ κάτω αἰγὶ εἰκῶς, καὶ γένειον βαδὺ καθεμμένος, ὀλίγον τράγου διαφέρων ἐστίν· ὁ δὲ φαλακρὸς γέρον, σιμὸς τὴν ῥίνα, ἐπὶ ὄνου τὰ πολλὰ e ὀχούμενος, Λυδὸς οὗτος· οἱ δὲ Σάτυροι, ὄξεις τὰ ὦτα, καὶ αὐτοὶ φαλακροὶ, κεράσται, οἷα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις τὰ κέρατα ὑποφύεται, Φρύγες τινὲς ὄντες. ἔχουσι δὲ καὶ οὐρὰς ἅπαντες. ὁρᾶτε οἷους ἡμῖν θεοὺς ποιῇ ὁ γεννάδας; Εἴτα θαυμάζομεν, εἰ καταφρονοῦσιν f ἡμῶν οἱ ἄνθρωποι, ὁρῶντες οὕτω γελοίους θεοὺς καὶ τεραστίους; ἔῃ γὰρ λέγειν, ὅτι καὶ δύο γυναῖκας ἀνήγαγε, τὴν μὲν ἐρωμένην οὔσαν αὐτοῦ, τὴν Ἀριάδνην, ἧς καὶ τὸν στέφανον ἐγκατέλεξε τῷ τῶν ἀστέρων χορῷ· τὴν δὲ Ἰκαρίου τοῦ γεωργοῦ θυγατέρα. καὶ ὁ πάν- g

των γελοιότατον, ὦ θεοί, καὶ τὸν κύνα τῆς Ἡριγύνης, καὶ τοῦτον ἀνήγαγεν, ὥς μὴ ἀνιῶτο ἡ παῖς, εἰ μὴ ἔξει ἐν τῷ οὐρανῷ τὸ ξύνηθες ἐκεῖνο, καὶ ὅπερ ἠγάπα κυνίδιον. ταῦτα οὐχ ὕβρις ὑμῖν δοκεῖ, καὶ παροινία, καὶ γέλως; ἀκούσατε δ' οὖν καὶ ἄλλους. ΖΕΥΣ. Μηδὲν, ὦ Μῶμε, εἴπης, μήτε περὶ Ἀσκληπιοῦ, μήτε περὶ Ἡρακλέους· ὅρῳ γὰρ οἱ φέρη τῷ λόγῳ. οὗτοι γάρ, ὁ μὲν αὐτῶν ἰᾶται, καὶ ἀνίστησιν ἐκ τῶν νόσων, καὶ ἔστι πολλῶν ἀντάξιός ἄλλων. ὁδ' Ἡρακλῆς, υἱὸς ὧν ἐμὸς, οὐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανασίαν· ὥστε μὴ κατηγόρει αὐτῶν. ΜΩΜ. Σιωπήσομαι διὰ σέ, ὦ Ζεῦ, πολλὰ εἰπεῖν ἔχων. καίτοι εἰ μηδὲν ἄλλο, ἔτι τὰ σημεῖα ἔχουσι τοῦ πυρός. εἰ δὲ ἐξῇν καὶ πρὸς αὐτόν σε τῇ παρρησίᾳ χρῆσθαι, πολλὰ ἂν εἶχον εἰπεῖν. ΖΕΥΣ. Καὶ μὴν πρὸς ἐμὲ ἔξεστι μάλιστα. μῶν δ' οὖν καὶ μὲ ξενίας διώκεις; ΜΩΜ. Ἐν Κρήτῃ μὲν οὐ μόνον τοῦτο ἀκοῦσαί ἐστιν, ἀλλὰ καὶ ἄλλο τι περὶ σοῦ λέγουσι, καὶ τάφον ἐπιδεικνύουσιν· ἐγὼ δὲ οὔτε ἐκείνοις πείθομαι, οὔτε Ἀχαιῶν Αἰγυιῦσιν, οὐποβολιμαῖόν σε εἶναι φάσκουσιν. "Α δὲ μάλιστα ἐλεγχθῆναι δεῖν ἠγοῦμαι, ταῦτα ἐρῶ. τὴν γάρτοι ἀρχὴν τῶν τοιούτων παρανομημάτων, καὶ τὴν αἰτίαν τοῦ νοθευθῆναι ἡμῶν τὸ ξυνέδριον, σὺ, ὦ Ζεῦ, παρέσχες, Διηταῖς ἐπιμιγνύμενος, καὶ κατιῶν παρ' αὐτάς, ἐν ἄλλοτε ἑἴσθαι στήματι ὥστε ἡμᾶς δεδιέναι, μή σε καταθύσῃ τις ξυλλαβὼν, ὅπότ' ἂν ταῦρος ᾦς, ἢ τῶν χρυσοχόων τις κατεργάσῃται χρυσὸν ὄντα, καὶ ἀντὶ Διὸς, ἢ ὄρμος, ἢ ψέλλιον, ἢ ἐλλόβιον ἡμῖν γένῃ. πλὴν ἄλλὰ ἐμπέπληκας γε τὸν οὐρανὸν τῶν ἡμιθέων τούτων· οὐ γὰρ εἶμι ἄλλως εἴποιμι. καὶ τὸ πρᾶγμα γελοιότατόν ἐστιν, ὅπότ' ἂν τις ἄφνω ἀκούσῃ ὅτι ὁ Ἡρακλῆς μὲν θεὸς ἀπεδείχθη, ὁ δὲ Εὐρυσθεὺς, ὃς ἐπέταττεν αὐτῷ, τέθνηκε, καὶ πλησίον Ἡρακλέους νεῶς, οἰκέτου ὄντος, καὶ Εὐρυσθέως τάφος, τοῦ δεσπότου αὐτοῦ. καὶ πάλιν ἐν Θήβαις Διόνυσος μὲν θεός· οἷδ' ἀνεψιοὶ αὐτοῦ, ὁ Πεν

θεῖς, καὶ ὁ Ἀκταίων, καὶ ὁ Λέαρχος, ἀνδράπων
 ἀπάντων κακοδαιμονέστατοι. Ἀφ' οὗ δὲ ἄπαξ σὺ, ὦ
 Ζεῦ, ἀνέφξας τοῖς τοιούτοις τὰς θύρας, καὶ ἐπὶ τὰς
 θνητὰς ἐτράπου, ἅπαντες μεμύμηνταί σε· καὶ οὐχὶ
 ἄρρενες μόνον, ἀλλ', ὅπερ αἰσχιστον, καὶ αἱ θήλειαι α
 θεαί. τίς γὰρ οὐκ οἶδὲ τὸν Ἀγχίσην, καὶ τὸν Τιθωνόν,
 καὶ τὸν Ἐνδυμίωνα, καὶ τὸν Ἰασίωνα, καὶ τοὺς ἄλ-
 λους; ὥστε ταῦτα μὲν ἐάσειν μοι δοκῶ· μακρὸν γὰρ
 ἂν τὸ διελέγχειν γένοιτο. ΖΕΥΣ. Μηδὲν περὶ τοῦ
 Γανυμήδους, ὦ Μῶμε, εἶπης· χαλεπανῶ γὰρ, εἰ λυ- b
 πήσεις τὸ μειράκιον, ὀνειδίσας ἐς τὸ γένος. ΜΩΜ.
 Οὐκοῦν μηδὲ περὶ τοῦ ἄετοῦ εἶπω, ὅτι καὶ οὗτος ἐν
 τῷ οὐρανῷ ἐστίν, ἐπὶ τοῦ βασιλείου σκήπτρου καθεζό-
 μενος, καὶ μονονουχὶ ἐπὶ τὴν κεφαλὴν σου νεοττεύων,
 θεὸς εἶναι δοκῶν; Ἡ καὶ τοῦτον τοῦ Γανυμήδους ἐνε- c
 κα ἐάσομεν; ἀλλ' ὁ Ἄττις γε, ὦ Ζεῦ, καὶ ὁ Κορύβας,
 καὶ ὁ Σαβάζιος, πόθεν ἡμῖν ἐπισεκυκλήθησαν οὗτοι,
 ἢ ὁ Μίθρης ἐκεῖνος ὁ Μῆδος, ὁ τὸν κᾶνδυν, καὶ τὴν
 τιάραν, οὐδὲ ἐλληνίζων τῇ φωνῇ· ὥστε οὐδ' ἦν προπί-
 τισ, ξυνήσι; τοιγαροῦν οἱ Σκύθαι καὶ οἱ Γέται ταῦτα d
 ὀρῶντες αὐτῶν, μακρὰ ἡμῖν† χαίρειν εἰπόντες, αὐτοὶ ἀπ-
 αθανατίζουσι, καὶ θεοὺς χειροτονοῦσιν, οὓς ἂν ἐθέλη-
 σωσι, τὸν αὐτὸν τρόπον, ὅνπερ καὶ Ζάμολξις, δοῦλος
 ὢν, παρενεγράφη, οὐκ οἶδ' ὅπως διαλαδῶν. Καίτοι
 ταῦτα πάντα, ὦ θεοί, μέτρια· σὺ δὲ, ὦ κυνοπρόσωπε, e
 καὶ σινδόσιν ἐσταλμένε Αἰγύπτιε, τίς εἶ, ὦ βέλτιστε, ἢ
 πῶς ἀξιοῖς θεὸς εἶναι ὑλακτῶν; τί δὲ βουλόμενος καὶ
 ὁ Μεμφίτης οὗτος ταῦρος, ὁ ποικίλος, προσκυνεῖται,
 καὶ χρᾶ, καὶ προφήτας ἔχει; αἰσχύνομαι δὲ ἱβίδας
 καὶ πιθήκους εἰπεῖν, καὶ τράγους, καὶ ἄλλα πολλῶν f
 γελοιότατα, οὐκ οἶδ' ὅπως ἐξ Αἰγύπτου παραβυσθέν-
 τα ἐς τὸν οὐρανόν, αἷ ὑμεῖς, ὦ θεοί, πῶς ἀνέχεσθε ὀρῶν-
 τες ἐπίσης, ἢ καὶ μᾶλλον ὑμῶν προσκυνούμενα; ἢ σὺ,
 ὦ Ζεῦ, πῶς φέρεις, ἐπειδὰν κριοῦ κέρατα φύσασί σοι;
 ΖΕΥΣ. Αἰσχρὰ ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν·

Αἰγυπτίων· ὅμως δ' οὖν, ὦ Μῶσε, τὰ πολλὰ αὐτῶν αἰνίγματά ἐστι, καὶ οὐ πάνυ χρὴ καταγελαῖν ἀμύητον ὄντα. ΜΩΜ. Πάνυ γοῦν μυστηρίων, ὦ Ζεῦ, δεῖ ἡμῖν, ὥς εἶδέναι θεοὺς μὲν τοὺς θεοὺς κυνοκεφάλους δὲ αὐτοὺς κυνοκεφάλους. ΖΕΥΣ. Ἐα, φημί, τὰ περὶ τῶν Αἰγυπτίων· ἄλλοτε γὰρ περὶ τούτων ἐπισκεψόμεθα ἐπὶ σχολῆς. σὺ δὲ τοὺς ἄλλους λέγε. ΜΩΜ. Τὸν Τροφώνιον, ὦ Ζεῦ, καὶ ὃ μάλιστα με ἀποπνίγει τὸν Ἀμφίλοχον, ὃς ἐναγαῶς ἀνθρώπου καὶ μητραλοίου υἱὸς ὢν, b θεσπιφδεῖ ὁ γενναῖος ἐν Κιλικίᾳ, ψευδόμενος τὰ πολλὰ, καὶ γοητεύων τοῖν δυοῖν ὀβολοῖν ἕνεκα. τοιγαροῦν οὐκ ἔτι σὺ, ὦ Ἀπολλον, εὐδοκιμεῖς, ἀλλὰ ἤδη πᾶς λίθος καὶ πᾶς βαιμὸς χρησμοδεῖ, ὃς ἂν ἐλαίῳ περιχυθῇ, καὶ στεφάνους ἔχῃ, καὶ γόητος ἀνδρὸς εὐπορήσῃ, c οἷοι πολλοί εἰσιν. ἤδη καὶ ὁ Πολυδάμαντος τοῦ ἀθλητοῦ ἀνδριάς ἰᾶται τοὺς πυρέττοντας ἐν Ὀλυμπίᾳ, καὶ ὁ Θεαγένους ἐν Θάσῳ, καὶ Ἐκτορι Δύουσιν ἐν Ἰλίῳ, καὶ Πρωτεσιλάῳ καταντικρὺ ἐν Χερρόνῃσσι. ἀφ' οὗ δ' οὖν τοσοῦτοι γεγόναμεν, ἐπιδέδωκε μᾶλλον ἢ ἐπιτοκία, d καὶ ἱεροσυλία, καὶ ὅλως καταπεφρονήκασιν ἡμῶν, εὐποιοῦντες. Καὶ ταῦτα μὲν περὶ τῶν νόθων, καὶ παρεγγράπτων. ἐγὼ δὲ καὶ ξένα ὀνόματα πολλὰ ἤδη ἀκούων, οὔτε ὄντων τινῶν παρ' ἡμῖν, οὔτε συστήναι ὅλως δυναμένων, πάνυ, ὦ Ζεῦ, καὶ ἐπὶ τούτοις γελαῶ. ἢ ποῦ e γάρ ἐστιν ἡ πολυθρύλλητος ἀρετὴ, καὶ φύσις, καὶ εἰμαρμένη, καὶ τύχη, ἀνυπόστατα, καὶ κενὰ πραγμάτων ὀνόματα, ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων ἐπινοηθέντα; καὶ ὅμως αὐτοσχέδια ὄντα, οὕτω τοὺς ἀνοήτους πέπεικεν, ὥστε οὐδεὶς ἡμῖν οὐδὲ Δύειν βούλεται, f εἰδὼς ὅτι καὶ μυρίας ἐκατόμβας παραστήσῃ, ὅμως τὴν τύχην πράξουσιν τὰ μεμοιραμένα, καὶ ἃ ἐξ ἀρχῆς ἐκάστω ἐπεκλώσθη. ἡδέως ἂν οὖν ἐροίμην σε, ὦ Ζεῦ, εἴ που εἶδες ἡ ἀρετὴν, ἡ φύσιν, ἡ εἰμαρμένην; ὅτι μὲν γὰρ καὶ σὺ ἀκούεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς, οἶδα, g εἰ μὴ καὶ κωφός τις εἶ, ὥς βοῶντων αὐτῶν μὴ ἐπαῖτειν.

πολλὰ ἔτι ἔχων εἰπεῖν, καταπαύσω τὸν λόγον. ὁρῶ
 γοῦν τοὺς πολλοὺς ἀχθομένους μοι λέγοντι, καὶ συρίτ-
 τοντας· ἐκείνους μάλιστα, ὧν καθήψατο ἡ παρρησία
 τῶν λόγων. Πέρας γοῦν εἰ ἐθέλεις, ὦ Ζεῦ, ψήφισμά
 τι περὶ τούτων ἀναγνώσομαι ἥδη ξυγγεγραμμένον. **α**
ΖΕΥΣ. Ἀνάγνωθι· οὐ πάντα γὰρ ἀλόγως ἡτιάσω·
 καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὥς μὴ ἐπὶ πλεῖον
 ἂν γίγνηται.

ΨΗΦΙΣΜΑ.

ΑΓΑΘῆ ΤΥΧῆ.

Ἐκκλησίας ἐννόμου ἀγουμένης, ἐβδόμῃ ἰσταμένου, ὁ
 Ζεὺς ἐπρυτάνευε, καὶ προήδρευε Ποσειδῶν, ἐπεστάτει **β**
 Ἀπόλλων, ἐγραμμάτευε Μῶμος τῆς Νυκτός, καὶ ὁ
 Ὑπνός τὴν γνώμην εἶπεν. Ἐπειδὴ πολλοὶ τῶν ξένων,
 οὐ μόνον Ἕλληνες, ἀλλὰ καὶ βάρβαροι, οὐδαμῶς ἄξιοι
 ὄντες κοινωνεῖν ἡμῖν τῆς πολιτείας, παρεγγραφέντες, οὐκ
 οἶδ' ὅπως, καὶ θεοὶ δόξαντες, ἐμπεπλήκασιν μὲν τὸν **γ**
 οὐρανόν, ὥς μεστὸν εἶναι τὸ συμπόσιον ὄχλου ταραχώ-
 δους, πολυγλώσσω τινῶν καὶ ξυγκλύδων· ἐπιλέλοι-
 πε δὲ ἡ ἀμβροσία, καὶ τὸ νέκταρ, ὥστε μνᾶς ἥδη τὴν
 κοτύλην εἶναι, διὰ τὸ πλῆθος τῶν πινόντων· οἱ δὲ ὑπὸ
 αὐθαδείας παρωσάμενοι τοὺς παλαιούς τε καὶ ἀληθεῖς **δ**
 θεοὺς, προεδρίας ἡξιώκασιν ἑαυτοὺς παρὰ πάντα τὰ
 πάτρια, καὶ ἐν τῇ γῇ προτιμᾶσθαι θέλουσι· Δεδόχθω
 τῇ βουλῇ, καὶ τῷ δήμῳ ξυλλεγῆναι μὲν ἐκκλησίαν ἐν
 τῷ Ὀλύμπῳ περὶ τροπὰς χειμερινὰς, ἐλέσθαι δὲ
 ἐπιγνώμονας τελείους θεοὺς ἑπτὰ, τρεῖς μὲν ἐκ τῆς **ε**
 παλαιᾶς βουλῆς τῆς ἐπὶ Κρόνου, τέτταρας δὲ ἐκ τῶν
 δώδεκα, καὶ ἐν αὐτοῖς τὸν Δία. τούτους δὲ τοὺς ἐπι-
 γνώμονας αὐτοὺς μὲν καθέζεσθαι ὁμόσαντας τὸν νό-
 μιμον ὄρκον, τὴν Στύγα· τὸν Ἑρμῆν δὲ κηρύξαντα ξυν-
 αγαγεῖν ἅπαντας, ὅσοι ἄξιόυσι ξυντελεῖν εἰς τὸ συνέ- **ε**

δριον· τοὺς δὲ ἦκειν μάρτυρας ἐπαγομένους ἐνωμότους,
 καὶ ἀποδείξεις τοῦ γένους. τοὺντεῦθεν δὲ οἱ μὲν παρί-
 τωσαν κατ' ἕνα, οἱ δὲ ἐπιγνώμονες ἐξετάζοντες, ἢ
 θεοὺς εἶναι ἀποφανοῦνται, ἢ καταπέμψουσιν ἐπὶ τὰ
 a σφέτερα ἡρία, καὶ τὰς Δήκας τὰς προγονικάς. ἦν δέ
 τις ἄλλω τῶν ἀδοκίμων, καὶ ἄπαξ ὑπὸ τῶν ἐπιγνώμο-
 νων ἐκκριθέντων, ἐπιβαίνων τοῦ οὐρανοῦ, ἐς τὸν Τάρτα-
 ρον ἐμπισεῖν τοῦτον. Ἐργάζεσθαι δὲ τὰ αὐτοῦ ἕκασ-
 τον. καὶ μήτε τὴν Ἀθηναῖν ἰάσθαι, μήτε τὸν Ἀσκλη-
 b πιὸν χρησμάδεῖν, μήτε τὸν Ἀπόλλω τοσαῦτα μόνον
 ποιεῖν, ἀλλ' ἐν τι ἐπιλεξάμενον, μάντιν, ἢ κιθαρωδὸν,
 ἢ ἰατρὸν εἶναι. Τοῖς δὲ φιλοσόφοις προειπεῖν, μὴ ἀνα-
 πλάττειν καινὰ ὀνόματα, μηδὲ ληρεῖν περὶ ὧν οὐκ ἴσα-
 σιν. Ὅποσοι δὲ ἤδη ναῶν ἢ θυσιαῶν ἡξιώθησαν, ἐκείνων
 c μὲν καθαιρεθῆναι τὰ ἀγάλματα, ἐντεθῆναι δὲ ἢ Διὸς,
 ἢ Ἥρας, ἢ Ἀπόλλωνος, ἢ τῶν ἄλλων τινός· ἐκείνους
 δὲ τάφον χῶσαι τὴν πόλιν, καὶ στήλην ἐπιστῆσαι ἀντι-
 βαμοῦ. ἦν δέ τις παρακούσῃ τοῦ κηρύγματος, καὶ μὴ
 ἐδελήσῃ ἐπὶ τοὺς ἐπιγνώμονας ἐλθεῖν, † ἐρήμην αὐτοῦ
 d καταδiciaτησάντων. Τοῦτο μὲν ἡμῖν τὸ ψήφισμα.
 ΖΕΥΣ. Δικαιότατον, ὦ Μῶμε, καὶ ὅτω δοκεῖ, ἀνα-
 τινάτω τὴν χεῖρα· μᾶλλον δὲ οὕτω γιγνέσθω. πλείους
 γὰρ οἶδ' ὅτι ἔσονται οἱ μὴ χειροτονήσοντες. ἀλλὰ νῦν
 μὲν ἄπιτε· ὅποταν δὲ κηρύξῃ ὁ Ἑρμῆς, ἥκετε, κομίζον-
 e τες ἕκαστος ἐναργῆ τὰ γνωρίσματα, καὶ σαφεῖς τὰς
 ἀποδείξεις, πατρὸς ὄνομα, καὶ μητρὸς, καὶ ὅθεν καὶ
 ὅπως θεὸς ἐγένετο, καὶ φυλὴν, καὶ φράτορας. ὥς ὅστις
 ἂν μὴ παράσχηται, οὐδὲν μελήσει τοῖς ἐπιγνώμοσιν, εἰ
 πᾶν τις μέγαν ἐπὶ γῆς ἔχει, καὶ εἰ οἱ ἄνθρωποι θεὸν
 ραυτόν εἶναι νομίζουσιν.

DIALOGI DEORUM.

1.

JOVIS, ÆSCULAPII ET HERCULIS.*

JUP. **CESSATE**, Æsculapi et Hercules, rixantes inter vos quasi homines: indecora enim hæc, et aliena convivio Deorum. HERC. Et tu velis, o Juppiter, istum medicamentarium supra me accumbere? Æsc. Sic sane decet: etenim melior sum. HERC. Quo in genere, attente? ideone, quòd te Juppiter fulmine percussit, quæ fas non erat, facientem? nunc autem per misericordiam iterum immortalitatem participasti. Æsc. Scilicet oblitus es, Hercules, in Cætâ te conflagrasse, qui mihi exprobes ignem. HERC. Nequaquam pari similique ratione vita nobis est exacta, ut qui Jovis sum filius, tantosque labores suscepi expurgando hominum ætatem, feris debellandis, et in homines injuriosos animalvertendo: tu verò præ-

* Jupiter interferes to stop a squabble between Hercules and Æsculapius about precedency. Consult the Index for their history.

P. 1. a. *φαρμακία*. According to the twofold import of *φαρμακεῖν*, the word *φαρμακικός* denotes a person that deals either in medicinal drugs or in poisons. It is commonly used as an epithet of reproach, and in contrast with *ιατρός*, a physician: like our *quack*. In like manner, in calling him *ἐμψρονησι*, he plays on the double signification of the word; which denotes a person either *struck with thunder*, or *hair-brained, mad*: this effect being attributed to thunder. See p. 81. d. In the Greek text, I have introduced a mark of interrogation at the end of this sentence. But, for the words, *Ἀλλὰ θέλω*, I should wish to read, *Ἀλλ' ἢ θελω*.

b. *Ἐπὶ λ. γαρ*. The force of the particle *γαρ* is often to be referred to something elegantly understood. As here, we may easily supply "*How can you upbraid me with this? For have you forgotten,*" &c.

b. (5) *οὕτως*, with the accent on the first syllable, has a negative signification. I would here prefer *οὐκ οὕτως*. "So then our lives have been similar"—ironically.—*ὁμοιωταὶ ἡμῖν, ὅς*—here it is plain that *ἡμῖν* is equivalent with *ἡμοῖ καὶ σοι*, and that *ὅς* refers only to the former of these words.

c. *ἐγχετης*. A mountebank: the lowest kind of quack.

sectas herbarum radices colligis, et circulator es, ægrotis forsitan hominibus utilis ad imponenda medicamenta, qui virile tamen nihil præstiteris. Æsc. Recte narras: nam inusta tibi flammæ vestigia sanavi, quando nuper huc ascendisti semustus, ab utrisque corrupto corpore, tum tunicâ, tum deinde igne. Ego verò si nihil aliud, neque servivi, quemadmodum tu, neque carminavi lanam in Lydiâ purpuream vestem indutus, ictusque ab Omphale aureo sandalio: sed neque atrâ bile percitus interfeci liberos et uxorem. HERC. Nisi desieris conviciari mihi, confestim scies, quàm tibi non multum profutura sit immortalitas: etenim sublatum te projiciam præcipitem in caput e cœlo, ut ne Pæan quidem ipse mederi tibi possit, cranio contrito. JUP. Finem, inquam, altercandi facite, et non conturbate nobis consuetudinis jucunditatem: sin, ambos ego ablegabo vos foras a convivio. Enimvero æquum est, Hercules, supra te decumbere Æsculapium, ut qui prior etiam obierit.

2.

MERCURII ET MAIÆ. *

MERC. Estne enim aliquis, mater, in cœlo Deus miserior me? MAI. Ne dixeris, Mercuri, tale quidquam. MERC. Ne dixerim, qui tot negotia sustineo solus, lassius

P. 1. c. (5) *χρησιμος ιαθησιν των φαρμακων*. This passage, which all the Editors overlook, I am persuaded is corrupt. The Greek idiom would require *ιατιθιναι τα φαρμακα*. But perhaps a very slight emendation will restore the original text. I would read *χρησιμος ιαθισιν των φ.* that is, *προς ιαθισιν*, "useful for the application of drugs." The reader may see in Stephens other examples of this construction of *χρησιμος* with an accusative, the preposition *προς* or *εις* being understood.

d. *τη σωματι*. Rather read, with one MS. *το σωμα*.

P. 2. b. *μηδε τον Π.* Alluding to Homer IL E. 401. 899. where Pæon is employed to cure Pluto and Mars.

c. *ἀτι και προτ. ἀποθ.* Lucian humorously represents priority of death as a ground of precedence among the gods; as priority of birth is among men.

* Mercury complains to his mother of the hardships to which he is subject, from the number and variety of his occupations.

c. (2) *Εστι γαρ*. They have been in conversation before: and Mercury now enforces the justice of his complaints. Hence the particle *γαρ*.

tudine confectus, inque tot ministeria distractus? mane quidem cum primum surrexero, everrere symposium oportet, et postquam instravi concionem, tum ordine disposui singula, apparere Jovi, et perferre quoquo versùs nuntios ab eo sursum deorsum indies ingens spatium emetientem: cumque rediero adhuc pulverulentus, apponenda est ambrosia: priùs verò quàm recens emtus ille pincerna veniret, ego etiam nectar infundebam. Quod autem omnium est molestissimum, ne nocte quidem dormio solus Deorum; sed oportet me tunc quoque Plutoni umbras deducere, defunctosque prosequi, et adesse ad tribunal. Mihi scilicet non satis sunt, quæ de die facio, cum in palæstris versor, in concionibus præconem ago, rhetoras edoceo, sed præterea quæ ad mortuos spectant administranda sunt mihi in tot partes obeundas diviso. Atqui Ledaë liberi alternis uterque in cœlo et apud inferos degunt: mihi autem singulis diebus et hæc et ista sunt facienda. Alcmenæ et Semelæ filii, ex mulieribus misellis procreati, epulantur curarum expertes: ego Maiâ Atlantis filiâ natus ministro illis. Quin immo jam modò venientem me Sidone a Cadmi filiâ, ad quam me miserat visurum, quid agat puella, antequam respirassem, legavit iterum Argos, ut visitarem Danaën: tum inde in Bœotiam, inquit, profectus in transitu Antiopam vise. Jamque planè confectus animum despondi: atque adeo, si mihi facultas foret, perlibenter equidem postulaverim vendi, ut in terris solent, qui malam servitutem serviunt. ΜΑΙ. Mitte ista, fili: oportet enim cuncta morigerari patri te juvenem. Nunc igitur, ut mis-

P. 2. d. ἡμεροδρεμουντα. Like a running footman. Liv. xxxi. 24 *Hemerodromos vocant Græci, ingens die uno emetientes spatium.*

e. πατητων. Homer relates that Jupiter gave to Tros immortal horses as a compensation for Ganymede.

f. συνδιαπραττειν μεμικ. Supply, from the preceding sentence, δὲ μ. "I must take a part also in managing the affairs of the dead, and be thus (as it were) split into pieces."

P. 3. a. Καδμου θυγατρος. Rather ἑδελφης. It is plain that he means Europa, and has inadvertently fallen into the error.

b. ἀπηγορευμενα. "I am spent, worn out."

b. (5) πιπρασθαι, ὥσπερ. A law at Athens allowed slaves, who found their service severe, to demand a sale, that they might pass to another master.

c. λείψης. I have introduced this necessary alteration for λείψης, from two of the Parisian MSS.

sus es, propera, quantum potes, Argos: deinde in Boeotiam, ne plagas etiam cessans accipias: nam in iram et bilem proclives sunt, qui amant.

3.

VENERIS ET CUPIDINIS. *

VEN. Quid est enimvero, Cupido, quòd alios quidem Deos debellaris omnes, Jovem, Neptunum, Apollinem, Rheam, me quoque matrem; a solâ vero abstineas Minervâ, et in illâ igne careat tibi fax, vacua sit sagittis pharetra, tuque ipse quasi tractandi arcus, et collineandi sis imperitus. **CUP.** Metuo, mater, eam: nam formidabilis est et torva, atque admodum virilis: quando igitur intento arcu aggredior ad eam, quassatâ cristâ perterrefacit me et contremisco, defluuntque tela meis de manibus. **VEN.** At Mars nonne terribilior erat? et tamen exarmasti ipsum, ac vicisti. **CUP.** At iste ultro admittit me, atque invitat: Minerva contra semper suspiciosa torvè me intuetur; factumque jam adeo, ut ego casu prætervolarem, propiùs admotâ face; illa confestim, si ad me accedis, inquit, per patrem juro, hastâ te transfixum, aut pede correptum in Tartarum injiciam, aut ipsa dilaceratum pessumdabo. Multa ejusmodi est interminata: tum porro acerbum videt, habetque ad pectus faciem quandam formidolosam, serpentibus comatam, quam ego maximè metuo: territat enim me, et, cum eò oculos converto, in fugam propellor. **VEN.** At expavescis Minervam, ut ais, et Gorgonem; idque tu, qui non formidaris fulmen Jovis. Musæ verò cur tibi sunt invulneratæ, et extra teli jactum positæ? an et illæ cristas concutiunt, et Gorgonas ostendunt? **CUP.** Revereor illas, mater: nam venerandæ sunt,

* Venus enquires from Cupid the reason, why he has no power over Minerva, the Muses, or Diana.

P & d. *ἐκείνης*. "In her case." But rather read *ἐκ' ἐμῆς*, or *ἐκ' ἐμῶν*, "against her."

ὁ ὀφθαλμὸς. "Looks at me, with suspicion, from under her brow."

ἄλλως. "Without intending any thing." So Lucian employs *ἄλλως* in opposition to *ἐξικρινθεῖς*, on purpose, in *Θίων κριθ.* §. 4. I have altered the translation to express this meaning.

et semper quiddam commeditantur, et cantu distinentur; atque ipse adsto sæpius illis delinitus carmine. **VEN.** Age, mitte et istas, quia verendæ: at Dianam quid est, cur non vulneres? **CUP.** In summâ, ne consequi quidem illam licet fugientem semper per montes: tum etiam sibi proprium quendam amorem jam amat. **VEN.** Cujus, fili? **CUP.** Venationis et cervorum, hinnulorumque, ut capiat persecuta, et sagittis configat; tota denique huic rei est intenta: ceteroquin fratrem ejus arcitenentem et ipsum, ac longe jaculantem— **VEN.** Scio, nate, quid velis: frequenter ipsum arcu fixisti.

4.

VULCANI ET JOVIS.*

VULC. Quid me, Juppiter, oportet facere? venio enim, ut jussisti, securim habens acutissimam, etiam si lapides opus sit uno ictu dissecare. **JUP.** Recte sane, o Vulcane. At tu divide meum caput in duas partes dejectâ securi. **VULC.** Tentasne me, an insaniam? Quin impera verè, quod vis tibi fieri. **JUP.** Divide mihi calvariam: quòd si morem non gesseris, non nunc primum iratum experire me. Sed vide, ut ferias omni animi contentione, neque cuncteris: pereo enim præ doloribus, qui meum cerebrum convellunt. **VULC.** Vide, Juppiter, ne mali quid faciamus: acuta enim securis est, et non sine sanguine, neque ad Lucinæ morem tibi obstetricabitur. **JUP.** Incute modò, Vulcane, audacter: ego enim novi, quid conducat. **VULC.** Invitus quidem, sed tamen feriam: quid enim aliquis faciat, te jubente? Quid hoc? puella armata? Magnum, o Juppiter, malum habuisti in capite: meritò igitur iracundus eras, qui tantam sub cerebri membranâ virginem vivam nutries, idque armatam: profectò castra, non caput clam nobis habuisti. Hæc verò saltat, inque armis tripudiat, clypeum concutit, ac hastam vibrat, et furore concitatur: quodque maximum est, formosa admodum ac matura exstitit brevi: cæsia qui-

* Jupiter employs Vulcan to split his skull with an axe, when Minerva issues from it. See Index.

P. 5. b. ἡπὸν στρατωίδει, &c. So Æschines jokes upon Demosthenes, as having got an estate in his head. Ὁ γὰρ ἄνθρωπος οὐδὲν κεφαλῇ, ἀλλὰ προσώδῳ κικηται. Contra Ctes. §. 74.

dem, sed ornat hoc etiam ipsum galea. Quare, o Juppiter, obstetriciam mercedem redde illâ virgine mihi desponsâ. JUP. Quæ fieri nequeant petis, Vulcane: perpetuò enim virgo manere vult. Attamen, quantum in me est, nihil obloquor. VULC. Hoc volebam: reliqua mihi curæ erunt: jamque ipsam corripiam. JUP. Si tibi hoc facile, ita fac: novi tamen, quæ fieri nefas sit, te appetere.

5.

APOLLINIS ET VULCANI. *

VULC. Vidistin', Apollo, Maiæ filiolum modò editum? quàm pulcher est, arridetque omnibus, et jam patefacit aliquid, quod magni boni spem facit. AP. Illum ego dixero infantem, Vulcane, aut insigne bonum, qui Japeto sit senior, quantum ad astutiam? VULC. Eccui male facere possit recens natus? AP. Roga Neptunum, cujus tridentem furatus est; aut Martem; illius enim eduxit clam vaginâ gladium: ne me ipsum dicam, quem exarmavit arcu et sagittis. VULC. Hæc iste recens natus, qui vix movere se poterat in fasciis? AP. Experiere, Vulcane, mox atque ad te accesserit. VULC. Atqui jam accessit. AP. Quid ergo, cunctane habes instrumenta, nullumque eorum tibi periit? VULC. Cuncta, Apollo. AP. Tamen inspice diligenter. VULC. Ita me Juppiter amet, forcipem non video. AP. At videbis eum alicubi in fasciis infantis. VULC. Tamne acutis est manibus, ac si in utero meditatus fuerit artem furandi? AP. Non tu illum audivisti jam loquentem argutula quædam et volubilia: quin et ministrare nobis vult: heri verò provocatum Cupidinem luctando dejecit statim, nescio quomodo subducens pedes: tum in-

P. 5. c. *κασμὶ καὶ τοῦτο*. The helmet sets off *even this*. Grey eyes, or eyes of the colour denoted by *γλαυκός*, (a light greenish blue) were reckoned a blemish in a female, as giving a stern look. Hence *γλαυκίαν*, to look sternly. Ter. Heaut. v. 5. 18. *rufamne illam virginem, cæciam—? non possum*.

* Apollo gives to Vulcan an account of young Mercury's thefts and ingenuity. Compare *Hor. l. 1. Carm. 10*.

d. *δηλαί τι*, &c. "Already gives some indications, as likely to prove a great blessing." So Xen. in *Κυρ. παιδ.* l. 5. c. 3. *ὁ μὲν γὰρ ἀγαθὸν ἐν τοῖς φίλοις Κυρί*.

terea dum laudabatur, Veneris cestum surripuit, illum amplexæ ob victoriam; Jovis autem ridentis sceptrum; et nisi gravius esset fulmen, multumque ignem haberet, illum quoque surripuisset. VULC. Agilem quendam et alacrem puerum narras. AP. Non hoc tantum, sed et jam musicum. VULC. Id quo indicio colligere potes? AP. Testudinem alicubi mortuam cum invenisset, instrumentum ex eâ musicum compegit: manubriis enim adaptatis, jugo addito, tum claviculis infixis, et asserculo supposito, fidesque intendens septem, canit valde tenerum quiddam, o Vulcane, et concinnum, ut egomet ipsi invideam, qui dudum arte pulsandæ citharæ exerceor. Præterea dicebat Maia, illum ne noctu quidem manere in cœlo, sed curiositatis ergo usque ad inferos descendere, nempe furaturum aliquid inde etiam: alis autem est instructus: et virgam quandam sibi confecit mirabili virtute præditam, quâ animas ducit, deducitque mortuos. VULC. Hanc ipsi donavi, ludicrum ut esset. AP. Proinde reddidit tibi mercedem forcipem [furto sublatum.] VULC. Recte sane admonuisti: quare ibo ad eum recuperandum, sicubi, ut ais, reperiatur in fasciis.

6.

CYCLOPIS ET NEPTUNI.*

CYC. Pater, qualia sum passus ab illo scelerato hospite, qui, cum inebriasset, excæcavit me dormientem aggressus. NEP. Quis ista, Polypheme, est ausus? CYC. Initio semet Utin appellitabat: at postquam effugit, extraque teli jactum erat, Ulyssem sibi nomen esse dixit. NEP. Novi, quem dicas, Ithacensem illum: ex Ilio domum reveheba-

P. 6. b. μεταξυ ισαν. So next Dial. μεταξυ τυφλουμινος, while he was blinding you. See Lexicon.

d. πηχες are the arms, or handles, of the lyre: ζυγος the upper cross bar, to which the strings are attached: πολλαβαι (or as it is elsewhere written, and more usual γ by the Attica, πολλαπεις) are the pegs, or keys, by which the strings are stretched or relaxed: μαγαδιον the bridge, or lower piece of wood, on which the strings are supported. ῥαβδον τινα, &c. Compare Virg. l. 4. Æn. v. 242.

* Polyphemus (See Index,) relates to Neptune how Ulysses blinded m.

tur. Quomodo tamen ista patravit, qui haud valde fortis sit animo? Cyc. Deprehendi in antro a pastu reversus aliquam multos, insidiantes nimirum gregibus: namque ubi opposui januæ operculum, (hoc saxum mihi est ingens) ignemque feci, succensâ quam ferebam arbore a monte, id agere videbantur, ut absconderent sese. Tum ego correptos eorum quosdam, ut æquum erat, commanducavi, quippe latrones: ibi vaferrimus ille sive Utis, sive Ulysses, dat mihi bibere medicamentum infusum, suave quidem, et odoris boni, sed idem insidiosissimum ac turbulentissimum: etenim cuncta statim videbantur mihi circumagi, hoc potu hausto, ipsaque spelunca sursum deorsum vertebatur, nec ampliùs omnino apud me eram; denique in somnum devolutus sum. Ibi ille, raso ad acuendum vecte, et ambusto insuper, lumine me privavit dormientem: ex eoque tempore cæcus sum tibi, Neptune. NEP. Quàm tu altum obdormivisti, fili, qui non exsilueris, dum oculus effodiebatur. Ulysses autem quo pacto effugit? nam, ut mihi quidem certò persuadeo, non potuit amovere petram a januâ. Cyc. Immo ipse abstuli, ut magis eum caperem exeuntem: nam cum consedissem juxta januam, venabar manibus expansis, solas prætermittens oves ad pastum, præcipiensque arieti, quæcunque par erat illum facere pro me. NEP. Intelligere mihi videor, sub isto latentem eum clam egressum fuisse. Quin tu ceteros Cyclopas quanto poteras clamore advocasses adversum eum. Cyc. Convocavi, pater, et venerunt: sciscitati autem insidiatoris nomen, ubi ego dicebam Utin esse, atrâ me bile percitum ducentes confestim abierunt: sic me circumven-

P. 7. a. ἔξω βίλους. "Beyond the reach of a weapon:" often proverbially used, for *out of danger*. So ἑντος βίλους, *intra telii jactum*. Luc. in Bacch. §. 4.

b. ἵππῃ γὰρ, &c. He assigns their endeavour to hide themselves in proof of their ill intentions. Ἐπιτιθεῖναι is commonly employed to express *putting to*, or *closing*, a door. Homer uses it in this narrative, Od. i. 240.

d. ἤμην, the imperfect pass. of εἶμι. Stephens (in his Appendix seems erroneously to mark this form as exclusively poetic. ἐν ἑαυτῇ εἶναι to be in one's senses, or master of oneself: to which is opposed ἔξω ἑαυτοῦ εἶναι, as we say, *to be beside oneself*.

e. εἰμι σοι. Expletive. So p. 33. d. p. 36. a. p. 37. e. In like manner in Latin, *mihi*, *tibi*, &c. are often elegantly redundant.

P. 8. a. ὑπ' ἑκταῖς sc. προβάταις. Perhaps we should read ὑπ' ἑκατῶν, sc. ἀγέῃ. And so Homer, whom Lucian copies closely

tum detestabilis ille decepit nomine: quodque maximo mihi fuit dolori, etiam exprobrato mihi oculi damno, ne pater quidem, inquit, Neptunus sanabit te. ΝΕΡ. Bonum animum habe, fili; ulciscar ipsum, ut discat, quamvis cæcitati oculorum mederi non possim, fortunam tamen navigantium, ut servem eos aut perdam, in meâ esse potestate: navigat autem adhuc.

7.

PANOPES ET GALENES.*

PAN. Vidistin', Galene, heri, qualia designarit Eris inter cœnam in Thessaliâ, quòd non et ipsa fuerit vocata ad convivium? GAL. Equidem haud unâ vobiscum fui: Neptunus enim jussit me, Panope, nullis fluctibus agitatum ac tranquillum interea servare pelagus. Quid ergo fecit Eris, quæ non aderat? PAN. Thetis et Peleus abierant in thalamum ab Amphitrite et Neptuno deducti. Eris interim clam omnibus (poterat autem facillimè, dum hi quidem biberent, illi plauderent, alii vel Apollini citharam pulsanti, vel Musis canentibus adhiberent animum) impulit in convivium malum quàm pulcherrimum, aureum totum, Galene: erat inscriptum, PULCHRA ACCIPIAT: id autem provolutum quasi de industriâ pervenit, ubi Juno, Venus et Minerva decumbebant. Tum eo Mercurius sublato postquam perlegit inscripta, nos quidem Nereïdes conticuimus: quid enim oportebat facere, Deabus præsentibus? at hæ sibi quæque vindicabant, suumque esse malum contendebant: quin etiam, nisi Juppiter diremisset eas, ad

* In a dialogue between two Nereids, we have an account of the contest which arose between Juno, Minerva, and Venus, for the golden apple, the prize of superior beauty. See *Paris and Peleus in Index*.

P. 8. d. *παρυσυφθιγγας*. Neptune and Amphitrite here act as bridesman and bridesmaid; characters statedly employed in the Athenian marriages.

e. *κροτουντας*. "while some were clapping." This is erroneously translated in Reitzius's Edition, *dum illi saltarent*. *κροτουν* signifies in general to make a noise by striking one thing against another; and in particular, to *clap the hands*, especially for intimating applause. Thus *κροτουναι* is opposed to *ρυπειναι* (to hiss) by Lucian in Harm. §. 2.

manus res pervenisset. Ille tamen, Ipse quidem, inquit, iudicium non interponam eâ de re; (quamquam hoc ut faceret, istæ magno opere laborarent) abite verò in Idam ad Priami filium, qui certè noverit dignoscere pulchriorem formarum elegans spectator; neque is profectò judicaverit malè. GAL. Quid ergo Deæ, Panope? PAN. Hodie, puto, petunt Idam; et aliquis affuturus erit mox, qui nuntiet nobis victricem. GAL. Jam nunc tibi dico, non alia vincet, Venere quidem certante, nisi valde sit arbiter hebeti oculorum acie.

8.

NEPTUNI ET DELPHINUM. *

NEP. Recte verò, Delphines, quòd semper amantes sitis hominum; etenim olim Inûs filium ad Isthmum detulistis exceptum, cum a Scironiis saxis cum matre incideret in mare; tuque nunc citharœdum illum ex Methymnâ postquam dorso sublevasses cum ipso habitu citharœdico et citharâ, enatasti ad Tænarum, neque neglexisti malè nautarum scelere pereuntem. DEL. Ne mireris, Neptune, si hominibus benefacimus, ex hominibus quippe ipsi in pisces versi. NEP. Immo equidem accuso Bacchum, qui vobis proelio navali victis formam mutavit, cum

P. 9. a. *διεστησιν αὐτοίς*. Read *αὐτοίς* with one of the Parisian MSS. And, on the same authority, insert *ἔν* after *χυρῶν*.—I have arranged the parts of the different speakers, at the close of this dialogue, according to the obvious corrections suggested by Jensius, and sanctioned by Hemsterhuis.

* A Dolphin gives to Neptune an account of the preservation of Arion. See *Index*, under *Bacchus and Periander*.

c. *Σκιρωνιδῶν*. The Scironian rocks run out into the sea at the Isthmus of Corinth, between Corinth and Megara. They are a continuation of a chain of mountains, of which Cithæron forms a part: whence Lucian in another dialogue (*Περ. καὶ Νηρ.*) speaks less accurately of Ino, as having thrown herself into the sea from the top of Cithæron, although this mountain really does not extend to the sea.

d. *σκιυῆ*. The robe peculiar to musicians. *Habitus citharœdici*. Suet. in Ner. c. 24. The ellipsis of the preposition *ἐν* is frequent. So p. 13. e. *τα χυλὴ αὐτοῖς φιλημασι*. p. 36. c. *ἐν Παριῶν ἐν αὐτῇ Κασταλίῃ*.

decuisset in potestatem redigere tantum, quo pacto alios sibi subiecit. At quomodo, quæ ad Arionem istum spectant, sunt facta, Delphin? DEL. Periander, opinor, delectabatur eo, et sæpius arcessebat ob artis excellentiam hunc autem, nactum a tyranno divitias, desiderium cepit domum redeundi Methymnam ad ostentandas opes. Quare consensâ vectoriâ naviculâ maleficorum hominum, ut præ se tulit multum ferre se auri et argenti, ubi medium Ægæum tetigerunt, insidiantur ipsi nautæ. Tum ille, (auscultabam enim omnia adnatans navigio) quandoquidem id vobis constitutum est, inquit, at ornatu sumto, decantatâque næniâ sponte sinite me projicere memet ipsum: tum, veniâ datâ, citharœdi habitum indutus cecinit admodum argutè, ceciditque in mare, quasi statim plane periturus. Ego autem susceptum impositumque dorso ferens enatavi ad Tænarum. NEP. Equidem laudo te ob studium illud musices: dignam enim mercedem reddidisti ipsi auditæ cantionis.

9.

ZEPHYRI ET NOTI.*

ZEPH. Nunquam equidem pompam magnificentiorem idi in mari, ex quo sum et flo: tu autem nonne vidisti. Note? NOT. Quam tu istam dicis, Zephyre, pompam? aut quinam erant, qui ducerent? ZEPH. Jucundissimo spectaculo caruisti, quale nullum videas in posterum. NOT. Scilicet ad Rubrum mare operam navabam: immo etiam flando percurri partem Indiæ, quanta mari contingitur ejus regionis: nihil ergo eorum novi, quæ dicis. ZEPH. At tu Sidonium Agenorem vidisti? NOT. Sane; Europæ patrem: quid tum postea? ZEPH. De illâ ipsâ narrabo tibi.

P. 10. b. I have inserted *et* after *ἰππαινῶ*, with one of the Parisian MSS.

* Zephyrus relates to Notus the circumstances which took place, when Europa was carried off to Crete by Jupiter. The graphic liveliness of description in this dialogue is well worthy of remark. It may be compared with Horace, l. 3. Carm. 27.

d. ὦν λεγεις. i. e. οὐδεν [τῶν], ὦν λ. for δ λεγεις. This construction of the relative (thrown by attraction into the case of its antecedent) is frequent. So p. 60. b. κατηγορησας γι προτιρον οὐ φησι τυραννῶν, for δ φησι.

NOT. Num hoc, Jovem esse amatorem jamdudum puellæ? istuc equidem olim compertum habebam. ZEPH. Igitur amorem nosti: quæ verò sunt consecuta, jam nunc audi. Europa descenderat ad litus ludibunda, æqualibus assumtis comitibus: ibi Juppiter, tauro cum se assimilasset, unà ludebat, pulcherrimusque videbatur: etenim albus erat perfectè, cornibusque scitè intortis, et vultu placido: lasciviùs ergo subsultabat in litore, mugiebatque suavissimè, sic ut Europa auderet etiam inscendere taurum. Quod ubi factum est, tum cursu citatissimo Juppiter ad mare festinavit ferens illam; jamque natabat illapsus. Europa verò mirificè perculsa eo negotio, lævâ apprehenderat cornu, ne deflueret; alterâ vento agitatum peplum continebat. NOT. Jucundum illud spectaculum, Zephyre, vidisti, et amatorium, nantem Jovem, portantemque dilectam. ZEPH. Immo quæ postea consequuntur jucundiora multo, Note: nam pelagus statim fluctibus vacavit, tranquilloque adscito læve sedatumque se præbuit: nos autem omnes quietem agentes, nihil aliud quàm spectatores solùm eorum, quæ fiebant, assectabamur. Amores porro juxta volantes paululum supra mare, sic ut nonnunquam summis pedibus delibarent aquam, accensas faces ferentes canebant simul hymenæum: Nereïdes verò emersæ adequitabant in delphinis applaudentes, seminudæ pleræque: tum etiam Tritonum genus, et si quod aliud non terrificum visu marinorum, cuncta choreas ducebant circa puellam. Neptunus quidem conscenso curru, assidentem lateri Amphitriten habens præcedebat hilaris, viamque faciebat natanti fratri. Denique Venerem duo Tritones ferebant in conchâ decumbentem, flores omnigenos inspargentem sponsæ. Hæc a Phœniciâ usque ad Cretam sunt facta. Postquam verò pedem in insulâ posuit, taurus non ampliùs exstabat, sed prehensâ manu Juppiter abduxit Europam in Dictæum antrum rubore suffusam dejectisque oculis, jam enim haud ignorabat, cujus rei gratiâ duceretur; tum nos impetu facto alius aliam pelagi partem concitabamus. NOT. Te beatum, Zephyre, spectaculo: at ego gryphas interea, et elephantos et nigros homines videbam.

P. 11. b. παραπιστευμένοι. Perhaps we should read παραπιστευμένοι. Certainly the form πιστεύειν is much more usual than πιστεύειν.

e. Διὸς αὐτοῦ γενέσθαι. Where Jupiter himself had been born.

f. μακάριον τῆς θέας. "Happy in the sight." ἵνα τῆς θ. a usual ellipsis.

MENIPPI, AMPHILOCHI, ET TROPHONII *

MEN. Vos autem, Trophoni et Amphiloche, mortu-
um sitis, nescio quo pacto templis estis honorati, vates-
que videmini, et vani mortales Deos esse vos arbitrantur.

AMPH. Quid ergo? nosne in causâ sumus, si præ demen-
tiâ isti talia de mortuis opinentur? MEN. At non opina-

rentur, nisi et vivi vos tales præstigias præ vobis tulissetis,
quasi futura præsciretis, et prædicere possetis rogantibus.

TROPH. Menippe, Amphilocheus hicce sciverit, quid sibi
respondendum sit pro se. Ego verò heros sum, et oracula
reddo, si quis descenderit ad me: haud sanè videris un-
quam invisisse Lebadiam: non enim fidem negares istis.

MEN. Quid ais? ergo, nisi Lebadiam adiero, ornatusque
linteis ridiculè, offam manibus tenens irrepsero, per os de-
pressum, in specum, nequeam scire te mortuum esse, quem-
admodum nos, solâ præstigiarum fraude diversum? Ve-
rùm, per artem divinandi, quid autem heros est? ignoro

enim. TROPH. Ex homine quiddam et Deo compositum.

MEN. Quod neque homo sit, ut ais, neque Deus; sed
simul utrumque. Nunc igitur quò tua ista Dei dimidia
pars abiit? TROPH. Oracula edit, Menippe, in Bœotiâ.

MEN. Non capio, Trophoni, quid tandem dicas: at te
quidem totum esse mortuum, accurate video.

* Menippus laughs at the pretensions of Amphilocheus and Tropho-
nius to divinity

P. 12. a. οἱ ματαιοὶ τῶν ἀνθρώπων. So p. 18. d. τὰ σάβρα τῶν βαλαν-
τιῶν. p. 72. e. τὰ σάβρα τῶν ὑποδημάτων. p. 66. d. οἱ φαυλοὶ τῶν κηρυκῶν.
So also Sallust, Bell. Cat. c. 53: *effæta parentum*.

a. (4) Τί οὖν ἡμῖς, &c. "How then are we to blame?" τί for κατὰ τί; Hemsterhuis would prefer pointing it thus: τί οὖν; ἡμῖς, &c. "What then? Are we to blame", &c. And so the Latin version. I have follow-
ed his judgment in assigning this sentence to Amphilocheus, who thus
is represented as giving up the cause, which Trophonius endeavours to
defend; and who would otherwise say nothing in the dialogue.

c. οὐ γὰρ ἠπιστάς. "For otherwise you would not discredit it." &c.
So p. 90. g. οὐ γὰρ—προσηύς, "for else you would not have gone." p.
84. b. ἥτοι φιλοσοφῶς ἔστιν· οὐ γὰρ ἂν, &c. "for otherwise he would not
talk so impiously against us." p. 63. c. ἀλλ' ἢ παραπαις· οὐ γὰρ, &c.
In the two first examples, the Student will observe the potential signi-
fication, which (both in Greek and Latin) frequently belongs to the im-
perfect and pluperfect tenses indicative. In the preceding line, I have
given κατέλθῃ, for κατέλθαι. The change is supported by three MSS.

11.

CHARONTIS ET MERCURII, ET MORTUORUM DIVERSORUM. *

CHAR. Auscultate, quo statu nostræ sint res : parvum vobis, ut videtis est scaphula, et nonnihil vetutaste labefacta, rimisque crebris perfluit : si inclinaverit in alteram partem, pessum ibit eversa : vos autem tot simul advenitis multis onusti sarcinis singuli. Cum istis itaque rebus si ingressi fueritis, metuo, ne postmodum poeniteat, vos maximè, qui nare non novistis. MORT. Quid ergo facto opus est, ut prosperâ navigatione utamur ? CHAR. Equidem dicam : nudos ingredi oportet, supervacuis istis omnibus in litore relictis : vix enim vel sic ceperit vos navicula hæc vectoria. Tibi autem, Mercuri, curæ erit, exinde neminem eorum ut admittas, qui non fuerit onere vacuus, et supellectilem, ut dixi, deposuerit. Ad scalam itaque navalem adstans dispice eos, ac recipe, nudosque scapham conscendere cogito. MERC. Recte mones ; eo-que modo faciamus. Hicce primus quis est ? MEN. Menippus ego : ecce verò pera mihi, Mercuri, baculusque in paludem sunt abjecta. pallium autem rectè feci, qui mecum ne tulerim quidem. MERC. Inscende, Menippe, virorum optime : primamque sedem habe juxta gubernatorem in alto, ut inspicias omnes. Pulcher hicce quis est ? CHARM. Charmolaus Megaris, amabilis ille, cujus osculum binis talentis æstimabatur. MERC. At enim exue formam, et labia cum ipsis osculis, et comam promissam, ruborisque florem genis insidentem, cutemque totam. Rectè habet : accinctus es : jam ingredi. Tu verò cum purpureâ veste et diademate, vultu truculentus, quis tandem es ? LAMP. Lampichus Geloorum tyrannus. MERC. Quid

* Mercury, at the desire of Charon, strips the shades, lest they should overload the boat. Of Charmolaus, Damasias, Crato, &c. we know nothing more than what is mentioned by Lucian in this dialogue.

P. 13. b. *μικρονησσε*. Rather read *μικρονησσει*, with one of the Parisian MSS.

d. *ἀπὸβίφθων*. It is indifferent whether we take this for the 3d. person dual perf. pass. imperative, or, by a common Attic contraction for *ἀπὸβίφθωνται*, the 3d. person plural.

e. *ἰσπαρτος*. The article should be repeated. Read *ὁ ἰσπαρτος* and so one of the Parisian MSS.

ergo, Lampiche, tot rebus instructus ades? LAMP. Quid autem? decebatne, Mercuri, nudum venire virum tyrannum? MERC. Haud quidem tyrannum, sed mortuum omnino: quare depone ista. LAMP. En tibi, divitiæ sunt abjectæ. MERC. Præterea fastum abjice, Lampiche, et despectionem aliorum; onerabunt enim naviculam, si tecum simul inciderint. LAMP. At saltem diadema sine me retinere, amiculumque purpureum. MERC. Neutiquam: verum et ista mitte. LAMP. Fiat: quid porro? nam, uti vides, cuncta dimisi. MERC. Etiam crudelitatem, et amenitiam, et contumeliam, et iram, ista, inquam, omnia dimitte. LAMP. Ecce me tibi planè nudum. MERC. Ingredere nunc scapham. Tu autem obesus, carnum mole gravis, quis es? DAM. Damasias athleta. MERC. Ita sanè videris: novi enim, ut qui te sæpe viderim in palæstria. DAM. Sic est, Mercuri: at tu me recipe nudum. MERC. Haudquaquam nudum, vir optime, qui tot carnibus obtegaris: quamobrem istas exue, ceteroqui demersurus scapham vel altero tantum pede imposito. Immo etiam coronas istas abjice, et præconia. DAM. Ecce me tibi verè nudum, ut vides, ceterisque mortuis æqualem pondere. MERC. Sic præstat esse levem: itaque naviculam conscende. Tu quoque divitiis positus, o Crato, et mollitie insuper, ac luxuriâ, nec tecum porta tegumenta funebria, nec majorum dignitates: relinque verò et genus et gloriam, et si quando civitas publico te præconio decoravit bene meritum, et statuarum inscriptiones: nec quòd magnum monumentum tui honoris causâ exaggerarint dicito; græ-

P. 13. e. (5.) αὐτὸς φιλημασι. See note on p. 9. d.

f. ὁ δὲ τὴν πορφύριδα, &c. This ellipsis of ἰχθυον, or some similar word, is frequent in Lucian. So p. 38. c. τὴν τοῦ τριπλοῦν τειχὸς, *that with the triple wall*: p. 46. f. ἡ τὸν μεγάλην περιβολὸν. p. 49. b. and 54. d. ὁ τοῦ ξύλου, *he with the stick*: p. 84. c. ὁ τὰς ὅλας ἱεκατομβὰς, sc. θυὼν. *he that sacrificed whole hecatombs*

P. 14. a. καὶ τοὺς τυφοὺς, &c. The allegory which represents the dead stripped of their beauty, riches, &c. is obviously just: but it seems unreasonable to transfer this process to the vices of the mind.

c. γυμνοὶ ὄντα. He says this as an athlete, accustomed to *gymnastic exercises*, in most of which they engaged naked.

d. κρηγυμματα. In the Grecian games, the name of the victor was proclaimed by a public herald. It is well known in what high estimation they held a victory in any of the public games. *Palmaque nobilis terrarum dominos evehit ad Deos.—Quos Flea domum reducit Palma volentes.* Hor.

Quid ploratis, inepti, tuque máximè, philosophe, cujus jam modò barba fuit evastata? PHIL. Hoc scilicet, Mercuri quòd immortalem opinabar animam esse. MEN. Mentitur nam alia sunt, quæ credas eum pungere. MERC. Qualia MEN. Quòd non ampliùs cœnabit apparatus cœnas, neque de nocte egressus, clam omnibus, palliolo caput obvolutus circumibit in orbem lupanaria: nec summo mane decipiens juvenes sapientiæ prætextu argentum accipiet: hæc urunt eum. PHIL. Tu autem, Menippe, non doles te mortuum esse? MEN. Egone, qui festinavi ad mortem citante nemine. Verùm interea dum cædimus sermones, nonne clamor aliquis auditur tanquam a terrâ vociferantium? MERC. Sanè, Menippe, neque ab unâ tantùm regione etenim hi in concionem coeuntes læti rident cuncti ob Lampichi mortem: ejusque uxor comprehensa tenetur a mulieribus, et infantes teneri pariter et ipsi a pueris impetuntur largis lapidibus: alii Diophantum rhetorem laudant Sicyone, qui funebri oratione cohonestat exsequias hujus Cratonis. Atque etiam profectò Damasias mater gemitus ciens præit lessum cum feminis in funere Damasias: te verò nullus, o Menippe, lacrimis prosequitur, quieteque jaces solus. MEN. Nequaquam; sed audies canes jam jam miserabiliter ululantes mei causâ, corvosque flebilem in modum alis concrepantes, quando frequentes sepelient me. MERC. Fortem te præstas, Menippe. Sed quoniam in portum appulimus, vos abite ad tribunal, rectâ illac progressi: ego verò et portitor alios arcessemus. MEN. Prospera sit vobis navigatio, Mercuri. Nos autem pedem promoveamus: quid ergo vos ampliùs cunctamini? omnino judicium subire oportebit: et pœnas aiunt esse graves, rotas, vultures, saxa. Exponetur autem palàm uniuscujusque vita.

P. 16. b. (2.) ἢ ἰδοῦ. Stephens would always write this with an apostrophe, ἢ' ἰδοῦ, for ἢν ἰδοῦ. From ἢ or ἢν comes the Latin *en*, of the same signification.

d. περιουσι, "shall go round." So in the Dial. *Iridis et Neptuni*, αὐτὶνα μισυσι, καὶ τιμωρησι.

e. ὁ ἰσπινσα, &c. Menippus having hanged himself. See Index.

P. 17. a. ἰπότεαν. I have adopted this reading, from one MS. for ἰπότε' ἄν. In the next sentence I should wish to omit ἡμῖς, after καταπινόμεθα.

12.

CRATETIS ET DIOGENIS. *

CRAT. Mœrichum opulentum illum noras, Diogenes, illum divitiis affluentem, domo Corinthium, cui multæ erant onerariæ naves, cujus consobrinus Aristetas, et ipse dives, Homericum illud solebat dictitare. Aut tu tolle me, aut ego te. DIOG. Quid ita, Crates? CRAT. Mutuis obsequiis captabant alter alterius hereditatem ætate æquales: et testamenti quidem tabulas in propatulo proponebant, Aristetâ Mœrichus, si prius decederet, domino relicto suorum omnium; Mœricho vicissim Aristetas, si ante eum abiret. Hæc quidem in testamento erant scripta: illi verò observabant sese invicem, antecedere alter alterum adulatione conantes. Vates etiam, sive ab astris conjectarent futura, sive ex somniis, sive Chaldæorum imbuti disciplinâ, quin et ipse Pythius modò Aristetæ tribuebat victoriam, modò Mœricho: lancesque nunc ad istum, mox ad illum vergebant. DIOG. Quem ergo exitum res habuit, Crates? est enim audire operæ pretium. CRAT. Ambo

* Crates relates to Diogenes the disappointment of two legacy-hunters.

P. 17. c. Ἡ μ' ἀναίρε', &c. "Either lift me, or let me lift you:" the words of Ulysses to Ajax, (Il. Ψ. 724.) when, after long wrestling, neither could throw the other. Aristetas thus expressed himself, as tired of waiting for the inheritance. On the following words Hemsterhuis has no note; but appears by his translation (which I have retained) to have preferred the following arrangement. ΔΙΟΓ. Τίως ἔνιπα; (why so? why used he to say this?) ΚΡΑΤ. Ἐθραπεινοὶ ἀλλήλους τοῦ πληροῦ ἔνιπα ἰατροί, &c. However, I think the common arrangement at least as good; Diogenes by his question intimating that he did know them, but wished to be informed why they paid court to each other.

e. ὡς γὰρ. Read ἴτε, or rather amend the whole thus: καὶ οἱ μαντιίς, οἷτι ἀπο — οἷτι ἀπο τῶν ὀνιρατῶν, οἷτι Χαλδαίων, &c. As we have here Χαλδαίων παιδὶς for the Chaldæans, so γραφίων παιδὶς for painters, in Zeux. §. 5. οἱ Ῥωμαίων παιδὶς for the Romans, in Nigrin. §. 30. ἰατρῶν παιδὶς for physicians, in Πως δι' ἴστ. §. 7.

e. (4.) Ἀριστῆ. Some wish to read Ἀριστία, according to the form in which the name has before occurred. But such varieties in the form of proper names are not uncommon. The person whom Herodotus calls Ἀριστίαν τὸν Ἀδύμαντον Κορίνθιον, Thucydides and Plutarch always call Ἀριστίης. So in Homer Μιλανθίης et Μιλανθίης are the same person.

e. (5.) τα ταλάντα, &c. Alluding to Homer Il. Θ. 69. where Jupiter weighs the fates of the Greeks and Trojans, or to X. 209.

mortem obierunt eodem die; hereditates autem ad Eunomium et Thrasychem inopinatò pervenerunt, utrosque cognatos, nullo unquam mentis præsagio divinantes hæc ita fore. Mœrichus enim et Aristetas cum Sicyone trajicerent Cirrham, medioque cursu in obliquum Iapygem incidissent, æversâ navi perierunt. **DIOG.** Bonum factum. Verùm nos, quando in vitâ eramus, nihil tale cogitabamus de nobis invicem: neque unquam optavi Antisthenem emori, ut hereditatem nansciscerer ejus baculi: habebat autem admodum robustum, quem ex oleastro ipse confecerat. Neque tu, puto. Crates, cupiebas heres esse, mortuo me, bonorum, dolii, peræque chœnices lupinorum duos habentis. **CRAT.** Quippe nihil mihi istis erat opus: at nec tibi, Diogenes: quam enim decebat, tu ab Antisthene adeptus es hereditatem, ego a te, multo majorem graviorisque momenti, quàm Persarum imperium. **DIOG.** Quæ tu bona dicis? **CRAT.** Sapientiam, frugalitatem parvo contentam, veritatem, loquendi fiduciam, animi libertatem. **DIOG.** Memini profectò eas me opes accepisse ab Antisthene, tibi que etiam ampliores reliquisse. **CRAT.** At ceteri non curabant ejusmodi possessiones, nemoque nos assectabatur talis hereditatis spe; siquidem auro omnes inhiarent. **DIOG.** Quippe: neque enim habebant, ubi recondere accepta a nobis talia bona, diffuentes præ luxu, veluti rupta vetustate marsupia. Proinde si quis vel immitteret in eos sive sapientiam, sive libertatem loquendi, sive veritatem, excidebat protinus, et diffinuebat, cum fundus ingesta continere nequiret; quale quiddam accidit Danaï filiabus istis, quæ in perforatum dolium haustam aquam infundunt: aurum verò dentibus unguibusque et omni machinâ custodiebant. **CRAT.** Propterea nos quidem habebimus hîc quoque nostras divitias: hi autem obolum scilicet apportabunt, eumque ad portitorem usque tantùm.

P. 18. a. *Εὖ ἰποιησαν.* *They were served rightly.* This is a common expression of approbation, or satisfaction at what has been mentioned. So p. 13. d. p. 98. e. p. 108. d. So also Demosth. Olynth. 3. §. 11. *τοὺς μὲν ὑπορεῖς, ἐν ὑπὲρ των πολλῶν, ὧν καλῶς ποιοῦντες ἔχουσιν, &c.* where the Orator throws in the expression *καλῶς ποιοῦντες* to correct the invidiousness which might otherwise attach to the mention of the numerous possessions of the richer citizens.

d. *τα σάββα των 6.* See note on p. 12. a.

ZENOPHANTÆ ET CALLIDEMIDÆ. *

ZEN. Tu autem, o Callidemide, quomodo mortem optetiisti? me quidem, cum parasitus essem Diniae, et plus quàm satis erat ingurgitassem, fuisse suffocatum nosti: aderas enim mihi morienti. CAL. Aderam, Zenophantes: de me verò prorsus quiddam præter opinionem evenit. Nec tu, credo, non nosti Ptoeodorum senem. ZEN. Orbem illum, ac divitem, quocum te plerumque noveram unà esse? CAL. Illum ipsum semper observabam, promittentem, me relicto herede, se moriturum. Cum autem illa res in longissimum protraheretur, Tithonumque senex annis excederet, compendiosam quandam viam ad hereditatem excogitavi; emto nimirum veneno induxi servum a poculis, simul atque Ptoeodorus petiisset bibere, (bibit autem copiosè meracius) infusum in calicem paratum ut illud haberet, porrigeretque ipsi: hoc si fecerit, adjuravi me ipsum manumissurum. ZEN. Quid ergo factum? aliquid enim valde inopinatum narraturus videris. CAL. Postquam ergo loti adsumus, duos jam puer calices in promptu habens, alterum pro Ptoeodoro veneno infectum, pro me alterum, errore deceptus nescio quo pacto mihi venenatam, Ptoeodoro veneni puram potionem tradidit. Tum hic quidem hausit; ego e vestigio porrectus jacebam supposititium illius vice cadaver. Quid autem? Riden', o

* Callidemides relates how he was accidentally poisoned, while attempting to poison the person, whose property he expected to inherit.

P. 19. b. 'Επ' ἡμῶι τεθνηξισθαι. To die ἰπὶ τινι is said of one who dies leaving a person surviving him. Of this phrase Hemsterhuis adduces several examples; as well as others of the similar phrase, θησκιν ἰπὶ τινι πληρονομῶ, to die leaving a person as heir. And some have wished to insert the word πληρονομῶ after ἡμῶι in this passage. Perhaps it may be sufficiently understood. I have adopted ὑπισχνουμινον, for ὑπισχνουμινος, on the authority of two MSS. For to interpret the latter *promising himself*,—i. e. entertaining a confident expectation, is scarcely warranted by the classical use of the word.

c. ζωροτιρον. Adopting the indubitable correction of Gesner, I have joined ζωροτιρον with πινυ δ' ἰπικως in the parenthesis: *but he drinks a sufficiency of strong wine*. This is mentioned, as rendering the poison mixed in it less likely to be perceived, than if the wine were diluted.

ε. βραδυτιρος ἦν. Understand the inheritance: ὁ κληρος.

Zenophantes? atqui non decebat sodalem virum irridere. ZEN. Quippe festivum hoc, Callidemide, tibi contigit. Senex verò quid ad ista? CAL. Primum quidem nonnihil est conturbatus ad casum repentinum: tum, re, ut puto, cognitâ, et ipse ridebat ob ea, quæ servus a poculis patrasset. ZEN. Enimvero neque tu ad compendiarium istam debueras te convertere: venisset enim tibi hereditas viâ regiâ tutiùs, etsi paulo tardiùs.

14.

ALEXANDRI, HANNIBALIS, MINOIS,
SCIPIONIS. *

ALEX. Me par est præponi tibi, Afer: melior enim sum. HAN. Neutiquam; verùm me. ALEX. Ergo Minos causam disceptet. MIN. Quinam estis? ALEX. Hic Hannibal Carthaginienſis, ego Alexander Philippi filius. MIN. Profectò clari utrique: sed quâ de re orta vobis lis est? ALEX. De primæ sedis jure: fert enim hicce se præstantiorem exstitisse imperatorem me. Ego verò, quemadmodum omnes norunt, non illi solùm, sed cunctis fere, qui ante me fuerunt, aio me præstitisse belli peritiâ. MIN. Ergo per vices uterque dicat: tu prior, Afer, causam tuam age. HAN. Id quidem unum, Minos, me juvat, quod hîc loci Græcum etiam sermonem edidicerim, ut ne hac quidem parte præ me quidquam habeat præcipui. Eos autem pono maximè laude dignos esse, quotcunque cum initio nihil essent, tamen ad magnum potentiæ fastigium processerunt, per se opibus comparatis, aptique imperio habiti.

* Annibal, Alexander, and Scipio assert before Minos their respective claims to priority of rank as generals. Consult the Index for their histories. Lucian seems scarcely to do justice to Annibal's military talents.

P. 20. b. *τα πολίμια*. For *τα πολίμια*. So Thucyd. l. 1. c. 18. *παρισκινάσαντο τα πολίμια*. l. 4. c. 126. *ἀγαθοί—τα πολίμια*. And in like manner Dionys. Halic. frequently. Properly, *πολίμιος* signifies hostile, *πολίμικος* warlike or military.

c. *Ἑλλάδα φωνή*, &c. In representing Annibal (here, and next page, c.) as unacquainted with the Greek language in his lifetime, Lucian departs from the concurrent testimony of Cornelius Nepos, Dion, and others; who agree that he was skilled in various languages, and even composed some works in Greek.

Ego itaque cum paucis transgressus in Hispaniam, cum primùm sub fratris auspiciis militassem, summæ rerum præfui, belli peritissimus judicatus. Exinde Celtiberos in potestatem redegi, Gallos occidentales devici, superatisque nagnis montibus, omnia, quæ circa Padum sunt, sum depopulatus, et sedibus emovi tot urbes; campestem Italiam subjeci; ad suburbia usque primariæ urbis perveni; tot interfeci uno die, ut annulos eorum modiis sim mensus, neque fluviis cadaverum pontes struxerim. Hæc omnia gessi, qui neque Ammonis filius dicebar, neque Deus esse videri volebam, nec somnia matris fabulabar; sed me hominem esse fassus, cumque ducibus prudentissimis comparatus, et cum militibus pugnacissimis congressus: non Medos Armeniosque debellans prius aufugientes, quàm aliquis insequatur, et audenti statim cedentes victoriam. Alexander autem, cum paternum imperium suscepisset, id auxit et multis partibus ampliavit usus secundo fortunæ impetu: at postquam vicit illum nullius pretii Darium, atque ad Issum et Arbelis superior fuit, pertæsus patrii moris adorari volebat, atque in Medicam illam et effeminatam vivendi rationem degeneravit: tum impiè trucidabat inter convivia amicos, comprehendebatque ad mortem ducendos. Ego contrà præfui æquò jure patriæ, atque ubi me domum arcessebat, hostibus magnâ classe adortis Africam, e vestigio parui, meque privatum præbui: condemnatus tuli animo moderato casum. Hæc feci barbarus et expers disciplinæ Græcæ, neque Homeri, prout hicce, carmina recitando decantans, nec sub Aristotele sophistâ doctrinis imbutus, at solâ usus naturâ bonâ. Hæc sunt,

P. 20. d. δι' αὐτῶν. I have introduced this reading from three MSS. for δι' αὐτῶν.

d. (3.) τῷ ἀδελφῷ. Rather his brother-in-law, his sister's husband, Asdrubal, the son-in-law of Amilcar, Annibal's father.

d. (5.) Γαλατῶν—Ἑσπερίων. The inhabitants of Gallæcia, a province of Spain. The epithet *western* is added, to distinguish them from the Galatians of Asia Minor.

P. 21. b. ἀπ. τῶν πατρῶων. *Departing from the institutions of his country*: for πατρῶων. The two words are sometimes used promiscuously; but πατρῶος more properly imports *paternus*.

c. τῇ Λιβύῃ. I have introduced this reading instead of τῆς Λιβύης, of which construction there is no example; though πλυσσαντων ἰσὶ τῆς Λιβύης might stand. The correction is warranted by two of the Parisian MSS.

quibus ego Alexandro præstare me fero: ille autem si pulchrior est, quia diademate caput habet revinctum, apud Macedonas ista fortè majestatem habent; attamen idcirco præferendus non existimetur viro strenuo, atque artibus imperatoriis instructo, qui sollerti prudentiâ plus, quàm fortunâ fuerit usus. MIN. Hic certe dixit masculam orationem, nec qualem ab Afro exspectasses, pro se: tu, Alexander, quid ad illa respondes? ALEX. Nihil oportebat, Minos, homini tam audaci satis enim te fama docuerit, qualis ego rex, hic contrà qualis fuerit latro: vide tamen, an parvo intervallo illum superarim, qui juvenis adhuc ad rerum administrationem aggressus imperium turbatum continui, et percussores parentis supplicio sum ultus: tum percussis Thebanorum excidio Græcis, dux eorum suffragiis lectus indignum existimavi, si soli Macedonum regno incubans contentus essem imperio a patre mihi relicto: sed universum mente terrarum orbem complexus, intolerandumque putans, nisi omnium forem dominus, paucis mecum ductis militibus invasi Asiam; ad Granicum magno proelio fui superior; Lydiâque captâ, Ioniâ et Phrygiâ, in summâ proxima quæque subjiciens perveni ad Issum, ubi Darius exspectabat cum immensâ copiarum multitudine. Exinde, Minos, vos non præterit, quot vobis mortuos uno die huc demiserim: portitor quidem affirmat, non suffecisse ipsis tunc cymbam, sed rotis junctis multos eorum trajecisse. Equidem ista agebam ipse me ante alios periculis offerens, vulnerarique pulchrum ducens. Et ne tibi, quæ Tyri sunt gesta, quæque Arbelis, enarrem, ad Indos usque penetravi, Oceanumque limitem feci imperii, elephantos eorum cepi, Porum subegi: Scythas etiam, minimè contemnendos viros, transgressus Tanaïm magnâ devici equestri pugnâ: amicis benefeci, inimicos ultus sum. Quòd si Deus etiam videbar hominibus, veniam illi meren-

P. 21. d. *διαδηματι*. The *diadem* is not to be confounded with the *tiara*; which latter was peculiar to the Asiatics.

g. *καταφύθησας τι*. I have inserted the copulative, according to the amendment proposed by Hemsterhuis.

P. 22. b. *διαπηξάμινους*. The sense would rather require *συμπηξάμινους*. *διαπηξαι* means to fix steadily. But Hemsterhuis, with much probability, conjectures that we should read, *ἀλλὰ σχιδίας δὲ πηξάμινους*. So Herod. l. 5. c. 82. *ησας τι πηξάμινου*.

c. *διηγησομαι*. I have introduced this correction also, (supported by three of the Parisian MSS.) for *διηγησομαι*.

tur, ob magnitudinem rerum gestarum tale quiddam de me
 sibi persuadentes. Denique ego respondere dico tibi : hinc
 patriam extorris apud Prætorium Ætium, et Ætium esse
 fraudulentissimum crudelissimumque hominem. Nam quo-
 modo superavit Italiam, nullo dicere : nec fortitudine tantè
 sed malitiâ, perfidiâ et dolo : nullo autem in rebus tantum
 atque apertum. Quandoquidem verò nullo exprobravit
 luxuriam, oblitus nullo videtur, quanta fecerit Carthage, mœ-
 triculis affixus, et belli opprobriantes in officiis impendens.
 Ego autem nisi, parvifacis orbis occideri rebus, in Orien-
 tem irruissem, quid grande præstitissem Italiâ incrementè
 captâ, Libyâque, et cunctis ad Gades usque subactis : at
 illæ partes bello nullo dignæ non videbantur, ut quæ ultro
 jam metu jugum subirent, ac dominum faterentur. Dico :
 tu, Minos, judica : hæc enim ipsa de malis sufficiunt.
 SCIP. Ne prius tamen, nisi de me quoque audiveris. MIX.
 At quis tu, o bone, aut unde domo dicturus eris ? SCIP.
 Italus Scipio, imperator, qui fregi Carthaginem, Afrosque
 devici magnis proeliis. MIX. Quid igitur porro tu dicis ?
 SCIP. Alexandro quidem me concedere, verum Hannibelem
 anteire, ut qui victum illum pepuli, fugamque turpem
 capessere coëgi. Quomodo non impudens igitur hicce,
 qui cum Alexandro contendat, cui ne ego quidem Scipio,
 qui eum superavi, comparari sustineo. MIX. Ita me Jup-
 piter amet, æquum loquere, Scipio : quare primo quidem
 loco ponatur Alexander ; tu illi secundus esto : postea, si
 videtur, Hannibal, ne ipse quidem facilè contemnendus.

15.

DIOGENIS ET ALEXANDRI. *

DIOG. Quid hoc, Alexander ? et tu mortuus es perinde

P. 22. e. *νομίμως* δὲ, &c. He did nothing by legitimate and open war-
 fare:—an expression borrowed from the laws of combat in athletic
 contests.

f. *μικρὰ τὰ ἔργα* δὲξας, &c. With how little reason this language
 is put into the mouth of Alexander, the student will judge, if he read
 that elegant digression in which Livy examines what would have been
 the probable result, if Alexander had invaded Italy. l. 9. c. 17. et seqq.

P. 23. c. *οὐδὲ αὐτός*. I would read *οὐδ' αὐτός*.

* A Dialogue between Alexander the great and Diogenes, ridicul-
 ing the pretensions of the former to divinity. Diogenes Laërtius relates

atque nos omnes? ALEX. Res apparet, Diogenes: nec valde mirandum, si homo natus mortem obii. DIOG. Igitur Ammon mentiebatur, te prædicans suum esse filium, cum tu interea Philippi fores. ALEX. Quippe Philippi: neque enim Ammone genitus decessissem. DIOG. Atqui etiam de Olympiade similia quædam ferebantur, draconem cum quæ rem habere et conspici in lecto; tum ita te fuisse prognatum, Philippum verò deceptum, qui opinaretur se tibi patrem esse. ALEX. Et ego non secus ista, quàm tu, audiebam: nunc video, nihil veri nec matrem, neque Ammoniorum vates dixisse. DIOG. Verùm mendacium eorum non inutile tibi, Alexander, ad res gerendas fuit: multi enim metu succumbebant, Deum esse te rati. At dic mihi, cui illud tantum imperium reliquisti? ALEX. Nescio sanè, Diogenes: nam nihil, antequam morerer, mandavi quidquam de eo, nisi hoc solum, quòd animam agens Perdiccæ annulum tradidi. Interea tu quid rides, Diogenes? DIOG. Quid scilicet aliud, quàm in memoriam revocavi, qualia faceret Græcia, te suscepto jam modò imperio adulati, præfectumque capientes et imperatorem adversum barbaros: nonnulli etiam duodecim Diis adjungebant, templaque et sacra faciebant tanquam serpentis filio. At quæso, ubi te Macedones sepeliverunt? ALEX. Etiamnum Babylone jaceo tertium istum diem: promittit autem Ptolemæus satelles, si quando otium agat a turbis, quæ nunc urgent, se in Ægyptum me delatum humaturum ibi, ut unus fiam Ægyptiorum Deorum. DIOG. Non ego rideam, Alexander, cum te video in Orco quoque desipientem, sperantemque fore, ut Anubis aut Osiris evadas? at tu tamen ista, divinissime, ne speres: fas enim non est, sursum redire quemquam eorum, qui semel trajecerunt hanc paludem, et citra ostium illud sese penetrarunt; neque enim Æacus est negligens, nec talis Cerberus, quem facile contemnas. Istud autem perlibenter didicerim a te, quo

that Alexander and Diogenes died on the same day, the one at Babylon, and the other at Corinth.

P. 23. e. τῶν Ἀμμωνίων. *Incolæ nemoris, quos Hammonios vocant, dispersis tuguriis habitant.* Curt. l. 4. c. 7.

f. ἢ τοῦτο μόνον, for εἰ μὴ τοῦτο μόνον, *except this alone.* So Evang. Joh. x. 13. ὁ λιλουμένος οὐ χρεῖαν ἔχει ἢ τοὺς πόδας νύφασθαι. These phrases may be accounted for by the ellipsis of ἄλλο.

g. ἢ ἀνιμνησθῆν. Jensius thinks, with reason, that we should read ὅτι ἀνιμνησθῆν.

animo feras, cum cogitando percenses, quantâ felicitate in terrâ relictâ huc adveneris; corporis custodes inquam, satellites, satrapas, auri tantum numerum, populos adorantes, Babylonem, Bactra, immanes belluas, honorem, et gloriam; idque præterea, insignem esse curru vectum, religatum tæniâ candidâ caput, purpuream vestem fibulâ substrictam gerentem: non illa te pungunt mentem subeuntia? Quid lacrimaris, inepte? nonne ista te docuit sapiens Aristoteles non putare certa, quippe fortunæ dona? ALEX. Sapiens omnium iste adulatorum perditissimus? me solum sine ad Aristotelem quæ spectant scire, quàm multa petierit a me, quales literas miserit, quàm fuerit abusus meo doctrinarum ambizioso studio, dum blandè assentatur, laudatque nunc ob pulchritudinem, quasi et illa pars sit boni; nunc ob res gestas et divitias: etenim illud etiam esse bonum ducebat, ut nullo pudore deterritus oblatas a me opes acciperet: præstigiator, Diogenes, planè, et mirus artifex. Illum adeò percepi fructum ex ejus sapientiâ, ut doleam amissis, quasi maximis bonis, rebus illis, quas denumerasti paulo ante. DIOG. At scin' tu, quid facias? remedium enim tibi doloris suggeram: quandoquidem hicce loci helleborus non nascitur, at tu saltem Lethes aquam ore patulo ductam bibe, iterumque bibe et sæpius: sic enim desines propter Aristotelis bonorum amissionem dolore cruciari. Verùm et Clitum illum video, et Callisthenem aliosque multos in te irruentes, ut discerpant, atque ulciscantur injurias a te illatas. Quare tu alteram illam viam ingredi, et bibe sæpius, ut dixi.

P. 24. a. δώδεκα θεοίς. The twelve gods, called by the Romans *Dii majorum gentium*, were *Jupiter, Neptune, Apollo, Mars, Mercury, Vulcan, Juno, Vesta, Minerva, Ceres, Diana, Venus*.

b. τρεῖς ἡμέρας. Some suspect this word. Ælian certainly writes that his body lay unburied for *thirty* days.

d. ἐκείνους δὲ. Read ἐκείνους δὲ, with one MS.

e. οὐδὲ ταῦτα. Rather οὐδὲ ταῦτα. "Did not the wise Aristotle teach you *even this*, not to consider the gifts of fortune stable?" According to the present reading, we must join ταῦτα μὴ εἰσθῆναι ἑσθῆναι ἵππας.

f. Σοφός, &c. *He wise!* Historians relate that Alexander even before his death had cast off all respect for Aristotle.

f. (3) ἰμὲς μόνον, &c. *Allow me alone to know*, i. e. to know better than any one else, what relates to Aristotle.

P. 25. a. ἐν δὲ πᾶσι, &c. Among the other meanings which Stephen assigns to πᾶσι (*πᾶσι δὲ*) is *saltem*, at least. But in the example which he

16.

ALEXANDRI ET PHILIPPI. •

PHIL. NUNC sanè, Alexander, infitias haud iveris, te filium esse meum : nequaquam enim mortuus fores, siquidem Ammonis esses. ALEX. Nec ipse ignorabam, pater, me Philippi Amyntâ nati filium esse : sed interpretabar in meam partem oraculum, conducibile ratus ad res gerendas. PHIL. Quid ita ? conducibile tibi videbatur præbere temet decipiendum a prophetis ? ALEX. Non illud dico : sed barbari stupore perculsi me formidabant, nullusque ampliùs resistebat, arbitrati cum Deo se pugnare ; quapropter faciliùs eos devici. PHIL. At quos tu devicisti bello vinci dignos viros, qui cum ignavis semper manum conseruisti, qui arcus, peltas minutas, scuta denique viminea præ se projiciunt ? Græcos superare labor erat, Bœotos, Phocenses, et Athenienses : tum Arcades gravis armaturæ, Thesalum equitatum, Eleorum jaculatores, Mantinensium cetratos milites, aut Thracas, Illyrios, quin etiam Pæonas subicere, hoc præclarum : Medos autem, Persas et Chaldæos, auro nitentes homines ac molles, non meministi ante te a decem illis millibus, qui cum Clearcho in Persidem sunt profecti, esse superatos, cum ne manus quidem

quotes from the beginning of Lucian's piece, entitled Herodotus, the word appears to me to retain the conditional force of εἰ, and to be equivalent with *even if*. 'Ἡεροδοτου ἰδοι μιν καὶ τὰλλα μιμησασθαι δυνατὸν εἶναι. οὐ πάντα φημι, ὅσα προσήν αὐτῷ—ἀλλὰ καὶ ἐν ἑκ τῶν ἀπαντων. In the present passage, however, there may seem to be a more decisive instance of that signification. Yet, perhaps, even here the *potential* force of the particle εἰ is retained, and bears upon the participle ἰσισταμένους, though it must be allowed that the imperative πρὸς following makes this view of the construction less probable.

b. καὶ γὰρ, &c. The causal force of γὰρ is to be accounted for by an ellipsis. *That is all I can say : or, Now go : for I see Clitus, &c.*

• The same subject continued in a dialogue between Alexander and Philip, in which also their comparative merits are discussed.

c. μὴ οὐκ, &c. The young student will observe the accumulation of negatives here, which only give increased force to the negation. To *deny that a thing is*, the Greeks commonly express by ἀρνεῖσθαι ὅς οὐκ ἔστι, or μὴ εἶναι, though there are a few instances of the omission of the negative particle.

gradumque conferre sustinerent, sed antequam telum ad eos perveniret, in fugam se darent. ALEX. Attamen Scythæ, pater, et Indorum elephantī haud sanè contemnendi; quos equidem non factione motā divisos, nec emtā proditiōe victoriā, superavi tamen: neque pejeravi unquam, promissamve fidem fefelli, aut perfidum aliquid designavi vincendi causā. Græcos porro, hos sine sanguine mihi adjunxi; Thebanos autem fortè inaudivisti quibus suppliciis sim persecutus. PHIL. Novi isthæc omnia: Clitus enim renuntiavit mihi, quem tu spiculo trajectum inter cœnam trucidasti, quia me ad tuas res gestas comparatum laudare instituerit. Tu præterea Macedonicā chlamyde projectā, mutato, ut aiunt, in candyn Persicam habitu, et tiaram rectam capiti imposuisti, et adorari a Macedonibus, ab hominibus liberis volebas, quodque omnium erat maximè ridiculum, æmulabare mores devictorum: nam omitto dicere, quæ alia perpetraris, dum in eandem caveam cum leonibus includis eruditos viros, nuptiasque tales celebras, et Hephæstionem ultra modum diligis: id unicum laudavi tantummodo relatum, abstinuisse te a Darii uxore formosā, ejusque matris et natarum curam habuisse: hæc enim regia sunt. ALEX. Ad pericula verò subeunda promptum animum, pater, non laudas, nec quòd in Oxydracis primus desiluerim intra murum, totque acceperim vulnera? PHIL. Non laudo, Alexander: non quòd pulchrum esse non putem etiam vulnerari aliquando regem, et pro exercitu pericula suscipere; sed quòd tibi tale inceptum minimè conducebat: Deus enim cum videbare, si quando vulnerareris, viderentque te portatum prælio efferri, cruore manantem, ingemiscentem vulnere, hæc utique ridendi materies erat futura spectantibus, et Ammon impostor, falsusque vates arguebatur; prophetæ verò adulatores. Et quis non risisset, si videret Jovis filium animo deficientem, implorantem medicorum operam? Nunc verò, cum jam mortuus es, non tu censes multos esse, qui simulationem

P. 25. f. χρυσοφορών. I have expunged the και before this word, with the authority of Hemsterhuis.

P. 26. c. τιαραν ὀρθην. Xen. Anab. l. 2. c. 5. την μιν γαρ ἰσι τη πιθαλη τιαραν βασιλεῖ μοιφ ἔστιν ὀρθην ἰχιν.

d. και της μητρος αὐτου. Hemsterhuis connects these words with the preceding ἀπισχου. I have for obvious reasons joined them with the following ἰσιμιληθης, and altered the translation accordingly.

divinitatis istam acerbioribus jocis proscindant, cum vident cadaver Dei porrectum, putrescens jam ac tumidum ex lege corporum omnium? Præterquam quòd illa, quam dicebas, Alexander, utilitas, quasi eam ob causam facili victoriâ potireris, multum tibi detraxit gloriæ rerum egregiè gestarum: nihil enim non videbatur minus et infra dignitatem, quod a Deo fieri videretur. ALEX. Non ista de me sentiunt homines, sed cum Hercule et Baccho comparant quin immo Aornum, illam inaccessam avibus rupem, cum neuter illorum ceperit, ego solus subegi. PHIL. Viden', ista te tanquam Ammonis filium dicere, qui Herculi et Baccho æquiparas te ipsum? nonne te pudet, Alexander, nec fastum dedisces, teque ipse cognosces, et jam intelliges te mortuum esse?

17.

MENIPPI ET CERBERI.*

MEN. Cerbere, nam cognatus sum tibi, quippe canis et ipse, dic mihi per Stygem, qualis esset Socrates, quando descendebat ad vos: par est, te Deum scilicet non latrare solùm, sed et humano more loqui, cum velis. CERB. E longinquo, Menippe, omnimodis videbatur constanti et imperterritito vultu accedere, neque valde reformidare mortem, idque ipsum significare iis, qui extra ostium stabant, velle. Verùm postquam se demisit intra hiatum infernæ domûs, et vidit caliginem, atque ego cunctantem adhuc cicutæ morsu correptum detraxi pede, sicut infantes ejulabat, suos liberos deflebat, in omnesque formas mutabatur. MEN. Ergo subdolus erat hic homo sophista, nec revera contemnebat mortem? CERB. Minimè: sed ubi necessariam animadvertit, audacter sese offerebat, quasi scilicet non invitus subiturus, quod omnino oportebat pati, ut eum admirarentur spectatores. In summâ de omnibus quidem ejusmodi dicere possim, Usque ad ostium audaces ac fortes: ubi intus penetratum est, documentum timoris manifestum. MEN. Ego verò quomodo tibi descendisse visus sum?

P. 26. e. iv 'Οξυδερκής. Rather the *Mall.*

* Cerberus gives to Menippus a ludicrous account of the death of Socrates.

CHAR. Solus, Menippe, ut dignum erat genere, ac Diogenes ante te; quia non coacti intrabatis, neque impulsu, sed voluntarii, ridentes, plorare iubentes cunctos.

18.

CHARONTIS, MENIPPI, ET MERCURII •

CHAR. Redde, scelerate, portorium. MEN. Vociferare, si id tibi adlubescit, Charon. CHAR. Redde, inquam, pro eo, quod te transvexi. MEN. Haud acceperis ab eo, qui non habet. CHAR. Estne aliquis, qui obolum non habeat? MEN. An alius aliquis, haud scio: de me verò, non habeo. CHAR. Enimvero fauces tibi præcludam, detestande, nisi dederis. MEN. Ego contrà baculo tibi percussum dissolvam cranium. CHAR. Frustra igitur navigaveris tam longam navigationem. MEN. Mercurius pro me tibi solvat, qui me tradidit tibi. MERC. Per Jovem, bellè mecum agatur, si mortuorum etiam vice solvendum mihi sit. CHAR. Missum te non faciam. MEN. Quod ad istam quidem rem attinet, vel subducto navigio assiduus esto flagitator: attamen quod non habeo, qui tandem accipias? CHAR. Tu nesciebas, obolum esse tibi apportandum? MEN. Sciebam equidem, nec tamen habebam: quid ergo? proptereane oportebat non mori? CHAR. Solus igitur gloriabere gratis te navigasse? MEN. Non gratis, vir optime: etenim antliam duxi, et remum, et unus omnium vectorum non plorabam. CHAR. Nihil ista faciunt ad portorium: obolum persolvere te decet: neque enim fas est aliter fieri. MEN. Quin ergo me rursus abduc in vitam. CHAR. Pulchre sane; ut plagas insuper eaprop-

P. 27. d. *δοκῶν*. This passage is certainly corrupt: for the construction *ἰδοκῶ*—*δοκῶν* could not proceed from Lucian. Hemsterhuis proposes to expunge *δοκῶν*, and for *ἰδὲν* to read *ἰδὲλιν*. Gronovius would change *ἰδὲλιν* to *ἰδὲλιν*.

P. 28. a. *ἀξίως του γένους*. In a manner worthy of your race: i. e. of a dog.

• A dispute between Charon and Menippus about the ferry-money.

b. *ἀντ' ὧν*. In return for my having ferried you over. Aristoph. *Plut.* v. 434. *δουναὶ δίκην, ἀντ' ὧν ἐμὶ ζητυτοῖν κ. τ. λ.* So *Evang. Luc.* i. 20. et al. It is often equivalent with *wherefore*; as in *Luc.* xii. 3.

ter ab Æaco accipiam. MEN. Ergo desiste negotium facessere. CHAR. Ostende, quid in perâ geras. MEN. Lupinos, si lubet, et Hecatæ cœnam. CHAR. Unde istum nobis, Mercuri, canem adduxisti? et qualia fabulabatur inter navigandum, vectores omnes deridens, et jocis incessens, solus cantans iis gementibus. MERC. Nescis, Charon, qualem virum transvexeris? liberum exactè, quique neminem curet. Hicce est Menippus. CHAR. At si te unquam prehendero— MEN. Si prehenderis, vir optime: bis quidem me non capias.

19.

DIOGENIS, ANTISTHENIS, ET CRATETIS. *

DIOG. ANTISTHENES et Crates, otium agimus: quare quid vetat, quo minus abeamus rectâ ad descensum Averni ambulaturi, visurique eos, qui deorsum veniunt, quales tandem sint, et quid eorum unusquisque faciat? ANT. Eamus eò, Diogenes: etenim spectaculum fuerit jucundum, hos eorum lacrimantes videre, illos supplicantes, ut dimittantur, quosdam ægre descendentes, et quamvis in caput proturbet Mercurius, tamen restitantes, et supino corpore enitentes quum minimè opus sit. CRAT. Ego enimvero

P. 28. c. *μᾶλλον οὐκ*, &c. *Then you shall have made the voyage in vain: that is, you shall not stir from this; I will not let you advance.* Accordingly Menippus ironically bids him draw up his boat, and wait there to detain him. Hemsterhuis, I think erroneously, supposes that Charon intimates he must return to life, unless he pay the obolus. On the contrary, when Menippus shortly after suggests the idea of his being brought back to life, Charon rejects it with indignation. The meaning of *gratuitously*, which some have attempted to assign to *μᾶλλον* in this passage, cannot be admitted. Nor do I think indeed that there is any obscurity in the words, if we but suppose them accompanied by Charon with the action of standing in Menippus's way, to bar his advance.

P. 28. g. *λίγνους*, &c. None but the very poorest fed on Lupines. They are therefore commonly assigned to the Cynics. Purificatory offerings were made monthly to Hecate; and it being reckoned a pollution to use any part of them, they were cast out into the public roads, where they became the food of beggars and persons of the lowest class.

* In a conversation between Diogenes, Antisthenes, and Crates, they relate the incidents which occurred in their descent to the shades.

persequar vobis, quæ vidi, cum descenderem, per viam. DIOG. Narra, quæso Crates : nam videre quædam per-
 ridicula dicturus. CRAT. Et alii quidem multi unà nobis-
 cum descendebant, et in iis insignes Ismenodorus ille dives
 noster, et Arsaces Mediæ præfectus, et Oroetes Armenius.
 Ismenodorus ergo (nam trucidatus erat a latronibus juxta
 Cithæronem, Eleusinem, ut puto, iter faciens) gemebat, vul-
 nusque in manibus habebat : tum infantes parvulos, quos
 reliquerat, voce ciebat, suamque ipsius incusabat audaciam,
 qui, ubi Cithæron erat superandus, Eleutherisque loca
 proxima bellis prorsus evastata transeunda, binos tantùm
 servos secum duxerit ; idque cum phialas quinque aureas et
 cymbia quatuor secum haberet. Arsaces autem jam ætate

P. 29. d. οὐδὲν δειν. So in Prometh. §. 6. τοὺς ἀνθρώπους ἀνιπλάσας,
 οὐδὲν δειν, you formed men, when there was no occasion—when you ought
 not. De Gymn. §. 34. προστιμὸν γ' ἴστιν, ὅστις ἐν ἀστυ σιδηροφορεῖται,
 μὴδὲν δειν, there is a penalty, if any man, without occasion, go armed
 in the city. In the present passage the phrase may imply uselessly ;
 but it is because the inutility of their resistance makes it improper.

e. ὁ ἡμιστιρεῖς. A Theban. A person travelling from Thebes to At-
 tica, through Plataea, had to pass mount Cithæron, at the foot of which
 was the town of Eleutheræ. The parts about Cithæron were noted
 from the earliest times as the resort of robbers. The names and cir-
 cumstances in the following narratives appear fictitious, and not to be
 looked for in real history.

e. (5.) το τραυμα ἐν ταῖν χερσὶν εἶχε. Amidst the mass of annotation
 which we have upon Lucian, I could wish that some of the learned
 had noticed this passage ; for I confess my doubt, whether the literal
 translation—*vulnusque in manibus habebat, he had the wound in his*
hands—justly expresses Lucian's meaning. Why should the wound
 in his *hands*, which could not have been the mortal wound, be particu-
 larly mentioned ? Perhaps it may be said that he died grasping some
 of the precious articles which he brought with him, and struggling to
 secure them against the robbers, who were thus led to wound his hands,
 that he might let them go. But it is not like the fulness of Lucian's
 descriptions, to convey such an idea by an intimation so very brief and
 obscure. I might also add that, if this were Lucian's meaning, we
 might rather expect another arrangement, το ἐν ταῖν χερσὶν τραυμα εἶχε.
 In short, I suspect that ἐν ταῖν χερσὶν should be connected with εἶχε,
 and that the meaning is, *he was groaning, and holding the wound*—(the
 mortal wound)—*with both his hands*. Yet I admit that the ordinary
 meaning of ἐν χερσὶν εἶχε is to *hold a thing in the hands* ; and that it
 may seem a harsh construction to transfer the phrase to the application
 of the hands to a wound. There is however another meaning of the
 phrase, which perhaps may throw light upon the passage, and tend in
 some degree to confirm the interpretation I have offered. The mean-
 ing I allude to is—to *be engaged with a matter, or occupied about it* :
 as we commonly say—to *have the hands full of business*. Thus

provectâ, et sanè non illiberali facie, barbaricum in moreꝝ indignabatur, ægreque ferebat se pedibus ire, ac postulabæ equum sibi adduci: simul enim cum eo equus obierat, dum uno ictu uterque caderent perfossi a Thrace quodam peltastâ in congressu cum Cappadoce ad fluvium Araxem. Etenim Arsaces in hostem ferebatur, ut narrabat, longè ante alios provectus: Thrax autem impetum excipiens, peltâ projectâ, amolitur Arsacæ contum: tum ipse e vestigio subjectâ sarissâ eum simul et equum transfigit. ANT. Quî posset, Crates, uno ictu hoc confici? CRAT. Facillimè, Antisthenes: hic enim irruebat, viginti cubitorum conto projecto; Thrax verò, postquam peltâ demovit ictum, sic ut cuspis eum præteriret, tum genu nixus excipit sarissâ prælatâ impetum, et vulnerat equum sub pectus, qui præ ardore, cursûsque vehementiâ semet ipse in telum induebat: eâdem Arsaces operâ transfoditur per inguen penitus usque sub ipsas nates. Vides, quid, quoque modo acciderit, non viri, sed equi potiùs facinus. Attamen molestè ferebat, pari se cum aliis esse loco, volebatque eques descendere. Oroetes autem privatæ fortunæ homo, pedibusque debilis admodum, ne stare quidem humi, nedum ingredi poterat: accidit autem hoc ipsum planè Medis omnibus, cum descenderint ab equis; ut qui per spinas incedunt suspensis pedibus, vix progrediuntur. Quare cum prostratus jaceret, nullâque machinâ surgere vellet, optimus Mercurius in humeros sublatum portavit usque ad Charontis cymbam: ego vero ridebam. ANT. At ego, cum descenderem, ne immiscui quidem me ceteris, sed relictis plorantibus illis, ubi accucurreram ad cymbam, ante alios oc-

Herodotus, *ἔχοντας αὐτοῦ ἐν χερσὶ τοῦ γάμου τοῦ παιδός*, when he was occupied about the marriage of his son; or (as we might say) when his hands were occupied, &c. So perhaps, literally, both the hands of Ismenodorus were occupied with—or applied to—his wound.

P. 30. a. *ἡ ἐν τοῦ βαρβαρικοῦ*. In the barbarian manner; or, more accurately, to the degree which is usual with barbarians. So in Navig. *ὑποκύντας ἡ ἐν τοῦ Περσικοῦ, προσκύνῃ σε*, stooping as low as the Persians, I pay obeisance to you. So Tacitus, in *barbarum corrupta*. Ann. l. 6. c. 42.

b. *Καππαδοκην*. One of the Parisian MSS. has *Καππαδοκα*, which is certainly the more usual form. But Steph. Byz. assigns the form *Καππαδοκης* as well as *Καππαδοξ*.

e. *ὁ ἰδιωτης*. This seems added to contrast Oroetes with Arsaces, who is described as governor of Media. In the following words I have inserted *ἦν* after *ἀπαλασ*

cupavi locum, quo commodè navigarem : in trajectu verò
 in quidem lacrimabantur et nauseabant, ego contrà valde
 oblectabar iis. **DIOG.** Tu Crates, tuque Antisthenes
 istiusmodi nacti fuistis itineris socios : mecum Blepsias
 danista ex Piræeo, Lampis Acarnan mercenarii militis
 præfectus, et Damis ille dives Corintho unà descenderunt :
 Damis scilicet per filium veneno sublatus ; Lampis ob
 amorem Myrtii meretricis vi sibi illatâ : Blepsias autem
 fame miser dicebatur extabuisse : idque satis indicabat, ut
 qui pallidus mirum in modum, atque attenuatus exactissimè
 conspiceretur : ego verò, quamquam scirem, exquirebam,
 quo pacto obiisset. Tum Damidi accusanti filium, Atqui
 non injusta passus es, inquam, ab eo tu, qui talenta cum
 possideres admodum mille, inque luxu ipse viveres nona-
 ginta natus annos, octodecim annorum juveni quatuor
 obolos præbebas. Tu verò, Acarnan, (gemebat enim et
 ite, dirisque Myrtium prosequebatur) quid insimulas
 amorem, non temet ipsum ? qui hostes nunquam exhor-
 ruisti, sed periculi securus proelium inibas ante alios, a vul-
 gari meretriculâ, lacrimisque fictis et suspiriis captus es vir

P. 30. f. Μηδοι παντες. Oroetes was before called an Armenian ;
 but the ancients frequently use the name of *Medes* to include Medes,
 Persians, Parthians, and Armenians. Among the Medes and Persians
 no respectable person appeared in public, except on horseback. Xen.
 Cyrop. l. 4. c. 3. ὥστε ἵτι καὶ νῦν ἐξ ἰκτινου—οὐδὲις ἂν τῶν καλῶν καγαθῶν
 ἴσων ἰφθυη Πισσων οὐδαμῶν πιζος ἴων.

P. 31. a. ἐν αὐτοῖς. Two of the Parisian MSS. have ἐκ' αὐτοῖς, which
 is perhaps somewhat preferable.

b. Μυρτίου. The Attic names of courtezans are frequently of the
 neuter form. So *Glycerium*, *Phanium*. In the next line, we must
 either read ὁ ἀδελφός, (as a little below ὁ ματαίος) or ἀδελφός.

c. ἀποθανῶν. Rather read, with several MSS. ἀποθανούσιν. I asked
 them—all the three—how they died.

e. (4.) ὁμοῦ χίλια. Hemsterhuis in a note on this passage observes
 that the Attics frequently add ὁμοῦ to nouns of number, in the sense of
circa, *admodum*—about, nearly ; and quotes as an example from De-
 mosthenes, εἰσιν ὁμοῦ δισμυρίαί τε παντες Ἀθηναῖοι. It is with much hesitation
 I would dissent from such high authority : yet in both passages I think
 the word would be more justly rendered, *in all*, or *altogether*. That
 ὁμοῦ has the signification of *ἱγγύς*, near (locally) I am well aware : as
 in Arist. 1st p. v. 245. Eip. v. 513. Xen. Cyrop. l. 3. c. 1. l. 6. c. 3.
 But this sense is immediately derived from its literal meaning, *in one*
place, together : and I know not any decided example where ὁμοῦ is
 identical with *σχιδόν*, almost, nearly.

d. αὐτον δε οὐ. For δε οὐ read, with two of the Parisian MSS. † δε σε,
 when you ought to blame yourself.

tam fortis. Nam quod ad Blepsiam attinet, se ipsum accusabat primus multæ dementiæ, quòd opes custodiret nullâ sibi necessitudine junctis heredibus, sempiternum se victurum ineptissimus ille putans. Mihi enimvero non vulgarem delectationem præbuerunt tunc gementes. Sed jam ad Orci ostium sumus: contueri oportet et prospectare longinquo venientes. Papæ: multi sanè diversique, et omnes lacrimarum pleni præter istos recens natos et infantes: quin et valde senes lamentantur. Quid hoc? num quis incantatis veneficiis inductus eos tenet vitæ amor? Illum equidem ætatis provectissimæ hominem interrogare volo. Quid lacrimare id ætatis mortuus? quid indignaris, optime: idque senex cum huc adveneris? an fortè rex eras? MEND. Haudquaquam. DIOG. At certè satrapa? MEND. Neque istud. DIOG. Num ergo divitiis affluebas? idque adeo dolorem tibi creat, quòd, multo luxu relicto, mortem obieris. MEND. Nihil tale: sed annos quidem attingi propemodum nonaginta: vitam verò inopem calamo piscatio ac lineâ sustentabam insigniter egenus, prole carens, præterea claudus, hebetique visu. DIOG. Tum tu talis vivere sustinuisti? MEND. Sane quidem: jucunda quippe erat lux; mori contrà grave ac fugiendum. DIOG. Deliras, senex, et juveniliter atque ineptè fato adversaris, cum tamen annis ipsum Charontem æques. Quid jam dicat aliquis de juvenibus, ubi id ætatis homines vitam amplexantur, quos oportebat consecrari mortem, tanquam senilium malorum remedium? Verùm abeamus, ne quis nos suspectos habeat fugæ cogitatæ, dum videt circa hoc ostium obversantes.

20.

CHARON SIVE CONTEMPLANTES.

MERCURIUS ET CHARON. *

MERC. QUID tu rides, Charon? quidve naviculâ dere-

P. 31. f. το φίλτρον. Rather τι φίλτρον

g. ΠΤΩ. i. e. πτωχος.

In this very elegant piece Charon is represented as having come

fiatâ huc evasisti, ad præsentem usque diem non valde solitus frequentare res superas? CHAR. Desideravi, Mercuri, inspicere, qualia sint, quæ versantur in vitâ, quæque ibi agant homines: deinde quibus privati omnes plorent, ubi deorsum venerint ad nos: nullus enim eorum sine lacrimis trajecit. Quare postulâtâ ab Orco, non secus ac Thessalus ille juvenis, ad unum diem linquendæ navis veniâ, escendi in lucem; mihiq; videor in te peropportunè incidisse: non enim dubito, quin hospitem amicè ducturus sis, mecum obeundo singula monstrandoque, ut qui noris omnia. MERC. Non sanè vacat, Portitor: etenim propero curaturus supero Jovi quiddam negotioli humani: hicce verò, quippe facilis irasci, metuo ne me cessantem vestræ ditionis esse totum sinat traditum in tenebras; aut, quod Vulcano nuperrime fecit, me quoque projiciat pede correptum de sacro cœli limine, ut subclaudo gressu risum et ipse præbeam vinum ministrans. CHAR. Ergo te nulla mei cura tanget temere oberrantis in terrâ, idque cum sodalis sim, tecumque simul navigem et umbras transveham. Atqui non indecorum erat, Maiæ fili, eorum quidem ut meminisses, quòd nunquam te antliam ducere jussi, nec remis admovi: quin stertis in transtris porrectus tu, qui humeros habes tam validos; nisi si garrulam aliquam umbram inveneris, quâcum per totum cursum confabuleris: ego interea vetulus binos remos agens solus remigo. At per patrem te obsecro, suavissime Mercuriole, ne me destituas: immo age, per partes, in hominum vitâ quæ sint, omnia mihi demonstra, ut fructum aliquem ex eâ contemplatione referam. Quòd si tu me deserueris, nihil inter me et cæcos intererit: quemadmodum enim hi vacillant frustratis per lubrica vestigiis in caligine, similiter sanè et

up from the shades, to take a survey of what passes upon earth; and prevails on Mercury to assist him with the necessary explanations.

P. 32. e. ὄσπερ καί, &c. See Protesilaus, in the Index.

f. τῷ αὐτῷ Διῷ. In opposition to Pluto, the infernal Jove.

g. (4.) ἔλόν ὑμῖν. Instead of having, as now, a divided office between the upper and lower regions.

P. 33. a. ὁπρὶν τοὺς Ἑφαιστον, &c. See Hom. Il. α'. 590. and the following description of Vulcan's exciting laughter among the gods, by acting as cup-bearer. In the next line, as Lucian quotes the very words of Homer, I would prefer the reading (which three of the Parisian MSS. support) τῆταγων,—the participle of the 2nd. aor. put by a common Ionic reduplication for τῶγων.

ego tibi jamdudum acie sum ad lucem habetata. Verum fac mihi, Cyllenie, semper memori futuro hanc gratiam. MERC. Hocce negotium mihi non sine plagis abibit : jamque video mercedem præstiti officii præsentibus pugnis omnino persolutum iri : neque tamen eo minus opera tibi danda est : quid enim facias, ubi vir amicus blandâ vi cogit ? Ergo omnia quidem ut videas singulatim et accuratè, nullâ arte fieri potest : multorum enim hæc annorum foret mora. Tum me quidem oportuerit præconio citari, tanquam fugitivum, a Jove : te sane ipsum idem impediverit, ne administres mortuale tuum munus : Plutonis imperio certè damnum attuleris, si nullos mortuos deducas longo temporis intervallo : et publicanus Æacus indignabitur, ne obolum quidem lucrificiens. Ut verò summa rerum, quæ geruntur, capita spectes, id jam nunc dispiciendum est. CHAR. Ipse tu, Mercuri, quid optimum sit, excogita : quandoquidem ego eorum ignarus sum, quæ sunt in terrâ, quippe hospes. MERC. Ut paucis dicam, Charon, emi-

P. 33. d. *παλιν*. Hemsterhuis desires us to read *παλαι*, and has expressed that in his translation, which I have retained. He adds—*nam ita sed παλιν quomodo sententiæ congruat, nemo facile dixerit*. This remark surprises me ; as I think a very common meaning of *παλιν*—*contra*, *on the contrary*—perfectly suits the passage. “The blind stumble for want of light ; but I on the contrary cannot see clearly in the light.” In the same sense we have † *παλιν αὖ*, and *ἐμπαλιν*, which latter is the reading in this passage of three Parisian MSS. On the whole, I think the text needs no alteration. Upon the expletive *σὺ* see note on p. 7. e.

e. *παῖσι*. I have introduced this reading, in place of *παθῇ*, on the authority of four Parisian MSS.

f. *ὑπὸ τοῦ Διός*. If this reading, which all the MSS. support, be retained, the words must be joined with *κηρυττῆσθαι*. Some have wished to change *ὑπὸ* to *ἀπὸ*, connecting the words with *ἀποδραῖνα*.

f. (3.) *ζημιῶν*. We must supply *ποιησῇ*, or some such verb :—*it will cause you to damage, &c.* So 1 Tim. iv. 3. *κωλυόντων γαμῶν, ἀπιχίσθαι βρωμάτων*, *forbidding to marry, [and commanding] to abstain from meats*. Nor is it uncommon both with the Greek and Latin Classics to annex but one verb to two clauses, while the sense requires that we should supply a distinct verb to one of them. Thus Xen. Cyrop. l. 2. c. 4. *ἀποσβένοντες ἂν ἐμποδῶν γιγναιτο τοῦ μὴ ἑρᾶν αὐτοὺς πῶ ὅλον στρατιῦμα σου, ἀλλ' ὥς περὶ κλωπῶν βουλευσέσθαι*—*may prevent their seeing the whole of your army, and [may occasion them] to take their measures as against marauders*. Liv. l. 3. c. 67. *Esquilias quædam ab hoste propè captas, et scandentem in aggerem Volscum hostem nemo submovet*—where to the former clause we must supply *nemo detendit*.

nente quodam nobis opus erat loco, ut inde cuncta contempleris : quòd si in cœlum ascendendi jus tibi foret, non laborarem ; ex hac enim speculâ exactè cuncta despiceres : nunc, quoniam fas non est, te, qui cum umbris semper versaris, pedem ponere in regiâ Jovis, id scilicet agendum nobis, ut montem aliquem altum circumspiciamus. CHAR. Scin', Mercuri, quæ soleam dicere vobis, quando navigamus ? cum enim ventus turbine impulsus in obliquum velum incidit, fluctusque tumidi tolluntur, tum vos præ imperitiâ jubetis velum continere, aut laxare paululum pedem, aut obsecundare vento rapienti : ego verò vos, ut quietem agatis, admoneo ; me enim ipsum optimè scire, quid facto sit opus. Similem in modum tu, qui nunc vicem gubernatoris geris, fac, quodcunque putaveris e re esse : ego, ut vectorum est officium, silentio sedebo, per omnia morem gerens imperanti tibi. MERC. Rectè mones : nam ipse scivero, quid fieri conveniat, et invenero idoneam speculam. Num igitur Caucasus opportunus ? an Parnassus altior, an utrisque Olympus iste ? Atenim non inscitum aliquid mihi in mentem venit ad Olympum respicienti : verùm te quoque operam mecum laboremque consociare oportet. CHAR. Impera modò : adjuvabo quod in me est. MERC. Homerus poëta Aloeï filios, et ipsos duos, ait adhucdum pueros voluisse aliquando Ossam ex fundamentis revulsam imponere Olympo, tum Pelion Ossæ, illamque se scalam idoneam habituros putasse, et ascensum in cœlos. Illi quidem utrique adolescentuli, utpote perditissimè improbi, pœnas luerunt : nos autem, quibus in Deorum fraudem hæc consilia non capiuntur, cur non structuram et ipsi simi-

P. 33. g. *σοι δὲ τί,* &c. Hemsterhuis gives *σου δὲ*, the reading of most MSS. and considers the expression as a nominative absolute ;—*ad te quod attinet, as to you* : of which certainly there are various examples. Yet he confesses himself disposed rather to the Aldine reading, *σοι δὲ* : and as this now appears in three of the Parisian MSS. I have introduced it into the text.

P. 34. a. *Οἶσθα,* &c. I should prefer reading this sentence not interrogatively.

b. *αὐτοὶ γὰρ εἰδέναι.* The use of a nominative before an infinitive, where the Latins would employ an accusative, is common among the Greeks. In the beginning of the next sentence, the young student will observe the distinction between *ταυτὰ*, for *τα αὐτὰ*, *eadem*, and *ταῦτα*, *hæc*.

d. *Ὀμηρος,* &c. Od. λ'. 314. et seqq. See Otus and Ephialtes, in the Index.

lem adornamus convolutis aliis super alios montibus, ut nanciscamur ab altiore loco accuratiorem prospectum. CHAR. Et poterimus, Mercuri, nos duo in altum extollere levatum Pelium aut Ossam? MERC. Quidni, Charon? an nos statuis ignaviores esse puerulis istis? idque, ubi Dii sumus. CHAR. Non quidem: verum res mihi videtur improbabilem quandam habere operis aggrediundi magnitudinem. MERC. Sanè; quippe literarum imperitus es, o Charon, minimèque poëticâ facultate præditus: at animosus ille Homerus binorum versuum operâ statim nobis aditum in cœlos confecit: tam ex facili componebat montes. Equidem miror, si ista tibi esse portentosa videantur, quem Atlas scilicet non fugit, qui polum ipsum unus fert, sustinens nos simul omnes. Etiam inaudiveris fortè de fratre meo Hercule, ut successerit aliquando hic in vicem illius Atlantis, eumque recrearit interquiescentem tantisper, dum ipse subditis humeris onus cœli gestaret. CHAR. Audi et ista: sintne vera, tu, Mercuri, poëtæque sciveritis. MERC. Verissima, Charon: nam quam ob rem sapientes viri falsum dicerent? Itaque emoliamur Ossam primùm, uti nobis præmonstrat carmen, et architectus Homerus; *dein super Ossam tremulum arboribus Pelion*. Viden', quàm facilè simul et poëticè rem perfecimus? Age igitur ascendam videamque, istane sint satis idonea, an plura insuper accumulare deceat. Papæ! infra sumus adhuc in radicibus Olympi: etenim ab Orientali plagâ vix Ionia et Lydia apparet; ab Occidente non plus, quàm Italia et Sicilia; a Septemtrionali regione, quæ cis Istrum sunt sola: ab istâ verò parte Creta non admodum dilucidè. Sedibus suis emovenda nobis, Portitor, etiam Ceta, sicuti videtur: tum Parnassus super omnes imponendus. CHAR. Ita faciamus: vide modò, ne subtiliùs elaboremus opus producendo ultra verisimilitudinem; deinde ne cum ipsâ

P. 34. g. βρεφυλλισιν. Homer describes Otus and Ephialtes as but nine years old; and adds that they would have effected their purpose, if they had been fully grown.

P. 35. b. διαδιξ. ποτι αὐτον. Rather αὐτος. I have received into the text διαδιξαιτο for διαδιξαιτο, with the authority of three Parisian MSS.

d. ἰρῆς, ἰσως, &c. Lucian humorously represents the verse of Homer as acting like a charm, so that, as soon as he repeated it, the thing described was done. And so p. 36. g.

e. τα ἰσι ταδι, &c. The parts on this side of the Ister.

mole devoluti amaram nobis Homeri architecturam experiamur, contritis craniis. **MERC.** Bono sis animo : periculo nobis vacabunt hæc omnia. Transfer **Ætam** : subvolvatur etiam Parnassus. En iterum escendo : recte habet; cuncta video : jam tu quoque huc subi. **CHAR.** Porrige, Mercuri, manum : haud enim in parvam istam me machinam elevas. **MERC.** Siquidem contemplari velis, Charon, omnia : etenim non licet utrumque, et tutum, et spectandi cupidum esse. At tu tene dextram meam firmiter, et parce pedem in lubrico ponere. Euge, tu etiam huc evasisti : quandoquidem verò biceps est Parnassus, ubi alterum uterque verticem occupaverimus, consideamus. Tu verò jam mihi in orbem circumspiciens, contuere omnia. **CHAR.** Video terram amplam, eamque lacum quendam magnum circumfluentem ; tum montes, et fluvios Cocyto ac Pyriphlegethonte majores : deinde homines valde parvos, eorumque quasi lustra quædam. **MERC.** Sunt illæ urbes, quas tu lustra putas. **CHAR.** Scin' tu, Mercuri, nihil esse nobis actum ? quin frustra Parnassum cum ipso fonte Castalio, et **Ætam**, et alios montes loco emovimus. **MERC.** Quid ita ? **CHAR.** Nihil equidem accuratè distinctum ex alto video : volebam enimvero non urbes, nec montes solos tantùm, velut in picturis, videre ; sed ipsos homines, quæque agant, et qualia loquantur : uti cum mihi primùm obviam factus conspexisti ridentem, quærebasque, quid riderem : etenim re quâdam obiter auditâ mirificum in modum fui delectatus. **MERC.** Quid autem illud erat ? **CHAR.** Ad cœnam aliquis, opinor, vocatus a quodam amicorum in posterum diem, condixit ; dumque loquebatur, de tecto in caput tegula delapsa, nescio quo impellente, eum interemit : quare risi, quòd ad constitutum non venerit. Videor autem nunc etiam inferiùs descensurus, ut magis videam et audiam. **MERC.** Ne te moveas : equidem et huic malo remedium tibi afferam, teque visu acutissimum brevi reddam, ab Homero quâdam ad hoc quoque incantatione sumtâ : tu verò, simul ac pronuntiavero versus, sic tibi

P. 35. f. των κρανιων. An Attic construction for τα κρανια. So Dem.
1. Ol. πολλων και τοπων...προϊμνου.

g. Εἴγῃ και ἰδῶν, &c. It must be so, if, &c. With this particle such an ellipsis is common.

P. 36. a. λιμνην τινα. The sea.

persuade, te non ampliùs esse hebeti oculorum acie, sed planè cuncta perspicere. CHAR. Dic modò. MERC. *Caliginem etiam tibi ab oculis abstuli, quæ priùs inhærebat, ut bene dignoscas Deum et hominem* Quid est? jamne liquidè vides? CHAR. Mirum in modum, ut nihil supra: cæcus fuerit Lynceus ille præ me. Itaque tu nunc porro doce me, ac responde roganti. Sed vin' tu ex Homero et ego te rogem, ut discas, in Homeri carminibus me quoque non esse non versatum? MERC. Unde verò tibi sit, eorum quidquam ut scias, qui nauta semper remoque affixus fueris? CHAR. Ecce autem, quàm hoc probrosè dicitur in artem! neque tamen eo minùs, quando illum trajiciebam fato functum, cum multa canentem audiverim, quorundam adhuc memini. Et tempestas quidem nos non mediocris tuncprehendit: postquam enim occœpit cantando recitare nescio quam non valde navigantibus auspiciatam cantilenam, scilicet Neptunum conduxisse nubes, turbasse pontum, velut tudiculâ quâdam injecto tridente, omnesque procellas concitasse, atque alia multa, dum mare miscet versibus, tanta tempestas subitò caligoque ingruit, ut parum abesset, quin navim nobis everteret. Tum ille nausæa correptus evomuit rhapsodiarum plerasque cum ipsâ Scyllâ, Charybdi et Cyclope. MERC. Haud arduum igitur erat ex tanto vomitu paucula certè conservare. CHAR. At dic mihi, quæso, *quis hicce crassissimus est vir, fortis magnusque, qui eminet super alios homines capite, ac latis humeris?* MERC. Milon Crotone oriundus, athleta: plausus ipsi dant Græci, quòd taurum sublatum ferat per stadium medium. CHAR. Et quanto justiùs me, Mercuri, laudent, qui ipsum tibi Milonem haud multo pòst comprehensum imponam in cymbulam, cum veniet ad nos, a Morte adversariorum

P. 36. f. Ἀχλὺν, &c. Hom. Il. ῥ'. 127. The words of Minerva to Diomede. I have followed the judgment of Hemsterhuis in assigning the words εἰ ἴσται; to Mercury.

g. ὅς πρὸς ἑμὲ. See note on p. 87. f.

P. 37. b. Hom. Od. ῥ'. 291. I have employed a parenthesis, enclosing the description of Homer's song, to distinguish it from Charon's narrative of the effects. I have thought this needful, in order to guard the young student against absurdities which Mr. Murphy falls into on the passage.

d. αὐτῇ Σκυλλῇ. See note on p. 9. d.

d. (5.) Τίς γὰρ, &c. Hom. Il. γ'. 226. where Priam, viewing the Grecian chiefs from the wall, thus interrogates Helen about Ajax.

invictissimo dejectus, ne quidem intelligens, quo pacto se supplantatum prosternat: deinde nobis gemitus eilet scilicet, recordatus coronarum istarum et plausus: nunc verò magnum spirat, dum omnes eum admirantur ob taurum gestatum. Quid ergo? illumne existimabimus sperare, se quandoque moriturum esse. MERC. Quî fieri potest, mortis ut ille meminerit in tanto roboris vigore? CHAR. Mitte istum, qui non longè pòst risum nobis præbiturus est, quando navigio meo vectabitur, cum ne culicem quidem, nedum taurum, sustinere poterit. Tu porro id mihi dic, quis hic alius sit venerabili formâ vir præstans? non Græcus, ut videtur, quantum e vestitu quidem apparet. MERC. Cyrus, Charon, Cambysæ filius, qui imperium, quod Medi dudum tenebant, nunc ad Persas transtulit. Aesyrios idem hicce nuper devicit. suamque in potestatem Babylonem redegit: et nunc expeditionem meditari videtur in Lydiam, ut, Cræso subacto, potiatur omnium. CHAR. Cræsus autem ubi tandem et ille est? MERC. Eò respice ad magnam illam arcem, triplici muro munitam: Sardes istæ sunt: ipsumque jam Cræsum conspicias in aureo lecto sedentem, cumque Solone Atheniensi confabulantem: vin auscultemus, quidnam dicant? CHAR. Lubentissimè quidem. CRÆS. Hospes Atheniensis, (nam vidisti divitias meas, et thesauros, quantumque nobis sit rudis auri, ceterarumque rerum lautissimum apparatus) dic mihi, quem ducas omnium hominum felicissimum esse. CHAR. Quia ergo Solon respondebit? MERC. Hac de re securus esto: nihil, Charon, quod animum magnum dedeceat. SOL. Cræse, pauci felices: eorum autem, quos ego novi, Cleobin et Bitonem statuo felicissimos exstitisse, illos inquam sacerdotis filios. CHAR. Argivæ nempe inquit, qui unà nuper admodum sunt mortui, postquam matrem iugo succedentes traxissent in carpento usque ad templum. CRÆS. Sit ita: primas illi ferant felicitatis: at secundas quis ob-

P. 37. e. ὁς αὐτὸν σοι. See note on p. 7. e.

P. 38. b. καὶ νῦν ἱλασμένοι, &c. Lucian has here been betrayed into a departure from the concurrent testimony of historians, who agree that Cyrus subdued Lydia some years *before* he took Babylon.

c. ἐν τοῖς τραπλοῦν τυχεῖς. See note on p. 13. f.

e. In the narrative as given by Herodotus, Solon assigns the first place of happiness to Tellus, and the next to Cleobis and Biton. Lucian inverts the order.

tineat? SOL. Tellus Atheniensis, qui et bene vixit, et pro patriâ mortem oppetiit. CRÆS. Ego verò, purgamentum hominis, non tibi videor esse felix? SOL. Necdum mihi liquet, Cræse, nisi ad finem perveneris vitæ: mors enim exactissimus index ejusmodi rerum, et vitæ ad metam usque feliciter peractæ. CHAR. Pulcherrimè, Solon, quòd nostri non oblitus sis, sed cymbulam nostram esse censeas de talibus bene judicandi normam. Sed quosnam istos Cræsus ablegat? aut quid id est, quod in humeris ferunt? MERC. Lateres Apollini Pythio aureos consecrat, mercedem oraculorum, per quæ etiam pessumabit brevi pòst tempore: est autem vatibus vir deditus supra modum. CHAR. Illud nimirum splendidum est aurum, quod refulget subpallidum quiddam rubore tinctum? nunc enim primùm vidi, quod semper audio prædicari. MERC. Hoc illud est, Charon, decantatissimum nomen, et magnis omnium contentionibus expetitur. CHAR. Equidem nullus video, quid boni ipsi adsit, nisi fortè hoc solum, quòd, qui ferant, eo graventur. MERC. Nescis enim, quot propterea bella existant, et insidiæ, latrocinia, perjurya, cædes, vincula, navigatio longinqua, mercaturæ, servitutes denique. CHAR. Ob istud, Mercuri, quod non multum ab ære differt? æs enim novi, ut qui obolum, ut scis, a vectorum unoquoque exigam. MERC. Sanè: sed æs quidem abundat; eamque ob rem non valde magno studio expetitur ab ipsis: verùm illud aurum ex profundis terræ visceribus metalli fossores eruunt: perinde tamen hoc etiam ex terrâ oritur itidem, ut plumbum cæteraque metalla. CHAR. Incredibilem quandam narras hominum dementiam, qui tanto amore capiantur rei pallidæ ac ponderosæ. MERC. At Solon quidem ille, Charon, ejus amore duci non videtur, uti vides: deridet enim Cræsum, et jactabundam barbari gloriationem. Verùm, ni fallor, ex illo quærere quidpiam vult: auscultemus ergo. SOL. Dic mihi, Cræse, numnam putas opus habere lateribus istis Pythium? CRÆS. Ita per Jovem: non enim est illi Delphis donarium tale

P. 38. g. καὶ τοῦ ἀχρεῖ. Hemsterhuis would read καὶ τοῦ ἀχρεῖ, &c. and so the Latin version. Perhaps the common reading affords a sufficiently consistent meaning. "We cannot decide such things till death, and till a man has continued to live happily to the end."

g. (5.) τοῦ ποσειδῶνος. Three of the Parisian MSS. have τὰς τοῦ ποσειδῶνος.

illum dedicatum. SOL. Ergo beatum arbitrare te Apollinem esse redditurum, si possideat in ceteris etiam lateres aureos? CRÆS. Quidni putem? SOL. Magnam mihi narras, Cræse, paupertatem in cœlo, quando Dii eò reducti sunt, ut aurum ipsis e Lydiâ sit petendum, si desiderarint. CRÆS. Ubinam tanta sit auri copia, quanta apud nos? SOL. Quæso te, ferrumne etiam nascitur in Lydiâ? CRÆS. Non sanè multum. SOL. Potioris ergo metalli indigetis. CRÆS. At quomodo præstet ferrum auro? SOL. Si respondeas nihil indignatus, discere licebit. CRÆS. Roga modò, Solon. SOL. Utrùm, qui servant aliquos, meliores, an qui ab iis servantur? CRÆS. Qui servant videlicet. SOL. Num igitur, si Cyrus, quos rumores nonnulli spargunt, adoriatur Lydos, aureos enses tu confici curabis exercitui, an ferrum tunc videbitur necessarium. CRÆS. Ferrum utique. SOL. Hoc sanè metallum nisi compararis, abeat tibi aurum in Persidem captivum. CRÆS. Dî meliora, mi homo. SOL. Absit, hæc ut ita contingant videre tamen nunc auro melius esse ferrum fateri. CRÆS. Quid? num igitur Apollini me jubes ferreos lateres dedicare, aurum verò rursus repetere? SOL. Is ne ferro quidem opus habebit: at tu, sive æs, sive aurum consecres, aliis quod in possessionem aliquando, ac prædam facilem cedat, dedicaveris, Phocensibus inquam, aut Bœotis, aut ipsis Delphis, aut cuidam tyranno, aut latroni: Pythius certè parum curat tuos aurifices. CRÆS. Semper tu meis divitiis bellum indicis, et invides. MERC. Non fert Lydus, o Charon, loquendi istam libertatem, verosque sermones: quin res ipsi videtur planè inusitata pauper homo, qui nullo metu se submittat, animique cogitata liberè proferat. Verùm in memoriam non diu pòst redibit Solonis, cum tempus aderit, ut captus in rogam Cyri jussu imponatur. Etenim audiavi ex Clothone nuper prælegente, quæ cuique forent fato decreta: in quibus et hæc erant consignata, Cræsum captum iri a Cyro, Cyrum autem ipsum ab istâ Massagetide occidendum esse. Viden' illam mulierem Scythicam, illam equo albo invectam? CHAR. Ita sanè.

P. 39. f. Οὐκ οἶδ' ἔτι, &c. Though I leave the mark of interrogation at the end of this sentence, it is yet to be understood as only that kind of interrogation, which is implied when we say—So then you think that, &c.

P. 40. d. ἵνα ἀνατίθης. You will have dedicated. So ἵνα παραστήσῃς p. 45. e.

MERC. Illa Tomyris est, quæ caput Cyri præcisum in utrem injiciet plenum sanguinis. Viden' etiam filium Cyri juvenem? iste Cambyzes est, regnabitque post patrem: is rebus undiquaque malè gestis in Libyâ, et Æthiopiâ, tandem mente captus interibit, postquam occiderit Apin. CHAR. O multam ridendi materiem! At nunc quis eos aspicere sustineat tanto fastu elatos? aut quis in animum inducat, paulo pòst hunc fore captivum, illum caput habiturum in utre sanguinis? Verùm quis ille est, Mercuri, qui purpureum amiculum fibulâ substrictum gerit, diademate revinctus, cui annulum coquus porrigit pisce dissecto, in insulâ circumfluâ? regem planè videtur præ se ferre. MERC. Bellè versum Homeri huc inflectis, Charon. Atenim Polycratem intueris Samiorum tyrannum, quæ se omni ex parte felicem esse putat: verùm hic ipse ab adstante familiari servo Mæandrio proditus Oroetæ Satrapæ in crucem agetur miser, ejectus fortunis omnibus in puncto temporis: etenim hæc quoque ex Clotho percepi. CHAR. Euge, Clotho! fortiter et ipsos, optima, et capita præcide, atque palo suffige, ut se sciant homines esse: interea in altum tollantur, quippe ab excelsiore fastigio acerbius casuri. Tum ego ridebo, singulos agnoscens nudos in cymbulâ, nec purpuream vestem, neque tiaram, nec ornatum aureum secum ferentes. MERC. Et illorum quidem, quos dixi, talis erit sors. Multitudinem autem, Charon, istam vides, navigantes, bellantes, in judiciis versantes, agros colentes, fœnus exercentes, stipem petentes? CHAR. Equidem video variam quandam turbam, plenamque trepidi tumultûs vitam; quin et urbes eorum persimiles alvearibus, in quibus unusquisque proprium quendam aculeum habet, proximumque pungit; at pauci nonnulli, tanquam vespæ, agunt feruntque imbecilliores. Quod autem circumvolat eos ex occulto, agmen illud, quinam sunt? MERC. Spes, Charon, et metus, et amentiae, voluptates, avaritia, iræ, odia, atque ejusmodi plura: ex eo numero amentia quidem in-

P. 41. a. ὁ πολλοῦ γέλως. See note on p. 46. b.

b. ὁ τοῦ διαδήματος. See note on p. 13. f. The first part of the following hexameter Νησφ, &c. occurs in Hom. Od. α'. 50. He supplies the remainder of the verse in Homeric phrase.

d. ὡς εἶδωσιν ἄνθρωπα ὄντας. A construction like that in p. 40. c. φαινη ὁμολογῶν. The student is not to take ἰσχυρισθῆναι for the dual; but Atticè for ἰσχυρισθῆναι.

frā ipsis adest immixta, in eâdemque velut civitate degit, itemque odium, ira, æmulatio, inscitia, perplexa hæsitatio, et avaritia: sed metus et spes superne volitantes, ille quidem incidens mentem excutit, nonnunquam et paventem contrahere se facit; hæ verò capitibus imminentes, ubi maximè quis putat se prehensurum eas, avolant repente, hiantesque destituunt; quod ipsum et Tantalo vides accidere apud inferos ab aquâ fugiente. Quòd si aciem intenderis, conspicias etiam Parcas stamina singulis versato deducentes fuso, unde nexos pendere contingat omnes ex tenuibus filis: viden' quasi araneorum fila quædam in singulos a fuis demissa? CHAR. Cerno tenuissimum uniusque licium additum, implexumque ut plurimum hoc illi, illud alii. MERC. Et jure quidem, Portitor: nam illi fatale est, ab isto ut occidatur; isti, ut ab alio: huic verò, ut hereditatem adeat ejus, cujus brevius sit filum; isti contrà, ut illius: tale enim quiddam mutuus implexus significat. Perspicias tamen a tenui filo suspensos omnes: is quidem sursum attractus sublimis apparet; at paulo post præcipitatus, abrupto lino, quando non ampliùs oneri sustinendo sufficiet, magnum edet sonitum: hic autem paululum modò a terrâ levatus, etiamsi ceciderit, nullo jacebit excitato sonitu, sic ut a vicinis *vix* casus ejus exaudiatur. CHAR. Sunt illa, Mercuri, omnino ridicula. MERC. Immo verò ne verbis quidem consequi possis, prout dignum est, quanto sint risu excipienda, Charon: maximè si spectes eorum contentissima studia, et quòd inter medias spes intereant correpti ab optimâ Morte. Ejus autem sunt nuntii ministrique valde multi, ut vides, frigora febrium et ardores, tabes, pulmonum affectus, gladii, latrocinia, cicutæ potiones, judices, tyranni. Horum ipsis nihil in mentem planè subit, dum felices agunt: simulatque offenderint, mox crebrum in ore ottotœ, ah, ah, hei mihi. Quòd si statim ab initio secum cogitassent, tum se esse mortales, tum, pauxillum istud temporis in vitam quasi peregrinatione institutâ, abituros tanquam ex somnio, omnibus super terram

P. 42. a. ἀγνοια. Probably we should read ἀνοια, which has been mentioned in the preceding enumeration. ἀμαθια also differs little from ἀγνοια.

f. αὐτοκρα. Rather αὐτοκρα.

P. 43. b. χενοθαι. Rather χενοισθαι, with two of the Parisian MSS.

relictis, vixissent sanè sapientiùs, minùsque doloris morientes cepissent: nunc autem perpetuò cum se sperent viros esse rebus præsentibus, ubi præsto fuerit minister, citaveritque et duxerit vinculis impeditos febris tabisve, indignantur se abduci, ut qui nunquam expectaverant fore, ut inde avellerentur. Quid enimvero non faciat iste, qui domum gnaviter ædificat, operariosque urget, si didicerit, hanc quidem esse sibi finiendam, at se, vixdum imposito tecto, decessurum, heredique relicturum, ut eâ domo fruatur, in quâ ne semel quidem ipse miser cœnaverit? Ille porro, qui gaudet, quòd masculum infantem uxor sibi pepererit, ideoque amicos prolixè accipit nominalia celebrans, si sciret septennem puerum esse obiturum, num tibi videtur lætaturus eo nato? sed hoc nimirum in causâ est, quòd illum felicem filii sorte contempletur, athletæ patrem Olympico certamine victoris; sed vicinum, qui exsequias it infanti, non cernit, neque novit, a quo stamine pependerit. Jam de finibus litigantium vides quantus sit numerus; item eorum, qui coacervant pecunias, tum, antequam frui liceat, citantur ab iis, quos modò dixi, imminentibus nuntiis et ministris. CHAR. Hæc omnia video, et apud animum meum cogito, quid ipsis dulce sit in cursu vitæ, quidve sit illud, quo privati indignantur. MERC. Porro si quis reges eorum intueatur, qui esse felicissimi censentur, præter instabilem eorum atque ancipitem fortunam, multo plura jucundis ingrata inveniet ipsis adesse, timores, perturbationes, odia, insidias, iras, adulationes: in his enim malis omnes versantur. Mitto luctus, morbos, affectiones, quæ scilicet in eos æquali jure atque in alios quoavis imperium exercent. Nunc ubi regum istorum conditio misera est atque ærumnosa, exputare commodum, qualis privatorum sit hominum. CHAR. Atenim exponere tibi volo, Mer-

P. 43. c. ἀπία. Rather ἀπία, with three of the Parisian MSS.

d. ἰστεινῆς. I have introduced this in place of ἰστεινῆς, and in the next line we should probably read γινωμηνῶ for γινωμηνῶ.

g. ὡς φησ. Hemsterhuis would read ὡς ἴφης, and pronounces the present reading unintelligible. Perhaps however we may refer it to the following expression ἀμφιβόλου. "Besides the insecurity, and (as you may say) the ambiguity of fortune," *ut ita dicam*.

P. 44. a. ἴσθαι δὲ, &c. "But when we see the state even of ἀνὴρ wretched, there is an opportunity of judging what must be the condition of private men." So Chrysostom. εἰ δὲ βασιλεὺς οὕτως ἀνὴρ ἀλγεῖν ἔχουσιν βίῃ, εἰ ἴσθαι δύνασθαι καταρτῆσαι ταῦτα;

curi, cuinam rei similes mihi visi fuerint homines, eorumque universa vita. Tu sane bullas aliquando in aquâ spectasti sub scatebrâ violenter præcipitante existentes; bullas istas inquam inflatas, unde cogitur spuma: earum quædam parvæ, quæ statim disruptæ solent exstingui; aliæ diutiùs perdurant, accedentibusque aliis mirificè inflatæ maximum in tumorem excrescunt: nec tamen et ipsæ non tandem ruptæ dilabuntur; haud enim aliter fieri potest. Id ipsum est hominum vita: cuncti a spiritu quodam intumuerunt, hi majores, illi minores: et nonnulli quidem brevissimi temporis habent et cito pereuntem inflationem; alii, simulatque coaluerint, deficiunt: verumtamen omnibus bullæ modo ruptis interire necesse est. **MERC.** Nullâ quidem parte deteriorem, Charon, comparisonem instituisti, quàm Homerus, qui cum foliis genus hominum confert. **CHAR.** Ejusmodi cum sint, Mercuri, vides, qualia designent, quàmque ambitiosâ contentione inter se de magistratibus, honoribus et possessionibus decertent; quibus tamen omnibus relictis non effugient, quin haud plus uno obolo habentes veniant ad nos. Vin' ergo, quoniam in alto sumus, quantâ potero maximâ voce exclamem, adhorterque eos, ut abstineant se a vanis laboribus, eoque modo vivant, ut semper mortem sibi ante oculos habeant positam, sic eos compellans: Inepti, quid studium istis in rebus abutimini? desinite fatigari, non enim in perpetuum vivetis: nihil eorum, quæ in terris maximi fiunt, sempiternum est: nihil inde secum abstulerit, qui vitâ fungitur; quandoquidem necesse est nudum abire, domum verò, agrum, quidquid est auri, aliorum ex aliis esse, et mutare dominos. Hæc atque ejusmodi si sic, ut exaudiri possim, ipsis inclamem, non tu censes magnos inde redundaturos ad vitam fructus, eosque multo fore prudentiores? **MERC.** Mi Charon, nescis, quàm ipsos ignorantia et fraudulentus error occupatos teneat, ut ne terebrâ quidem perforari queant aures: tanta ceræ copia eas obstruxerunt, quemadmodum Ulysses fecit sociis, metuens ne Sirenas auscultarent. Quæ ergo spes est, illi ut audire possint, etiamsi tu clamando dirumparis? Quod enim

P. 44. b. ἀπικοῦσαν—ἰξίρραγναν. They are destroyed—they are burst. Note this use of the aorist joined with other verbs in the present tense, ὤσιν—διαρκοῦσιν—αἰρυνται. So Demosthenes frequently.

d. οἱ φυλλοίς, &c. Hom. Il. ζ. 146.

apud vos Lethe potest, idem hic ignorantia perficit. At tamen sunt eorum pauci, qui ceram in aures non receperunt, veritatis partes secuti, acie mentis ad pervidendas cognoscendasque res humanas planè singulari. CHAR. Quin illis igitur inclamo. MERC. Supervacuum fuerit, ad eos si dicas, quæ noverunt: viden', ut seducti a vulgo hominum derident, quidquid agitur, nullâque ex parte probant? immo verò non obscure patefaciunt, se aufugere jam conari ad vos ex vitâ; eo magis, quòd odio sint, dum redarguunt istorum inscitias. CHAR. Euge, generosa pectora! verùm valde sunt pauci, Mercuri. MERC. Et hi sufficiunt. Sed jam descendamus. CHAR. Unum est adhuc, quod desiderem scire, Mercuri: id si mihi ostendas, omnibus numeris res mihi humanas demonstrandi beneficium absolveris: scilicet conditoria cadaverum, ubi ea sepeliunt, ut spectem. MERC. Monumenta, Charon, tumulos, et sepulcra vocant, istiusmodi conditoria. Ceterùm, qui ante urbes sunt, aggestæ terræ cumulos illos vides, cipposque et pyramides? ista omnia loci sunt mortuis recipiendis, servandisque cadaveribus. CHAR. Quid autem illi coronant lapides, et perungunt unguento? quidam etiam rogo præ tumulis exstructo, et scrobe quâdam effossâ, comburunt sumtuosas istas cœnas, atque in foveas vinum mulsumque, quantum conjectare licet, invergunt. MERC. Equidem, o Portitor, quid ista faciant ad eos, qui sunt in Orco, ignoro: hoc tamen illis esse persuasum scio, animas sursum emissas ab inferis cœnare, quâ licet, circumvolitantes nidorem et fumum, atque haurire de scrobe mulsum. CHAR. Illi ut adhuc bibant, edantve, quo-

P. 45. c. ἰμβρῆσαιμιν. Rather ἰμβρῆσθαιμιν, with three of the Parisian MSS.

α. περιττειν τούτοις. i. e. τούτοις ἰστί περι. Some have supposed the construction to be, λήγειν τούτοις ἂ ἰστίαις, and have defended it by examples which they consider analogous. But to me the other simple construction seems much preferable.

α. θάλασσαν. i. e. τὰς ἀποθήκας, ἵνα τὰ σωματὰ κατορύττουσιν, ἰστίαις θάλασσαν.

ε. (4.) πρὸ τῶν πύλων. A law of Solon forbade that any should be buried within the walls of the city. And thence was derived a similar law of the twelve tables at Rome: *Hominem mortuum in urbe ne sepelito, neve urito.*

ε. πολυτιλῇ δυνάμει. Virg. *Æn.* 6. 225. *congesta cremantur Turca dona, dapes, fuso crateres olivo.*

rum crania sunt aridissima? ridiculus enimvero sim, hæc tibi si dicam, qui quotidie deducis eos: tu nimirum optimè nosti, possintne remeare, ubi semel terram subiierunt. Illud enimvero mihi, qui satis quod agam habeo negotiū, planè risu dignum accideret, si oporteret non deducere solūm ad inferos, sed insuper eos iterum reducere potaturos. Vah dementiam! inanissimi mortales, qui nescitis, quàm longinquo finium intervallo discreta sint mortuorum viventiumque negotia, qualisque rerum sit nostrarum ratio; nec, *mortuum esse simili modo et qui tumultu careat, et qui sepulcrum fuerit sortitus; uno eodemque honoris esse gradu Irum, regemque Agamemnonem; Thersitæ parem Thetidis filium, pulchrâ comâ conspicuæ: omnes namque perinde umbrarum sunt infirmæ calvariae, nudæ aridique per florentem asphodelo campum.* MERC. Hercules, quàm largè nobis Homeri versus ingeris! Sed quandoquidem me commonefecisti, volo tibi monstrare Achillis sepulcrum: viden' mari propè adjacens? Si-geum est illud Troïcum; e regione autem situs est Ajax in Rhoeteo. CHAR. Non ingentia sunt, Mercuri monumenta. Nunc urbes insignes monstra mihi, quas intra celebrari audimus, Ninum illam Sardanapali, Babylonem, Mycenas, Cleonas, ipsamque Ilion: multos equidem inde memini me trajecisse, adeo ut decem integris annis nec subducere, neque ventis exponere licuerit scapham. MERC. Ninus jam, Portitor, interiit, neque ullum vestigium ampliùs est ejus reliquum; sic ut dicere nequeas, ubi olim fuerit. Ecce tibi Babylonem turribus ornatam, quæ magno mœnium ambitu est cincta; illa ipsa quoque

P. 46. a. οὐκ ὀλίγα πραγ. ἔχων. Though I have not altered Hemsterhuis's translation of these words, yet I think it not accurate. He interprets them—"I who have already much business." But I conceive that the potential force of the particle *εἰ* extends to *ἔχων*. "I should be in a ridiculous condition, getting plenty of trouble, if I were obliged," &c.

b. τῆς ανοίας. So p. 41. a. ὃ πολλοῦ γέλωτος. P. 47. c. ὃ τῆς σπουδῆς. P. 99. c. ὃ τῆς ἀναισχυντίας. In like manner p. 47. a. πασαι τῶν ἱππικῶν. P. 50. c. βαβαί τῆς εὐαγγελίας. P. 84. d. φεῖ τῆς ἀλλαγῆς. P. 57. g. οἶμοι τῶν πτημάτων. P. 58. f. Ἡρακλῆς, τοῦ ζοφου. In this use of the interjection *ὦ*, Stephens and others think it should be written as an oxytone, *ὦ*, and not circumflexed. The distinction seems to me very unimportant. The following hexameters are a cento from various passages in Homer, particularly ll. 1'. 319.

f. ὦ τοι μίγαν περιβολόν. See note on p. 13. f.

non diu pòst quæretur, haud secus ac Ninus. Mycenæ Cleonæque pudet me monstrare tibi: offocabis enim, scio, Homerum ad Orcum reversus ob magniloquentiam carminum: attamen olim erant felices: nunc verò totæ sunt mortuæ: moriuntur enim, quemadmodum homines, sic et urbes; quodque mirabilius, fluvii integri: itaque ne alveus quidem Inachi Argis ampliùs superest. CHAR. Papæ, quæ laudes, Homere! qui nominum splendor! Ilion sacra, latisque viis insignis; Cleonæ nitidè conditæ. Sed quod sine sermonis instituti fraude fiat, quinam isti sunt belligerantes, aut cujus rei causâ sese invicem obtruncant? MERC. Argivos cernis, Charon, et Lacedæmonios, illumque semianimem imperatorem Othryaden, qui inscribit tropæum suo sanguine. CHAR. Pro quâ re, Mercuri, bellum inter eos est ortum? MERC. Pro illo ipso campo, in quo pugna conseritur. CHAR. O insignem dementiam! scilicet ignorant, se, licet vel totam Peloponnesum eorum quisque possederit, vix tamen unius pedis spatium ab Æaco accepturos esse: campum autem illum alii atque alii usque colent, ac sæpe funditus illud tropæum eruent aratro. MERC. Hæc quidem ita fient: nos verò, ubi jam descenderimus, suisque montes sedibus reposuerimus, discedamus, ego ad ea peragenda, quorum gratiâ iter ingressus sum, tu ad cymbulam tuam: neque diu erit, cum adventabo tibi mortuos deducens. CHAR. Bene de me meritis es, Mercuri: ego semper non vulgaris beneficii auctorem in tabulas te meas referam; haud enim mediocris per te fructus ex isthac peregrinatione ad me redundavit. At qualia sunt hominum infaustorum negotia! reges, lateres aurei, hecatombæ, proelia: Charontis vero nulla habetur ratio.

P. 47. d. *καὶ*, for *καὶ δ*, in which form I think it ought to be written.

e. *ἱερατεῖαι*. It is hard to say, to what the allusion can be in this word, as no mention has been made of hecatombs before in the dialogue. Perhaps it may refer to the funereal sacrifices ridiculed above. Hemsterhuis would expunge the five words from *ἱερατεῖαι* to *μαχαί* inclusive.

21.

TRAJECTUS, SIVE TYRANNUS. *

CHAR. SATIS de his, Clotho. At scapha nobis diu instructa, et ad trajectum parata optime est: exhausta enim sentina, erectus malus, velum passum, suo loco suspensus unusquisque remus; neque quidquam in me moræ est, quo minus sublatâ ancorâ solvamus. Sed moras nectit Mercurius, qui olim adesse debebat. Itaque vacua vectoribus, ut vides, navis est, quæ ter jam hodie trajecisse poterat: et prope jam vesperam est, nos verò obolum nondum fecimus. Deinde Pluto, bene novi, me omissiore esse animo putabit, idque cum alius in culpâ sit. Præclarus verò ille noster et bonus mortuorum deductor, ut alii *hic infra*, ita *suprà* ipse aquis Lethes potis redire ad nos obliviscitur, et vel luctatur cum adolescentulis, vel citharâ canit, aut orationes quasdam explicat, suis nugis ostendendis, aut fortè obiter etiam furatrinam facit generosus ille: est enim hæc quoque una ipsius artium. Licenter igitur nobiscum agit, cum tamen ex semisse noster sit. CLOTH. Unde verò nosti, Charon, si quod negotium illi inciderit, si fortè Jovi opus fuerit operâ illius diutiùs abuti, ad superna negotia. Herus autem et

* In this dialogue, marked with much dramatic liveliness, we have described a shipment of shades; among whom one of the leading characters is Megapenthes, a tyrant.

P. 47. e. *Εἶν*. This word refers to some conversation, which is supposed to have passed between Charon and Clotho, to which he now puts an end, and passes to another subject. It is equivalent with the interjectional use of our words, *Come—Well*. So Eurip. Hipp. v. 297. *Εἶν· τί σιγάς*; et al. Dem. Phil. 1. *Εἶν· τί πρὸς τοὺς τοῦ*

f. *παρὰ κερύσται*. Whether this reading be genuine is uncertain; for we have no other example of the phrase. Stephens overlooks the passage. The meaning evidently is, *the sail is set*.

P. 48. a. *ὡςπερ τις ἄλλος*, &c. I have retained Reitzius's version of these words, but agree with Solanus in thinking the passage corrupt. I would either expunge the words *τις ἄλλος*, or change them into *τι ἄλλο*—"as if he had drank *some other water* of Lethe in the upper world"—some other water above, possessing the same efficacy as Lethe below.

b. *ἡτοι πάλαι*, &c. For the various employments and arts of Mercury, see Dialogues 2 and 5.

ille est. CHAR. Verùm non ita, Clotho, ut ultra modum imperitet communi mancipio: quandoquidem neque nos unquam illum retinuimus, cum discedendum esset. Verùm causam novi equidem. Apud nos enim asphodelus solùm est, et libationes, et placentæ, et inferiæ; ceterùm obscuritas, nebulæ, tenebræ: in cœlo verò læta sunt omnia, et multa ambrosia, et copiosum nectar: itaque suaviùs apud illos morari mihi videtur: atque a nobis quidem evolat, tanquam e carcere quodam fugiens; cum verò descendendi tempus est, otiosè, et lento gradu, vix tandem aliquando adest. CLOTH. Desine indignari, Charon: prope enim est, ut vides, multos nobis adducens, vel potiùs ut gregem caprarum confertos virgâ agens. Sed quid hoc? vinctum quendam inter hos, et alium ridentem, alium verò peram ab humeris suspensam, et clavam in manu habentem video, torvum tuentem, et cogentem urgentemque reliquos. Nonne vides autem Mercurium ipsum sudore diffluentem, pulvere oppletis pedibus, et anhelantem? plenum enim spiritu os habet. Quid hæc, Mercuri? quæ ista est intentio? videris esse perturbatior? MERC. Quid aliud, Clotho, quàm quòd, impurum hunc fugitivum dum persequor, navem, parum abest, quin hodie deseruerim. CLOTH. Quis verò est? aut quid sibi voluit, cum fugam molitus est? MERC. Illud quidem apertum, vivere hominem maluisse. Est autem rex aliquis vel tyrannus, quantum quidem intelligas ex lacrimis, et quatenus ejulat, multâque se felicitate privatum dicit. CLOTH. Et ineptus homuncio fugere instituit, quasi diutiùs posset supervivere, deficiente jam, quod netum ipsi *a me* fuit, stamine!. MERC. Fugere instituisse dicis? Nisi enim vir ille fortis cum clavâ, adjuvisset me, nisi comprehensum vinxissemus, fugâ evaserat. Ex quo enim tradiderat illum mihi Atropos, per totam viam contrâ contendit, et obtraxit *gradum*, pedibusque solo obnixus non sanè facilis ductu fuit: interdum verò supplicavit etiam, et blandis precibus, magnisque promissionibus interpositis, dimitti paulùm rogavit. Ego verò, ut par erat, non remisi, cum ea illum petere viderem, quæ fieri non possunt. Cum verò in ipsis jam faucibus essemus, annumerante me pro more mortuos Æaco,

P. 49. b. ἰ το ξυλον. See note on p. 13. f.

d. το Αἰακῶ. It is observed that Lucian here departs from the

et illo ad tesseram a tuâ sorore missam eos recensente, illicet, clanculum execrabilis ille abierat. Defuit igitur mortuus unus rationibus, et subductis Æacus superciliis, Noli, inquit, Mercuri, apud omnes illâ furandi solertiâ uti: satis tibi apud superos lusus est; mortuorum res accuratæ, neque latere quidquam potest. Quatuor et mille, ut vides, insculptos habet tessera: tu verò mihi uno minùs adducis; nisi fortè hoc dixeris, circumventum te ab Atropo. Ego verò erubescens ad hanc illius orationem, mox recordatus sum eorum, quæ in viâ acta essent, cumque circumlatis oculis nusquam hunc viderem, intellectâ fugâ, quàm celeriter potui, quâ ad lucem itur persecutus sum; suâ verò sponte insecutus me est vir optimus hicce: itaque velut emissi carceribus currentes comprehendimus hominem in ipso jam Tænaro; tantillum aberat, quin effugisset. CLOTH. Nos verò, Charon, negligentiae Mercurium damnabamus. CHAR. At quid cunctamur adhuc, quasi non satis jam morarum fuerit? CLOTH. Bene dicis, incendant. Ego verò libro in manus sumto ad scalas assidens, uti mos est, ingredientem unumquemque cognoscam, quis sit? unde? et quâ ratione mortuus sit? tu verò, Mercuri, assumptos stipa et compone. Sed hosce recens natos primùm injice: quid enim mihi respondeant? MERC. En tibi, Portitor, numerum: trecenti hi sunt, cum expositis. CHAR. Vah, dives captura! acerbos nobis et immaturos mortuos adducis. MERC. Vin', Clotho, ut indeploratos post hosce imponamus? CLOTH. Senes dicis. Quid enim molestiam subeam exquirendi nunc, quæ ante Euclidem acta sunt? Vos jam accedite saxagenariis majores. Quid hoc? non exaudiunt me, ab annis ipsis credo occalluerunt illis aures. Opus fortè erit, ut hos quoque sublato admoveamus. MERC. En tibi hos etiam duodequadringentos, maturitate

received geography of the lower regions, which places Æacus's toll-house, or office, beyond the Styx.

P. 50. α. *πρι την αποβαταν*. Read *παρα την αποβ.* with one of the Parisian MSS.

c. *τα προς Εὐκλιδου*, &c. After the expulsion of the thirty tyrants, the Athenians, in the archonship of Euclides, passed an act of *Amnesty*, declaring that the previous disorders, &c. should be buried in oblivion. Whence it became a proverbial expression *τα προς Εὐκλιδου*, for things that ought to be forgotten.

d. *τα νεα*, &c. In opposition to the infants, whom Charon called *νηπιας*.

mites omnes et suo tempore vindemiatos. CLOTH. Ita sanè: passi enim jam omnes et corrugati sunt. Jam vulneribus interfectos, Mercuri, admove: et primùm mihi dicite, quâ ratione mortui huc venitis? potiùs verò ipsa ad ea, quæ descripta sunt, recognoscam. In pugna mori oportuit heri in Mediâ quatuor et octoginta, et in his Gobarem Oxyartis filium. MERC. Adsunt. CLOTH. Amoris impatientiâ interfecerunt se septem: et Theagenes philosophus propter Megarensem meretricem. MERC. Hic prope te isti. CLOTH. Ubi verò sunt, qui regnandi causâ alter ab altero interemti sunt? MERC. Astant. CLOTH. Et ille ab adultero et uxore interfectus? MERC. En prope te. CLOTH. Jam iudicio damnatos adduc. Dico autem illos fustibus et fidiculis excruciatos, itemque palo suffixos. Sexdecim verò a latronibus interfecti ubi sunt, Mercuri? MERC. Adsunt saucii isti, quos vides. Vin' mulieres simul adducam? CLOTH. Sanè: et naufragos, simul enim et eodem modo perierunt; et a febris confectos simul, et cum illis Agathoclem medicum. Ubi autem Cyniscus ille philosophus, quem cœnâ Hecates devoratâ, et ovis piacularibus, insuperque sepiâ crudâ, mori oportuit? CYN. Olim tibi adsum, Clotho optima. Ob quod verò peccatum meum diu adeo me apud superos reliquisti? fere enim totum mihi fustum glomeraveras: quamquam sæpe tentarem filo abscisso huc venire: at illud nescio quomodo rumpi non poterat. CLOTH. Reliqueram te, ut inspector esses et medicus eorum, quæ peccant homines. Sed incende, quod faustum felixque sit. CYN. Non priùs, Hercule, quàm victum huncce imposuerimus: metuo enim, ne precibus te suis præter fas moveat. CLOTH. Age, videam, quis sit? MERC. Megapenthes Lacydis filius, tyrannus. CLOTH.

P. 50. e. Νη Δι'. I think the reading of two Parisian MSS. much preferable, Μὲ Δι', and I should rather give the words to Charon. He had before remarked of the infants, that they were gathered before they were ripe; and he would speak in character in denying that these old men had been gathered (as Mercury asserted) in the proper season, as they were withered and shrivelled.

e. (5.) ἀποθανῖν ἰδὺ. There ought to have died — according to the account in the list of Atropos. So p. 51. b. ἐν ἰδῷ — ἀποθανῖν.

P. 51. b. Ἐκέρης το δούρον. See note on p. 29. a. Diogenes the Cynic is said by some to have died in a similar manner.

d. Μεγαπενθης, &c. This and many of the other names in this dialogue appear fictitious, nothing being known of them in real history.

Inscende tu. MEG. Nequaquam, Clotho domina, sed paulum me redire ad superos patere; deinde meâ tibi sponte veniam, vocante nemine. CLOTH. Quid verò est, cujus causâ redire cupis? MEG. Domum perficere mihi prius permitte: ex dimidiâ enim parte ædificatam reliqui. CLOTH. Nugas agis. Verùm inscende. MEG. Non multum, o Parca, temporis oro. unum hunc diem manere mihi permitte, dum uxori de pecuniis aliquid mandem, ubi magnum thesaurum defossum habeam. CLOTH. Stat sententia: non potes consequi, quod optas. MEG. Peribit igitur tantum auri? CLOTH. Non peribit: de hoc quidem noli laborare. Megacles enim illud cognatus tuus accipiet. MEG. Heu quæ ista contumelia! inimicus ille meus, quem socordiâ quâdam non prius interfeci! CLOTH. Ille ipse: et superstes tibi erit annis quadraginta, et paulo ampliùs, pellices tuas nactus, et vestem, et aurum tuum universum. MEG. Injuriam mihi, Clotho, facis, quæ res meas inimiciissimis attribuas? CLOTH. Nonne enim tu eadem, cum Cydimachi fuissent, accepisti, interfecto illo, et liberis ipsius in conspectu spirantis adhuc jugulatis? MEG. Sed jam quidem mea erant. CLOTH. Nunc igitur exit tibi possessionis tempus. MEG. Audi, Clotho, quæ tibi soli, nemine audiente, dicturus sum. Vos verò paulum recedite. Si patiaris me aufugere, mille tibi auri signati talenta dare hodie promitto. CLOTH. Itaque adhuc aurum et talenta in memoriâ habes, ridiculum caput? MEG. Et duo crateres, si vis, adjiciam, quos interfecto Cleocrito accepi, utrumque auri excocti et purissimi talentorum centum pondo. CLOTH. Rapite hominem! sponte enim suâ inscensurus non videtur. MEG. Antestor vos. Imperfecta manent moenia et navale, quæ perfecturus eram, si vel quinque ipsos dies vivere adhuc licuisset. CLOTH. Omitte curam,

P. 51. e. αὐτομολος. Read αὐτοματος, with one of the Parisian MSS.

e. (5.) ἡμιτιλης, &c. There seems to be an allusion here to Homer's expression about Protesilaus, Il. B'. 701.—ἰλελυπτο, καὶ δῆμος ἡμιτιλης. About the meaning of the Homeric phrase interpreters are not agreed: some conceiving that it means a household from which one of the heads was removed by death; others, a household in which no children were yet born, as the fruit of the marriage. Others again with more probability maintain, that the phrase is to be taken literally, and is derived from the custom, in the early ages, of a young man's proceeding to build a house for himself, as soon as he had taken a wife.

struet alius. MEG. Verùm hoc quidem omnino æquum postulo. CLOTH. Quid illud est? MEG. Tantùm ut superstes sim, quoad Pisidas subegero, et Lydis tributa imposuero, et monumentum mihi ipsi maximum excitavero, cui inscribam, quot et quanta imperatoria in vita facinora ediderim. CLOTH. Heus tu, non jam diem unum postulas, sed viginti fere annorum moram. MEG. Verùm vades vobis dare paratus sum celeritatis et reditûs. Si vultis verò, succedaneum vobis pro me dabo unicum filium meum. CLOTH. Quem sæpe optabas, impure, esse tibi superstitem? MEG. Olim istud optabam, sed nunc melius video. CLOTH. Veniet et ille tibi paulo pòst, ab eo, qui nunc regnat, sublatus. MEG. Igitur illud certè non negabis mihi, Parca. CLOTH. Quid? MEG. Scire volo, quemadmodum post me mea se habitura sint. CLOTH. Audi: magis enim iis auditis lugebis. Uxorem tuam Midas habebit, servus, qui olim adulterio illi cognitus est. MEG. Sacerrimus homo, quem ego illi obsecutus manu misi. CLOTH. Filia tua in pellicibus ejus, qui nunc imperitat, annumerabitur. Imagines verò et statuæ, quas olim tibi posuit respublica, eversæ omnes ludibrium præbebunt spectantibus. MEG. Dic mihi, amicorum nullus indignè fert ea, quæ fiunt? CLOTH. Quis enim amicus tibi fuit, aut quâ justâ causâ fuisset? Ignoras, etiam qui adorabant te, et quæcunque diceres faceresve laudabant, eos universos, aut metu, aut spe quâdam hoc fecisse, imperii tui amicos, et rationem habentes temporis? MEG. At illi libantes in convivis magnâ voce multa mihi et magna bona apprecari solebant, vicariam pro me mortem, si fas esset, subire parati omnes: et omnino per genium meum jurabant. CLOTH. Igitur apud unum illorum cœnatus heri periisti. Ultimum enim, quod oblatum tibi poculum est, illud ipsum huc te demisit. MEG. Hoc erat ergo, quod amarulentum quid gustabam. Quo verò consilio hæc fecit? CLOTH. Multa interrogas, cum inscendendum sit. MEG. Unum me angit maximè, Clotho, propter quod cuperem vel pauxillum in lucem respicere. CLOTH. Quid verò illud est? videtur enim magnum quiddam esse. MEG. Cario servus meus, cum primùm me vidit mortuum circa vesperam, cum ascendisset in conclave, ubi jacebam,

nactus opportunitatem, (neque enim quisquam aderat, qui me custodiret) Glycerium pellicem meam, cum quâ stupri consuetudinem olim, credo, habuit, ostio clauso, quasi nemine præsentem, deosculatus est : deinde me respiciens, Tu quidem, inquit, impure homuncio, plagas mihi sæpe nihil commérito inflixisti ; et cum his dictis vellicavit me, et malas mihi percussit ; denique pituitam lato screatu adductam in me cum expuisset, et in impiorum loca abire me jussisset, discessit. Ego verò, quamvis excandescens, non habebam, quo ulciscerer hominem, qui exsanguis jam et frigidus essem. Scelestam verò puellam, strepitu quorundam supervenientium animadverso, salivâ madefactis oculis, quasi me lacrimasset, plorans et nomen meum appellans discessit. Quos ego si nanciscar ! CLOTH. Parce minis. sed inscende : tempus est, te jam ad tribunal venire. MEG. Et quis audebit contra virum tyrannum sumere tabellam ? CLOTH. Contra tyrannum quidem nemo ; contra mortuum verò Rhadamanthus, quem statim videbis justum, et justè de unoquoque pronuntiantem. Jam verò moras diutiùs nectere noli. MEG. Vel privatum me facito, Parca, pauperum unum, vel servum pro eo, qui rex nuper fui : ad vitam modò redire me patere. CLOTH. Ubi ille cum clavâ ? et tu, Mercuri, pede illum intro trahite : neque enim sponte intraverit. MERC. Sequere jam, fugitive : assume hunc, portitor, et illum alterum : utque tutò *id fiat*, hic sanè ad malum alligabitur. MEG. Atqui loco primo assidere me oportet. CLOTH. Quid ita ? MEG. Quòd, mehercule, tyrannus fui, et satellites decies mille habui. CLOTH. Et non juste barbam tibi vellit Cario, scævo adeo mortali ? Amaram igitur tyrannidem habebis, clavâ hujus subinde gustandâ. MEG. Audebit quippe Cyniscus intendere mihi baculum ? Non ego te nuper, cum procax

P. 53. f. Γλυκεριον. See note on p. 31. b.

P. 54. b. ὦν εἰ λαβ. An aposiopesis. So Virg. l. 1. Æn. 135. Quos ego.—

d. καὶ τοὺς δαῖνα. Meaning Cyniscus, as if he forgot the name :—*and what d' ye call him ?* The following words, I am persuaded, ought to be thus printed : καὶ ὅπως ἀσφαλῶς—ΧΑΡ. Ἄμμις πρὸς τοὺς ἰστέον διδασκίται. Mercury giving a charge to Charon to keep him safely—(ὅπως ἀσφαλῶς, i. e. ἴρα ὅπως ἀσφαλῶς [φυλαχθῇ] by the usual Attic ellipsis) —Charon interrupts him with—*Never fear : he shall be tied to the mast.* This emendation is supported by one of the Parisian MSS. and the Scholiast. However, I have left the text and Latin version as in Reitzius's edition, submitting it to the judgment of the reader.

nimum et asper esses, et increpare me ausus, vix continebar, quin clavis affigerem? CLOTH. Propterea et tu nunc ad malum defixus manebis. MIC. Dic mihi, Clotho, mei planè nulla a vobis habetur ratio? An quòd pauper sum, ideo ultimò etiam inscendendum mihi est? CLOTH. Tu verò quis es? MIC. Sutor Micyllus. CLOTH. Et gravaris moram? non vides, quanta daturum se pollicetur tyrannus, ad exiguum tempus si dimittatur? miror igitur, nisi tibi etiam grata videtur mora. MIC. Audi, Parcarum optima. Non sanè illud me Cyclopi munus delectat cum promittit, ultimum ego Utin devorabo: sive primum enim, sive ultimum, iidem dentes manent. Ceterum nec par mea ac divitum ratio est: e diametro enim opposita nobis vitæ genera. Tyrannus quippe felix cum videretur in vitâ, metuendus omnibus et conspicuus, relicto auro illo tanto atque argento, et vestibus, et equis, et cœnis, formosisque mulieribus, non absurdèangebatur, sè ab illis abstrahi, et ferebat graviter. Nescio enim quomodo velut visco quodam talibus adhærescit animus, nec facîle illis vult discedere, quibus olim illiquefactâ velut voluptate solutus fuerit. Potiùs illud quasi nescium rumpi vinculum est, quo devinciri eos contigit. Quin si quis vi illos abducat, ejulatus tollunt; et cum audaces sint cetera, meticulosi ad hanc ferentem ad inferos viam deprehenduntur. Itaque conversi retro ad eâ, quæ a tergo sunt, ut invenisti amatores, e longinquo certè adspicere ea, quæ in vitâ sunt, cupiunt, qualia ineptus ille modò factitabat, qui et in viâ fugam tentarit, et hîc te fatigarit precibus. Ego verò, quippe qui nullum in vitâ pignus haberem, nec agrum, nec domus plures, nec aurum, nec instrumentum, neque gloriam, neque statuas, non est mirum quòd succinctus fui, et ad primum Atropi nutum lætus, abjecto scalpro et coriis, crepidam adhuc in manibus habens, exilii statim, ut eram discalceatus, ac non abluto priùs atramento, secutus sum, vel præivi potiùs, ad anteriora propiciens: neque enim quidquam eorum, quæ a tergo erant, advertit me et revocavit. Et Hercules, jam pulchra esse vestra video omnia. Quòd enim æquo omnes honore sunt, neque quisquam super alium eminet, supra sanè

P. 55. α. τοῦ Κυκλωπῆ, &c. See Hom. Od. i. 369. where the Cyclops promises this favour to Ulysses, in return for the wine. See also Dial. 6.

quàm dici potest, jucundum mihi videtur. Arbitror autem, neque æs alienum reposci hic debitores, nec tributa pendere; et, quod maximum, neque frigere per hiemem, nec ægrotare, nec pulsari a potentioribus. Pax verò ubique, et res planè in contrarium versæ: nos enim ridemus pauperes, at illi divites affligantur et plorant. CLOTH. Hoc est, quòd diu te ridere observavi, Micylle. Quid verò est, quod risum tibi movit maximè? MIC. Audi, veneranda mihi maximè Dearum. Cum apud superos vicinus essem tyranni, accuratè, quæ fierent ab illo, observavi, et tunc videbatur mihi par Diis esse. Quippe florem purpuræ cum viderem, et ministrantium multitudinem, et aurum, et pocula gemmis distincta, et lectos aureis fultos pedibus, beatum hominem prædicabam: enecabat me porro nidor eorum, quæ in coenam illi parabantur, adeo quidem, ut ille egressus mortalium sortem ac ter beatus mihi videretur, ac tantùm non pulchrior excelsiorque reliquis cubito ipso regio, sublatus fortunâ, et procedens cum gravitate quâdam, ac vultu supino, et colloqui volentibus terrorem incutiens. Cum verò defunctus esset, et ipse mihi usquequaque ridiculus videbatur exutis illis deliciis: meque ipsum magis deridebam, quale purgamentum admiratus essem, nidore æstimans illius felicitatem, et beatum illum putans propter cochlearum Laconici maris sanguinem. Cum verò non hunc solum, sed præterea Gniphonem foeneratorem viderem, ingemiscentem et cruciantem se pœnitentiâ, qui fructus non est divitiis, sed non gustatis illis mortuus, relictâ substantiâ Rhodochari luxurioso, qui proximus genere illi cum esset primus lege ad hereditatem vocabatur; hæc, inquam, cum viderem, compescere risum non potui, recordatus præsertim, quàm pallidus semper squalidusque fuerit, curarum, quod frons ostenderet, plenus, solisque dives digitis, qui-

P. 56. c. ὥστε ὑπεραισθ. In Reitzius's text this is printed ὥς τε, in two words, and not by an error of the press. I have joined them, though the verb κατιφαίνεται be in the indicative mood; for such a construction is very common with the Attic writers. See various examples in Stephens under ὥστε.

d. πηχὺ βασιλικῶ. The royal cubit exceeded the common by three inches.

e. δὲν καταρμα. We are to understand an ellipsis of ἰσχυρῶς, or some such word:—"reflecting what a wretch I had admired."

bus talenta et myriades computaret, minutatim ea colligens, quæ paulo post effundentur a beato illo. Sed cur non jam solvimus? etenim inter navigandum ridebimus reliqua, plorare illos videntes. CLOTH. Ingredere, ut tollat ancoram portitor. CHAR. Heus tu, quo tendis? plena jam est cymba: illic exspecta: cras mane trajiciemus te. MIC. Injuriam mihi, Charon, facis, si relinquas me hesternum jam mortuum. Crede mihi, legum te violatarum apud Rhadamanthum reum faciam. Heu mihi malorum, jam navigant, ego verò solus hîc destituar quamquam cur non post illos transnato? neque enim metuo, ne viribus defectus suffocer, qui jam sim mortuus; præsertim cum nec obolum habeam, unde naulum solvam. CLOTH. Quid hoc? exspecta, Micylle: non est fas ita te transire. MIC. Quin fortè citiùs, quàm vos, deferar. CLOTH. Nequaquam. Sed adnavigabimus ejus recipiendi causâ, et tu, Mercuri, unâ illum *manu porrectâ* intro trahe. CHAR. Ubi jam sedebit? plena enim, ut vides, omnia. MERC. Super humeros, si videtur, tyranni. CLOTH. Scitè excogitavit illud Mercurius. Ascende igitur, et cervices impii conculca. nobis verò felix cursus contingat! CYN. Optimum fuerit, nunc tibi, Charon, verum dicere. Ego obolum, quem post trajectum tibi solvam, non habeo: neque enim mihi quidquam præter hanc, quam vides, peram, et hanc clavam. Ceterum si haurire me velis, aut remigare, paratus sum: nihil autem de me querere, modò commodum et robustum mihi remum dederis. CHAR. Remiga. Satis enim fuerit, si hoc abs te auferam. CYN. Numquid etiam cantu incitare remiges oportebit? CHAR. Sanè, si nosti celeusma quoddam nauticum. CYN. Novi, Charon, et plurima quidem; sed vide, respondent hi nobis ploratibus: itaque cantus nobis perturbabitur. DIV. Hei mihi divitias! ALIUS. Hei mihi agros! ALIUS. Hei hei, quam

P. 56. g. *ταλάντα και μυριαδας*. *His talents and tens of thousands*. I was disposed for a time to conjecture that we should read *κατα μυριαδας*—counted his talents by tens of thousands. But we have the same phrase in the piece De Merc. Cond. § 20. *συ δε παλαι ταλάντα και μυριαδας ὀνιροπολησας*.

P. 57. f. (5.) *τῶν ναυτικῶν*. This repetition is displeasing; and the words are omitted in two of the Parisian MSS.

g. ΠΑ. i. e. *πλευσιος*.

domum relinquo! ALIUS. Quot talenta heres meus a me accepta per luxum effundet! ALIUS. Hei hei recens mihi natos pueros! ALIUS. Quis igitur vineas vindemiabit, quas superiore anno institui? MERC. Tu verò nihil, Micylle, ploras? et tamen nefas est, sine lacrimis quemquam trajicere. MIC. Apage, nihil est, quod secundâ adeo navigatione plorem. MERC. Tamen vel pauxillum quiddam dicis causâ ingemisce. MIC. Plorabo igitur, cum tibi ita videtur, Mercuri. Hei frustra corii! hei crepidas veteres! hei hei putres calceos! Non jam infelix ego a mane ad vesperam sine cibo manebo, nec hieme sine calceis oberrabo seminudus, stridens præ frigore dentibus. Quis igitur scalprum meum habebit et subulam? Satis ploratum est, et propè trajecimus. CHAR. Age, jam vecturæ pretium nobis primùm date: da tu quoque: ab omnibus jam habeo: tu quoque obolum da, Micylle. MIC. Ludis, Charon, aut in aquâ, quod aiunt, scribis, a Micyllo si exspectas obolum. Omnino enim neque hoc novi, quadratum quiddam sitne obolus, an rotundum. CHAR. Præclaram verò navigationem hodie et lucrosam! Exscendite tamen. Ego verò ad equos, et boves, et canes, et reliquas animantes transeo: trajici enim et has oportet. CLOTH. Accipe istos abducendos. Ego ipsa quoque in adversam ripam renavigabo, Indopatem et Heramithrem Seras transductura: mortui enim sunt in pugnâ de finibus commissâ. MERC. Heus, procedamus; vel potiùs sequimini me deinceps omnes. MIC. Vah, quanta hîc obscuritas! ubi nunc pulcher Megillus? aut quâ re hic dignoscat aliquis, pulchriorne Phryne sit Simmichâ? omnia enim æqualia, et ejusdem coloris, neque quidquam vel pulchrum vel pulchrius, sed jam detrita illa lacerna, quæ turpis paulo antè videbatur, æquum honorem regis purpuræ obtinet: speciem enim neutra habet,

P. 58. a. Ὅμως καὶ. I have introduced this in place of εἰ, a correction supported by three of the Parisian MSS.

d. παρα Μικ. ἤδη. I suspect that this ἤδη should be expunged.

d. (4.) ὃ καλῆς, &c. Spoken ironically in dissatisfaction at not having received payment from Micyllus or Cyniscus? as he before exclaimed βαβαί, τῆς εὐαγρίας, at the number of infants. p. 50. c.

f. ἡ καλλίων, &c. In Reitzius's edition these words are printed ἡ καλλίων Φρύνης Σιμμίχῃ, and the error is continued in the Bipontine edition.

easdem utraque tenebras subiit. Tu verò ubi es, Cynisce? CYN. Hic, dico tibi, Micylle. Sed, si videtur ambo unà ibimus. MIC. Bene mones: manum mihi porrige. Dic mihi, initiatus enim es Eleusiniis, nonne similis hic status illis videtur? CYN. Bene dicis. Ecce igitur accedit cum facibus mulier, terribile et minax quidam tuens. Numquid ista Erinnyis est? MIC. Sic quidem videtur, habitum si spectes. MERC. Assume hosce quatuor supra mille. TIS. Quin diu jam Rhadamanthus hic vos exspectat. RHAD. Adduc eos, Erinnyis: tu verò, Mercuri, præconium fac et advoca. CYN. Per ego te tuum patrem obtestor, Rhadamanthe, me primum inspiciendum admove. RHAD. Quâ causâ? CYN. Omnino decrevi accusare aliquem criminum, quæ me conscio in vitâ patravit: neque verò fide dignus antè fuerim, quàm aperto, quis fuerim ipse, et quomodo vixerim. RHAD. Quis autem es? CYN. Cyniscus, vir optime, sententiâ philosophus. RHAD. Huc accede, et primus sta in iudicio. tu verò accusaturos advoca. MERC. Si quis contra hunc Cyniscum velit dicere, huc accedito. RHAD. Nemo accedit: verum non satis hoc est, Cynisce. Exue te, ut inspiciam de stigmatum notis. CYN. Ubinam ego notis compunctus essem? RHAD. Quæcunque vestrûm quisque mala in vitâ patraverit, eorum notas quasdam visum effugientes in animo circumfert. CYN. Ecce nudus tibi adsto. Require igitur, quas dicis notas. RHAD. Purus ut plurimum hic est, præter tres illas aut quatuor, evanidas omnino et vix cognoscibiles. Quamquam quid hoc est? vestigia quidem et signa notarum inustarum adsunt, sed nescio quomodo deleta vel exsculpta potiùs. Quomodo hæc se habent, Cynisce, aut quomodo purus quasi postliminio factus es? CYN. Dicam tibi. Olim malus cum essem disciplinæ defectu, ac multa nactus stigmata, cum primùm cœpi philosophari, maculas paulatim omnes ex animo elui. RHAD. Bono tu quidem et efficacissimo remedio usus: sed abi in beatorum insulas, versaturus cum optimis quibusque, cum priùs tyrannum, quem dicis, reum

P. 59. a. *δαδουχῶσα*. The *δαδουχος*, or torch-bearer, was one of the attendants at the Eleusinian mysteries, under the Hierophant.

P. 60. b. *εὐπαρμον*. If this word be not an addition to the text, Lucian has admitted an oversight, Cyniscus not having specified the tyrant as the person whom he wished to accuse.

peregeris. Advoca alios. MIC. De me negotium parvum est, o Rhadamanthe, et brevi exploratione opus habet. Olim enim nudus tibi sum: inspice igitur. RHAD. Quis es? MIC. Sutor Micyllus. RHAD. Euge, Micylle, purus plane es, et nulla nota inscriptus: abi et tu ad Cyniscum illum. Tyrannum jam advoca. MERC. Megapenthes Lacydæ filius prodito. Quò te vertis? accede. te tyrannum advoco. Protrude illum, Tisiphone, præcipitem in medium. Tu verò, Cynisce, accusa jam et convince: propè enim homo est. CYN. Universim quidem neque opus erat oratione. Statim enim illum, qualis sit, cognosces ex notis: tamen et ipse detegam tibi virum, et oratione meâ clariùs ostendam. Quæ igitur sacerrimus iste, quamdiu privatus fuit, perpetraverit, omittenda arbitror. Postquam verò, assumtis in sceleris societatem audacissimis quibusque, et conducto satellitio, insurgens contra civitatem, tyrannidem occupavit, indemnatos interfecit decies mille ampliùs. Horum verò omnium bonis correptis, ad fastigium divitiarum cum pervenisset, nullam ille luxuriæ formam prætermisit: crudelitate porro omni et contumeliâ in miseros cives usus est, virgines eorum stupris corrupit, uxores vitiavit, ebrii more in subjectos sibi impotenter grassatus. Et ne superbiæ quidem, et fastûs, et fremebundæ illius erga alloquentes insolentiæ pœnas satis dignas ab isto possis repetere. Faciliùs enim solem aliquis, quàm istum, oculis rectis et nihil conniventibus adspexisset. Verùm etiam crudelem istius in novis suppliciis excogitandis sollertiam quis enaret? qui ne familiarissimis quidem pepercerit. Hanc verò non esse inanem contra istum calumpniam, statim scies, si advocari jusseris ab isto interemtus. Quin invocati, ut vides, adsunt, et circumfusi illum angunt. Hi omnes, Rhadamanthe, ab execrabili homine perierunt: alii quidem insidiis, quas ob uxores formosas illis struxit; alii, quòd indignarentur ob filias suas contumeliæ causâ ad ipsum perductas; alii quod essent divites; alii, quod dextri

P. 60. d. *καὶ τοῦ λόγου.* So Thucyd. l. 5. c. 61. *πισαντες ἐν τῷ λόγῳ τοὺς ξυμμαχοὺς.*

g. *οὐ μὴν*, &c. If the mark of interrogation at the end of this sentence be correct, *οὐ μὴν* is here used as *οὐ μὴν ἀλλὰ* is frequently, for *but, nevertheless*. Thus Demosth. Phil. 4. §. 10. *πανν μιν φοβεῖσθαι λέγου, οὐ μὴν ἀλλ' ἐγὼ.*

essent ac prudentes, iisque, quæ fierent, minime delectarentur. RHAD. Quid ad hæc, impurate, respondes? MEG. Cædes quidem perpetravi, quas dicit; reliqua verò omnia, adulteria, corruptelas virginum, hæc omnia, inquam, contra me Cyniscus mentitus est. CYN. Igitur et horum exhibebo tibi, Rhadamanthe, testes. RHAD. Quos dicis? CYN. Advoca mihi, Mercuri, lucernam ipsius et lectum. Hæc enim pro testimonio dicent, quæ se consciis fecerit. MERC. Lectus et Lucerna Megapenthis adsunto. Bonum factum! paruerunt. RHAD. Dicite igitur vos, quorum consciis sitis huic Megapenthi. LECT. Verè omnia accusavit Cyniscus. Ego tamen dicere ea, Domine, pudore prohibeor: tam turpia erant, quæ in me patravit. RHAD. Planissimè igitur contra illum fers testimonium, qui nec dicere ea sustineas. Et tu jam, Lucerna, dic testimonium. LUC. Diurna ejus facinora non novi: neque enim aderam: quæ verò noctibus fecerit, piget dicere. Verùm vidi equidem infanda multa, et contumeliam omnem supergressa. quamvis sæpe ultro oleum non biberem, exstingui cupiens: at ille et admovit me factis suis, et lucem meam modis omnibus polluit. RHAD. Satis jam testium. Sed exue etiam purpuram, ut numerum etiam videamus stigmatum. PAPÆ, totus hic est lividus, et notis scriptus, quin cæruleus est a notis. Quo igitur modo puniatur? Numquid in Pyriphlegethontem injiciendus, an tradendus Cerbero? CYN. Nequaquam. Sed ego tibi novum quoddam et dignum illo supplicium subjiciam. RHAD. Dic, maximam eâ re gratiam a me initurus. CYN. Mos est, puto, mortuis omnibus Lethes aquam bibere. RHAD. Ita est. CYN. Solus igitur iste non bibat. RHAD. Quid ita? CYN. Gravem ita poenam sustinebit, qui meminerit, quis fuerit, quantum potuerit apud superiores, et delicias illas animo revolvat. RHAD. Bene mones. Damnas esto, et ad Tantalum abductus vincitor, memor eorum, quæ in vitâ egerit.

22.

MENIPPUS:

SIVE, ORACULUM MORTUORUM CONSULTUM.

MENIPPUS ET PHILONIDES.*

MEN. *Salve domus, ædisque vestibulum meæ! ut te lubens adspexi luci redditus!* PHIL. Nonne hic Menippus est ille canis? non hercle alius, nisi hallucinor: planè Menippus ipse est. Quid autem ipsi vult insolens habitus, pileus, lyra, leonina pellis? quippe adeundum est ad illum. Salve, Menippe: et unde tu nobis advenisti? jam enim multo abhinc tempore non visus es in urbe. MEN. *Venio, mortuorum recessu, caliginisque infernæ portis relictis, ubi Orcus procul a Diis sedem nactus est.* PHIL. Hercules tuam fidem! nobis ignaris mortem Menippus obierat; tumque denuo rediit in vitam? MEN.

* Menippus is described as having visited the shades, to consult Tiresias, like Ulysses in the Odyssey; and on his return to the upper world, he meets his friend Philonides, to whom he relates the occasion of his journey, and what he had observed.

P. 62. d. ὦ χαῖρε, &c. These Iambics are borrowed from the Hercules Furens of Euripides, v. 523.

d. (4.) εἰ μὴ ἴγω, &c. Some have interpreted these words—"if I be not wholly mistaken in Menippuses." But although παραβλίστω in the sense of *to overlook* (*prævidere*) receives an accusative after it, yet the construction seems harsh in the meaning which it obviously has here, *to mistake in seeing*. The correction of Grævius seems preferable: he would read—εἰ μὴ ἴγω παραβλίστω. Μενίππος ὅλος.—*unless my eyes deceive me. He is all over Menippus.* So certainly Lucian writes—ὅλος Ἡρακλῆς ἴσται, in the dialogue between Diogenes and Hercules.

d. (5.) πῖλος, &c. These three insignia are assumed in imitation of Ulysses, Orpheus, and Hercules, all of whom were said to have descended to hell. Ulysses was commonly represented with a cap; as were also the Dioscuri, or Castor and Pollux. In Sparta, also, the free citizens were distinguished from the Helots by the use of the πῖλος.

e. Ἦσαν, &c. The words of Polydorus's Ghost, in the beginning of Euripides's Hecuba: from whom also the two next Iambics are taken.

Non : sed etiam me spirantem inferna regio recepit. PHIL. At quæ causa tibi fuit novæ et fidem superantis hujus peregrinationis? MEN. *Juventus me impulit, atque audacia magis quàm prudens mentis consilium.* PHIL. Desine, vir bone, tragicos numeros recitare, et dic ita simpliciter pedestri sermone, ubi descenderis a iambis, quis ille sit ornatus? quid tibi itinere ad inferos suscipiendo opus fuerit? est enim alioquin haud jucunda, neque expetenda via. MEN. *Amicorum suavissime, negotium me necessarium deduxit ad Orci domos, umbram ut consulerem Thebani Tiresiæ.* PHIL. At tu planè deliras: aliter enim non ita modulatos versus occentares hominibus amicis. MEN. Ne mirere, mi sodalis: nuper enim Euripidem et Homerum cum convenerim, nescio quo pacto repletus sum versibus, et sponte suâ mihi numeri in os veniunt. Verùm dic mihi, ut se res in terris habeant, et quid faciant in urbe? PHIL. Nihil quidem novi, sed perinde atque antehac rapiunt, pejerant, sordidè scenerantur, usuras extendunt. MEN. Miseros atque infelices. ignorant enim, qualia nuper admodum sancita sint apud inferos, et qualia sint perlata cunctis suffragiis scita adversùs divites, quæ sanè per Cerberum nullis machinis effugere licebit. PHIL. Quid ais? novumne aliquod factum est ab inferis decretum de superis, qui hîc sunt? MEN. Per Jovem sanè multa: verùm fas non est illa ef-ferre ad omnes, neque arcana evulgare, ne quis etiam nobis dicam scribat impietatis apud Rhadamanthum. PHIL. Ne tu, Menippe, per Jovem ullo pacto inideas hosce sermones homini amico: ad eum, qui tacere sciat, dixeris: prætereaque ad initiatum. MEN. Difficile quidem man-

P. 63. a. *ταῦτο*. Some have read *τίον*: but the metre requires *ταῦτο* for *τίον*.

b. *ὁ φιλοτης*, &c. From Hom. Od. α'. 163. except the two first words, which Lucian substitutes for Homer's *Μῆτις ἰμν*. *ὁ φιλοτης* is used in the same manner by Plato, in Phædr.

c. *ἀλλ' ἤ*. We may better read this interrogatively, *ἀλλ' ἤ γε* *παλαις*; *hous tu, num deliras?* On the following words see note on p. 12. c.

f. *γραφῆται*. I have adopted this reading, for *γραφῆται*, on the authority of four MSS. At Athens accusations for impiety were, in the first instance, laid before the Archon called *Βασιλεύς*, or *Rex sacrorum*, whom Rhadamanthus here personates. He laid them before the Areopagus, and sate himself among the judges of that court; but without his crown, the usual badge of his office.

das mandatum, neque usquequaque tutum : attamen tui gratiâ audendum est. Visum igitur est divites illos, ac pecuniosos, qui aurum occlusum, tanquam Danaën, servant—
PHIL. Ne priùs dixeris, o bone, quæ decreta sunt, quàm ista fueris persecutus, quæ libentissimè audiverim ex te ; quæ causa tibi descensûs constiterit, quisque fuerit itineris dux ? tum deinde quæ visu, quæque auditu acceperis apud eos : quippe credibile est, te hominem elegantem nihil eorum, quæ videri audirique merebantur, prætermisisse.
MEN. Hæc etiam opera tibi navanda est. quid enim aliquis faciat, quando blandè vir amicus cogit ? Jamque primùm tibi enarrabo consilium meum, et unde impetum descendendi ad inferos ceperim. Equidem dum adhuc in pueris eram, audiebamque Homerum et Hesiodum bella et factiones narrantes non solum semideorum, sed ipsorum etiam Deorum, prætereaque eorum adulteria, vim, raptus, judicia, parentum expulsionem, sororum nuptias, cuncta illa ducebam esse honesta, nec mediocriter ad ea commovebar. Ubi verò virilem ætatem ingredi cœpi, e contrario tum leges audiebam, quæ pugnantia poëtarum præceptis jubebant, non mœchari, neque seditiones excitare, nec rapere. In magnâ igitur versabar hæsitazione, ignarus quid me facerem : neque enim Deos unquam arbitrabar mœchatos fuisse, mutuisve seditionibus collisos, nisi has res honestas esse judicassent ; nec rursus legislatores his contraria præcipere, nisi ea conducere putassent. Quoniam itaque incertus hærebam, visum mihi fuit, ut ad eos, quos vocant, philosophos accederem, meque ipsum traderem, ac rogarem, me quo vellent modo uterentur, et viam aliquam vitæ simplicem ac tutam mihi præmonstrarent. Hoc animo adibam eos, minimè prospiciens fore, ut in ipsum, quod aiunt, ignem ex fumo me inferrem : etenim apud hosce maximè inveniebam, re consideratâ, inscitiae dubitationisque plus ; adeo ut citò aurum esse persuaderent idiotarum vitam. Ecce enim hic eorum præcipiebat omnino voluptati indulgere, idque solum

P. 64. g. χρυσῶν, &c. Hemsterhuis would read χρυσόν, and shows by a variety of examples that the phrase, χρυσὸν ἀποδιῆσαι, is used proverbially, when any thing is much better than another with which it is compared. So Plutarch in Sert. says, that the cruelties of Cinna and Marius in time of peace were such, ὥστε χρυσὸν ἀποδιῆσαι Ῥωμαίοις τὰ τοῦ πολέμου κακά—that they made the evils of the war appear (gold) happiness to the Romans.

omni modo persequi ; nam eâ in re sitam esse felicitatem : Ille contrâ, in labore perpetuo versari, corpusque cōgūdere sordidum et squalentem, cunctis offensum et convicia ingerentem, dum continuò inculcat illa pervulgata Hesiodi de virtute carmina, sudoremque, et in summum verticem ascensum : alius despicere opes adhortabatur, et indifferentem putare possessionem earum : at alius iterum in bonis etiam esse divitias decernebat. nam de mundo quid attinet dicere ? Siquidem ideas, incorporea, individua, spatia vacua, talemque turbam vocabulorum quotidie ab iis dum audiebam, nausea mihi oriebatur. At omnium illud absurdissimum, quòd de rebus planè contrariis cum unusquisque eorum diceret, valde præstantes probabilesque rationes suppeditabat ; sic ut neque ei, qui calidum esse idem affirmaret, neque alteri, qui frigidum, contradicere posses ; idque licet scires perspicuè, nunquam rem eandem et calidam esse et frigidam eodem tempore. prorsus ergo simile quiddam accidebat mihi, atque dormitantibus, nunc ut annuerem, mox vice versâ renuerem. Præterea verò longè hoc istis erat absurdus : nam illos ipsos inveniebam observando valde contrariam suis sermonibus ac doctrinæ vitæ rationem instituire. Eos itaque, qui contemnere præcipiunt opes, animadvertēbam illum in modum iis adhærere, ut inde divelli non possent, de usuris litigare, pactâ mercede docere, nihil non pecuniæ causâ perpeti : illos porro, qui gloriam abjiciendam putent, gloriæ causâ cuncta suscipere ; voluptatem denique pæne omnes criminantes, at privatim huic soli affixos. Frustratus igitur hac spe magis etiam molestè ferebam, sensim tamen me consolans, quòd cum multis, iisque sapientibus et valde ob prudentiam celebratis demens sim, et veri hactenus ignarus circumvager.

P. 64. g. (4.) *ἐν παντός*. sc. *τροπῶν*. *In every way*. So in the treatise *De Merc. Cond.* §. 41. *ἐξ ἀπαντος ζητοῦσιν, ὅπως ἀρδην ἀπολασθῶσιν*. Sometimes *τροπῶν* is inserted ; as in *Phalar.* §. 2. *ἐξ ἀπαντος τροπῶν ἀνέλκιν μι ζητοῦντας*.—The sentiments of the Epicureans are here noticed ; next those of the Cynics ; then those of the Stoics—(*a Cynicis tunicâ distantia*. *Juv.* xiii. 122.) and lastly those of the Peripatetici.

P. 65. a. *Ἡσίοδου*. In his *Ἔργ. καὶ ἡμ.* 287. et seqq. where he describes the path of vice as smooth and easy ; but the seat of virtue on a rugged and steep ascent, of difficult access.

c. *τῇ ψυχρῇ* i. e. *τῇ λεγομένῃ ψυχρῇ*

d. *τούτοις*. Rather *τούτῳ*.

Jam mihi insomnem aliquando noctem horum causâ ducenti visum fuit Babylonem profectum implorare auxilium cujusdam magorum Zoroastris discipulorum et successorum: famâ autem cognoveram, eos incantationibus et sacris quibusdam aperire Orci fores, et demittere, quem velint, tutò, iterumque rursus reducere. Optimum igitur factu ducebam, ab eorum aliquo comparatâ mihi descendendi copiâ, adire ad Tiresiam Bœotum, ab eoque discere, quippe vate et sapiente, quæ sit optima vita, quamque sibi quis deligat bene prudens. Atque adeo repente exsiliens quàm poteram celerrimè tendebam rectâ Babylonem. Ibi convenio quendam Chaldæorum virum sapientem, et arte divinum, qui canus erat comâ, barbamque planè venerabilem promittebat, nomine Mithrobarzanem: eum multis precibus obtestatus vix exoravi, ut, quâ vellet, mercede se mihi ducem præberet viæ. Tum me assumptum ille vir primùm dies novem et viginti, a lunâ novâ initio facto, lavabat deducens ad Euphratem summo mane, et ad orientem solem carmen aliquod longum effatus, quod equidem non admodum exaudiebam: ut enim mali, qui sunt in ludis, præcones, volubile quiddam et inconditum proferebat; nisi quod videretur genios aliquos invocare. At post incantationem, cum ter in faciem meam inspisset, redibat rursus neminem obviorum intuens. Cibus autem nobis arboreæ nuces; potus lac, mulsum et Choaspis aqua; lectus sub divo in herbâ. Postquam verò satis erat præparationis, circa mediam noctem ad Tigrin fluvium deductum lustravit me, detersitque, et circumtulit tedâ, scillâ, aliisque pluribus; simul et istam incantationem submurmurans: deinde me totum cum arte magicâ incantasset, et circumiisset, ne læderer a spectris, reducit me domum, ut eram, retrocedentem: tum porro navigationi parandæ intenti eramus. Ipse quidem magicam quandam induebat stolam, persimilem Medicæ: me verò istis omnino instruxit, pileo, leoninâ

P. 66. d. οἱ φαυλοὶ τῶν, &c. See note on p. 12. a.

d. (5.) ἰππηγῆ. Hemsterhuis would read ἰππηγῆν, in the first person: in which case ἀποπτυσας must be taken as a nominative absolute, for ἀποπτυσαντος, or ἰππηδῆ ἀπιπτουσι. It certainly seems more suitable to consider Menippus, for whom all these magic rites were employed, as the person who avoided to look at any, lest the charm should be broken. The emendation also is supported by one of the Parisian MSS.

pelle, itidemque lyrâ ; præcepitque, si quis roget me nomen, Menippum ut ne dicerem, sed Herculem, aut Ulyxem, aut Orpheum. PHIL. Quorsum illud, Menippe? neque enim intelligo causam vel habitûs, vel nominum. MEN. Atqui perspicuum illud quidem est, nec prorsus arcanum: quandoquidem enim hi ante nos vivi ad inferos descenderunt, existimabat, si me illis assimilasset, fore ut facilitè custodiam Æaci fallerem, et sine impedimento transirem, utpote consuetior, tragicèque planè commendatus ab ipso habitu. Jam igitur illucescebat dies, cum descendentes ad fluvium solvendo navigio operam dabamus: comparata enim ipsi fuerant et scapha, et victimæ, et mulsum, et quæcunque alia ad sacrî rationem conducebant. Ergo impositis in navim, quæ fuerant parata, cunctis, sic demum et ipsi *ingredimur tristes, largasque lacrimas effundentes*. Tum ad aliquod tempus deferebamur in flumine: post invecti sumus in paludem et lacum, in quem Euphrates immergitur: eo trajecto devenimus in locum desertum, silvestrem et sole carentem: quo ubi escensum est, (viam autem præibat Mithrobarzanes) foveam effodimus, oves mactavimus, et sanguinem circa scrobem adpersum libavimus. Magus interea tedam ardentem tenens non jam sedatâ voce, sed quàm poterat maximâ exclamans, dæmones simul omnes invocabat, Poenas et Furias, et nocturnam Hecaten, et tremendam Proserpinam, admixtis etiam barbaris quibusdam ignotisque nominibus, et multarum syllabarum. Statim igitur omnia ibi quassabantur, potentique carmine solum fissum discedebat, latratus Cerberi procul audiebatur, adeo ut res valde formidolosa foret, ac truculenta. *Iipse pertimuit in infernâ regione rex manium Pluto*: apparebant enim jam pleraque, lacus, Pyriphlegethon, Plutonisque regia. Nos tamen ubi descenderamus per hiatum, Rhadamanthum invenimus mortuum propemodum præ metu; Cerberus autem latravit ille quidem, ac nonnihil se commovit, verùm me citò pulsante lyram illico sopitus est a cantu. Postquam verò ad lacum venimus, propè fuit, ut

P. 67. a. ὥς δὲ τι, &c. An elliptical expression, which you may thus supply: ὥς δὲ τι γινώσκει, τοῦτο περικλιναται

c. Βαινομεν, &c. From Hom. Od. λ'. 5.

f. ἔλδουσιν, &c. From Hom. Il. τ'. 61.

P. 68. a. μιντοί. Read, with two of the Parisian MSS. μιν τα

non trajiceremur: jam enim onusta portitoris erat cymba, ejulatuque plena; quippe saucii omnes in eâ navigabant, hic crus, caput ille, iste aliud quiddam contusum habens, sic ut mihi viderentur ex bello aliquo advenisse. Verumtamen optimus Charon, ut vidit leoninam pellem, opinatus me Herculem esse, recepit me, lubensque transvexit, atque etiam egressis demonstravit semitam. Cum autem eramus in caligine, præibat Mithrobarzanes, sequerbar ego pone illi adhærens, donec ad pratum ingens pervenimus asphodelo consitum: ibi tum circumvolitabant nos stridulæ mortuorum umbræ. Sensim autem progressi accessimus ad Minois tribunal, qui quidem in solio quodam sublimi sedebat: adstabant autem ipsi Pœnæ, scelerum vindices genii, et Furia. Ab aliâ verò parte adducebantur ordine multi sanè longâ catenâ vincti, qui dicerentur esse adulteri, lenones, publicani, adulatores, sycophantæ, talisque turba hominum cuncta permiscentium in vitâ. Seorsim porro divites sordidique freneratorum accedebant pallidi, ventre projecto, podagrâ capti, boiam singuli canemque, qui bina talenta pendat, impositum ferentes. Nos igitur propè stantes videbamus, quæ fierent, audiebamusque causam suam agentes, dum accusarent eos novi quidam atque inopinati oratores. PHIL. Quinam hi, quæso per Jovem? illud enim quoque ne dicere refugias. MEN. Nostin' illas ad solem projectas a corporibus umbras? PHIL. Utique. MEN. Hæ igitur ipsæ, postquam mortui sumus, accusant, testimonium adversus nos dicunt, et arguunt, quæ a nobis per vitam sunt acta; et valde videntur earum quædam esse fide dignæ, quippe quæ semper adsint, neque unquam absistant a corporibus. Minos ergo cum curâ singulos explorans ablegat ad impiorum sedes, pœnas subituros meritis pro facinoribus patratis. Maximè verò acerbius eos tractabat, qui ob divitias et imperia fuerant inflati, et tantum non adorari se postulabant, ostentationem eorum brevissimi temporis inanem, et fastum detestatus; itidemque quod non meminissent, se mortales esse, ac bona mor-

P. 68. c. *εἰσέρχονται*. An expression borrowed from Hom. Il. Ψ. 101. and Od. Ω. 13.

f. *Οἶδα πού, &c.* You know, I suppose. See note on p. 39. f.

g. *ἄντι ἐστίν, &c.* The absence of all shadow in the dark seems to render this mechanism materially defective.

taliam sortitos. Hi autem, exutis splendidis istis omnibus divitiis inquam, genere et imperiis, nudi demisso in terram vultu adstabant, quasi somnium aliquod secum retractantes, quam apud nos habuissent, felicitatem. Quare ego ista cum viderem, impensè gaudebam, et, si quem agnoscerem eorum, leniter accedens commonefaciebam, qualis fuisset in vitâ, et quantos spiritus tunc gessisset, cum multi mane vestibulis adstabant egressum ejus expectantes, impulsique a vernulis: hicce verò vix tandem exortus ipsis in veste purpureâ, vel auro prætextâ vel vario colore distinctâ, felices putabat beatosque se redditurum salutatores. si pectus, aut dextram porrectam dederit osculari. Et illi quidem pungebantur his auditis. A Minoë verò unum quoddam in gratiam disceptatum est judicium; etenim Siculum Dionysium, multorum ac nefariorum a Dione criminum insimulatum, umbræque suæ testimonio pressum, in medium progressus Aristippus Cyrenæus (eum in honore habent, multumque pollet apud inferos) jam jam Chimærae alligatum exsolvit poenâ, dum diceret, in multis eruditorum pecuniâ juvandis eum dextre fuisse versatum. Digressi tamen a tribunali ad supplicii locum pervenimus: ibi enimvero, amice mi, multa miserandaque erat audire ac videre; nam simul et flagellorum sonitus exaudiebatur, et ploratus eorum, qui in igne torrebantur, et tormenta, et collaria, et rotæ: Chimæra discerpebat, Cerberus laniando vorabat: unâ autem omnes puniebantur, reges, servi, satrapæ, pauperes, divites, mendici; cunctosque poenitebat patratorum: nonnullos agnovimus etiam conspicati, eorum de numero scilicet, qui nuper vitam finierant: illi verò præ pudore vultus tegebant, seseque avertebant: quòd si fortè respicerent, valde quidem servilem in modum, atque adulatoriè, illi ipsi, qui fuerant quàm putas graves, et superbi aliorum contemptores in hac vitâ: at pauperibus pro dimidiâ parte malorum immunitas erat concessa; et cum interquievisent, denuo poenis afficiebantur. Porro illa etiam vidi

P. 69. d. ἀνατιλας. A metaphor from the sun.

e. ἰκτινοὶ μὲν οὖν. I have adopted this reading, for ἰκτινο, on the authority of four MSS.

f. προσδίδιντα. Rather παραδίδιντα.

P. 70. b. δουλοπριπὶς τι, &c. Supply † προσεβλίστην. See also διερκεν.

fabulosa, Ixionem, Sisyphum, Phrygem Tantalum malè
 habentem, terrigenam Tityum: Hercule, quantus
 erat! jacebat enim spatium occupans agri. His quoque
 præteritis, in campum nos inferimus Acherusium, inve-
 nimusque ibi semideos, et heroïdas, ceteramque mortuo-
 rum in populos et tribus dispertitam turbam ibi commo-
 rantem; veteres alios situque mucidos, et, ut ait Home-
 rus, roboris expertes; alios recentes et compactos, illos-
 que inprimis Ægyptiorum ob condituræ durabilitatem.
 Quamobrem unumquemque dignoscere non admodum
 erat facile: omnes enim planè sibi invicem fiunt similes
 ossibus nudatis: vix tamen permultum tempus contemplati
 eos noscitabamus. Jacebant autem acervatim obscuri,
 ignotique, et nihil eorum, quæ apud nos pulchra vide-
 bantur, servantes. Quin immo, multis eodem in loco
 sceletis jacentibus, cunctisque similibus, qui terribile
 quiddam per vacuos oculorum orbes intuerentur, nudos-
 que dentes ostenderent, mecum hæsitabam, quo signo
 discernere Thersiten a formoso Nireo, aut mendicum
 Irum a Phæacum rege, aut Pyrrhiam coquum ab Aga-
 memnone: nihil enim ampliùs pristinorum indiciorum ipsis
 adhærebat, sed consimilia ossa erant, incerta, nullisque
 notis inscripta, sic ut a nemine ampliùs distingui possent.
 Tum verò ista videnti videbatur mihi hominum vita pom-
 pæ cujusdam longæ similitudinem habere; administrare
 verò atque ordinare singula fortuna, diversos ac varios
 pompam ducentibus habitus attribuens: hunc enim obla-
 tum regali cultu instruxit, tiarâ impositâ, satellitibus addi-
 tis, et capite diademate coronato: alteri servilem schemam
 circumdedit: alium quendam formæ decore ornavit: illum
 deformem ac ridiculum finxit: ex omnigenis enim, puto,
 formis decet componi hoc spectaculum. Sæpe verò per
 mediam pompam immutare solet nonnullorum habitus,
 haud sinens ad finem usque pompæ interesse, quo collo-
 cati fuerant ordine: atque adeo detracto priore vestitu
 Croesum coëgit servi captivique ornatum suscipere;

P. 70. c. ἰχοντα. Rather ἰχοντας.

δ. τοὺς Αἰγυπτίους αὐτῶν. *Those of them that were Egyptians.* I have
 given this reading, from three of the Parisian MSS., in place of τοὺς
 Αἰγυπτίαν αὐτοὺς, which is not Greek. This emendation, I conceive,
 quite supersedes Hemsterhuis's conjecture, wishing to read ἀλυστοὺς for
 αὐτοὺς.

Mæandrio contrà, qui hactenus in pompâ servis erat immixtus, Polycratis tyrannidem induit, eoque ad aliquod tempus permisit uti habitu. Verùm ubi pompæ tempus præteriit, tunc unusquisque, reddito ornatu, exutoque habitu cum corpore, qualis erat antè, fit, nihil ab alio quolibet diversus. Sunt autem, qui præ dementiâ, quando repetit ornatum instans ipsis fortuna, graviter ferunt, atque indignantur, quasi propriis suis rebus orbati, non ea reddentes, quæ ad parvum tempus mutua sumserant. Opinor autem, eorum, qui versantur in scenâ, sæpe te vidisse tragicos actores istos, qui, prout usus fabularum poposcerit, nunc Creontes, aliàs Priami fiunt, aut Agamemnones: idemque, si fortè, qui paulo antè valde magnificè Cecropis aut Erechthei personam sustinuit, confestim servus prodire solet a poëtâ jussus: at finito jam dramate, cum exuerit eorum quisque auro sparsam illam vestem, personam posuerit, et descenderit a cothurnis, pauper et humilis obambulat, non ampliùs Agamemnon Atrei filius, neque Creon Menœcei, sed Polus Chariclis Suniensis nomine nunc suo dictus, aut Satyrus Theogitonis Marathonius. Perinde atque ista hominum res sunt, ut mihi tum videnti apparuit. PHIL. At dic mihi, quæso, Menippe, qui sumtuosa ista sepulcrorum et celsa monumenta habent in terris, columnas, imagines, atque inscriptiones, nihilne sunt honoraticres apud eos, quàm plebei mortui? MEN. Deliras, o bone: quòd si conspexisses Mausolum ipsum, Carem illum dico, cujus ex monumento latè fama circumfertur, id quidem bene scio, te cessaturum non fuisse a ridendo; tam humiliter abjectus erat in angulo quodam remoto, latens in reliquâ mortuorum gente, tantum, opinione meâ, fructûs capiens ex monumento, quantum gravabatur tam grandi onere pressus. nam, amice, postquam Æacus admensus est suum singulis locum, (tribuit autem ad summum non plus pede) eo necesse est contentos decumbere corpore ad modulum spatii contracto. Jam porro multo magis, puto, risisses, si spectasses illos, qui reges apud nos et satrapæ fuerant, mendicantes ibi, et vel salsamentarios ex inopiâ, vel elementa prima docentes, dum a quolibet

P. 71. g. Πωλος X. for ὁ Χαρικλίδης. So at the end of the decree in the next page, Κρατὺν Σπυρίτιοντος. Demosthenes affords several instances of a similar omission of the article.

ex vulgo contumelias, et alapas in caput impactas patiuntur, perinde ac mancipiorum vilissima. Philippum ergo Macedonem quando contemplabar, planè me continere non poteram: scilicet monstrabatur mihi in angulo quodam mercede resarciens attritos calceos. Multos præterea alios videre licebat in triviis stipem petentes, Xerxas inquam, Darios et Polycrates. PHIL. Absurda narras de regibus, et parum abest, quin incredibilia. Quid autem Socrates agebat et Diogenes, et si quis alius sapientum? MEN. Socrates ibi quoque obambulat redarguens omnes: adsunt autem ipsi Palamedes, Ulysses, Nestor, et si quæ alia est umbra garrula: adhucdum verò inflata illi erant, atque extumuerant e veneni potu crura. Optimus autem Diogenes habitat juxta Sardanapalum Assyrium, Midam Phrygem, et alios quosdam hominum splendidorum: eos cum audit plorantes, pristinamque fortunam animo remetientes, ridet ac delectatur; tum plurimum supinus recumbens cantat, valde asperâ ac durâ voce ejulatus eorum abscondens; quod illi adeo molestè patiuntur, ut consilia volvant migrandi, non ferentes Diogenem. PHIL. Ista quidem satis: sed quid erat illud plebiscitum, quod initio dicebas perlatum esse adversus divites? MEN. Bene verò submonuisti: nescio enim quomodo, cum de eo dicere proposuissem, longissimè aberrarim ab instituto sermone. Ergo dum versabar apud inferos, edixerunt prytaenes comitia de rebus ad communem utilitatem pertinentibus: ego, qui multos viderem concurrentes, immixtus umbris statim unus eram illorum, quibus in concionem veniendi jus erat: tum igitur et alia sunt administrata, et denique quod ad divites spectabat negotium. Itaque cum criminum accusati essent multorum et gravium, violentiæ, arrogantiae, superbiæ, injustitiæ, tandem surgens aliquis populi moderatorum prælegit scitum tale.

PSEPHISMA.

Quandoquidem multa et injusta divites perpetrant in

P. 72. c. *εἰ ἄρα ἔστιν*. See note on p. 12. a.

P. 73. c. *εἰ ἀφ' ἑαυτοῦ*. It was part of the office of the Prytanes at Athens to set up in public notices for meetings of the senate or people, inserting in the Programme the subject of their deliberation. See note on p. 109. b. (5.)

vitâ rapiendo, vim inferendo, omnibusque modis pauperes despiciatui habendo, visum est Senatui Populoque, ut, cum obierint, eorum corpora pœnas subeant, non secus atque aliorum improborum; animas autem sursum remissas in vitam demergi in asinos, usque dum in tali statu transegerint bis centum et quinquaginta mille annos, asini ex asinis prognati, onera ferentes, atque a pauperibus acti: exinde demum ut liceat ipsis mori. Dixit sententiam Cranion Sceletonis F. Necysiensis, tribu Alibantiade.

Hoc lecto psephismate suffragia dant magistratus, scivit plebs, infremuit Brimo, et latravit Cerberus: nam eo pacto firma fiunt et rata, quæ lecta fuerunt. Atque hæc tibi sunt acta in concione. Ego porro, cujus gratiâ eò veneram, Tiresiam adii, eumque supplex rogavi, re totâ narratâ, ut exponeret mihi, qualem tandem ducat optimam vitam. Tum ille risu sublato, (est autem captus oculis seniculus, pallidus, et tenuissimâ voce) fili, inquit, causam novi tuæ fluctuationis a sapientibus esse ortam, qui secum ipsi dissident: at fas non est hæc ad te proloqui; interdictum enim a Rhadamantho. Nullo pacto, inquam, suavissime pater: quin eloquere, neque me asperneris, qui te ipso cæcior oberrem in vitâ. Ille enimvero, cum me seduxisset, longèque ab aliis abstraxisset, leniter inclinatus ad aurem, Idiotarum, ait, optima est vita, et prudentissima. Quare tu, positâ dementiâ rimandi cœlestia, et fines ac principia rerum inspiciendi, despues sollertes illos syllogismos, et hæc talia pro nugis ducens illud ex omnibus unum modò venabere, ut eo, quod in manibus est, sapienter usus prætercurras ridendo pleraque, nec quidquam serio studio consectoris. Hæc ubi dixit, recepit se in asphodelo consitum pratum. Atque ego, etenim jam serum erat, Age verò, Mithrobarzanes, inquam, quid ultrâ moramur, et non abimus iterum in vitam? Ad hæc ille, bono, inquit, esto animo, Menippe: brevem equidem tibi et minimè molestum osten-

P. 73. f. Κρανίων, &c. Names humorously formed for the occasion. See Lex.

P. 74. d. το παρον εἶδέναι, is a proverbial expression, originating (as it is said) with Pittacus, one of the seven wise men. It is nearly equivalent with what we would term—*making the best of present circumstances*. What follows coincides with a precept of Simonides; παιζῶν ἐν τῇ βίῃ, καὶ περὶ μηδὲν ἄπλως σπουδάζειν.

e. Κατ' Ἀσφodelον, &c. Hom. Od. λ'. 538.

dam tramitem: simul abduxit me ad quendam locum reliquis caliginosiores, ostendensque manu procul obscurum aliquod et tenue tanquam per fenestram influens lumen, Illud, ait, est Trophonii fanum, atque inde descendunt Bœoti. Hâc igitur enitere, et statim eris in Græciâ. Ego verò dictis delectatus, salutatoque mago, cum difficulter admodum per angustum ostium erepsissem, nescio quomodo in Lebadiâ adsum.

23.

DE SOMNIO, SEU, VITA LUCIANI.*

NUPER admodum cum desiissem in scholas ventitare, jam pubertati proximus, tum pater consilium inibat cum amicis, quid me doceret. Plerisque igitur eruditio visa fuit et labore multo, et longo tempore, et sumtu non exiguo, et fortunâ indigere splendidâ: res autem nostras tum tenues esse, tum promptum quoddam subsidium postulare. Sin aliquam vilium istarum artium, quæ manu constant, edidicissem, primùm me quidem ipsum statim inde habiturum, quo vitam tuear, neque ampliùs domi cœnaturum [paternæ mensæ gravem] id ætatis: dein non diu fore, quin patrem sim hilaraturus, allato usque, quod mihi natum erit mercedis. Ergo secundæ deliberationis initium est propositum, quæ optima sit artium, et ad ediscendum facillima, et homini libero conveniens, et expedito sumtu parabilis, et quæstu commodo. Alio aliam commendante, ut cujusque sensus aut experientia ferebat, pater ad avunculum conversus, (aderat enim maternus avunculus, qui optimus esse statuarius videretur, et poliendis lapidibus in primis laudatissimus) fas non est, inquit, aliam artem primas tenere, te præsentem: quin tu illum ducito, me demonstrans, tuamque in curam receptum effice lapidum

* Xenophon, l. 2. Memor. c. 1. relates from Prodicus an allegorical fable concerning Hercules, that when the hero was just entering on manhood, Virtue and Vice appeared to him, in the form of two females, and addressed him in turn, urging their respective claims. In a humorous imitation of this story, Lucian relates a dream, in which the Art of Statuary and Literature contended which should possess him. He appears to have recited this piece on occasion of revisiting his native country.

artificem bonum, et coagmentatorem, ac statuarium : potest enim, idque ingenio præditus, ut nosti, dextro. Scilicet argumentum capiebat ab istis e cerâ ludicris : nam dimissus a magistris, derasâ cerâ, boves aut equos, aut, ita me Juppiter amet, homines effingebam, scitè, ut videbar patri : ob quæ quidem a magistris vapulabam ; at tunc ad ingenii felicitis laudem et ista quoque pertinebant : quare bonâ tenebantur de me spe, fore ut brevi artem discerem, idque ex istâ fingendi dexteritate. Simul igitur atque idonea videbatur dies arti auspicandæ, committebar avunculo, rem haud sanè quàm valde gravatus : quin et ludum quendam non injucundum mihi videbatur habere, et ad æquales ostentationem, si Deos sculperem, et simulacra quædam parva concinnarem mihimet ipse, et quibus vellem. Tum primum illud, et quod solet incipientibus, contigit : scalpro mihi dato avunculus jussit leniter perstringere tabulam in medio jacentem, addens vulgatum illud, *Dimidium facti, qui cæpit, habet* : me verò duriùs impingente præ imperitiâ, confracta est tabula. Ille indignatus, scuticâ, quæ eub manu erat, captâ, haud placidè, neque adhortantis more me initiavit, sic ut lacrimæ mihi procemium essent artis. Hinc ergo me domum proripio, crebros singultus ducens, lacrimisque oculos oppletus : commemoro scuticam, vibicibusque ostensis, et incusatâ multâ quâdam [avunculi] crudelitate, adjeci, hæc illum ex invidiâ fecisse, [metuentem] ne arte se superarem. Indigne ferens mater cum multa fratri dixisset convicia, ego primis tenebris obdormivi adhuc in lacrimis, totamque noctem cogitabundus. Hactenus quidem, quæ dixi, ridicula sunt et puerilia : quæ verò demceps consequuntur, non jam contemptu digna, o viri, accipietis, sed talia, quæ valde diligentes auditores requirant : ut enim cum Homero dicam, *Divinum mihi secundum quietem venit insomnium almam per noctem, tam clarum*, ut nihil abesset a veritate : quare post tantum tempus species rerum visarum in oculis usque inhæret, et

P. 75. e. *φυσίῳ γὰρ*, &c. So in another dialogue, *ὁ πᾶν μορφῆς εὐφυῶς ἔχοντες*, not being of a handsome form. In such phrases, the genitive may be considered as governed of *ὅτινα* understood ; or we may supply—in the matter, circumstance.

P. 76. d. *τινα ὁμοιωτα*. The words *τοῦ θεοῦ* seem to have been omitted, by the mistake of transcribers, between *τινα* and *ὁμοιωτα*.

f. *Θεὸς μοι*, &c. Hom. Il. B'. 56.

sonus auditorum auribus insonat; tam erant omnia manifesta. Duæ mulieres prebensis manibus me utraque ad se trahebant vehementer sane et validè, sic ut parum abesset, quin me discerperent illo mutuo contendendi studio: namque modò hæc superior pæne me totum habebat, modò rursus ab alterâ tenebar. Interea vociferabantur invicem ambæ: hæc, eam me suum possidere velle; illa, frustra res alienas istam sibi vindicare. Erat autem una operaria, virilis, squalidâ comâ, manibus callo plenis, succincta vestem, calce referta, qualis erat avunculus, cum poliret lapides: altera verò facie valde formosâ, habitu decora, atque eleganti vestitu. Tandem ergo mihi permittunt arbitrari, utri malim adesse. Prior autem inculta illa et virilis sic est locuta: Ego, care puer, ars sum Statuaria, quam heri cœpisti discere, et domestica tibi et cognata genere: etenim et avus tuus, (matris ipso nomine patrem appellabat) lapidum erat sculptor, et avunculi utrique magnam sunt adepti laudem ex nobis. Siquidem optes nugis et quisquiliis, quas illa præbet, abstinere, (monstrabat alteram) et me sectari mecumque degere, primùm tu quidem aleris firmo cibo, et humeros habebis robustos; ab omni autem invidiâ eris alienus, neque unquam abibis in peregrinas regiones, patriâ familiaribusque relictis: nec te sanè ob declamatiunculas laudabunt cuncti. Cave autem, fastidiveris habitûs vilitatem, aut illud vestimenti sordidum: a talibus enim initiis profectus etiam Phidias ille Jovem exhibuit, et Polycletus Junonem effinxit, et Myron in laude, et Praxiteles in admiratione fuerunt: hi nunc propterea cum Diis adorantur. Jam si tu unus eorum fias, quî potest fieri, quin celebris apud omnes homines ipse habere? immo patrem efficies, ut beatus prædicetur te filio, patriamque

P. 77. d. ἄπει. For ἀπειλιση, Atticè. So Plato in Apol. οὐκ ἐνὶ λόγῳ αὐτον, οὐδὲ ἄπειμι.

e. ἵπτι λόγους. Not for mere words, or talk. It shall be for something more substantial they will praise you.

e. (2.) σωματος. Rather σχηματος: the meanness of my figure. So we have seen σχημα and ἀναβολη joined, p. 77. b. In like manner, χιτωνιον πιναρον και σχημα δουλοεπισεις. p. 79. e.

e. (4.) ἰδιξι. Hemsterhuis has shown by other examples, that this word is peculiarly applied to painters, or statuaries, who produce such a likeness of the object as to render it in a manner visible. Phidias is reported to have borrowed the conception of his famous statue of Jupiter from Homer's verses, Il. A'. 528.

insuper reddes illustrem. Ista, atque istis itidem plura titubans et usquequaque barbarè locuta dixit Statuaria, perquam sanè sedulò composita, ut quæ mihi persuadere conaretur: sed non ampliùs recordor: nam plurima jam quidem memoriam effugerunt. Postquam igitur desiit, infit altera hunc fere in modum: Ego, fili, Eruditio sum, jam tibi familiaris et nota, etsi necdum ad finem usque me pertentaveris. Quanta quidem tu bona sis consecuturus, si statuarius fias, ista prædixit: nihil utique nisi operarius eris, corpus labori impendens, in eoque spem vitæ omnem habens repositam; dum ipse sis obscurus, parvam eamque illiberalem accipias mercedem, humilis animo, vilisque prodeas et incomitatus in publicum, neque amicis utilis advocatus, nec inimicis metuendus, nec quem tui cives æmulentur: sed ipsum illud operarius, unusque e plebe multâ, qui semper præstantiorem revereatur, dicendo promptum colat, leporis vitam vivens, potentiorisque præda facilis. Fac autem te Phidiam aut Polycletum fieri, multaue admiranda affabre perficere, artem cuncti laudabunt; at nullus eorum, qui spectant, siquidem sapiat, optet se tibi similem esse: qualiscunque enim fueris, vilis artifex mercenariusque, et manibus vitam quærens habere. Quòd si mihi morem geras, primùm equidem tibi multa ostendam veterum virorum acta, resque gestas admirabiles, dum eorum scripta tibi recito, atque omnium, ut planè dicam, te peritum reddo. Quin et animum, quæ tui pars est primaria, excolam multis bonisque ornamentis, temperantiâ, justitiâ, pietate, placiditate, æquitate, prudentiâ, constantiâ, honesti amore, acri denique præstantissimarum rerum studio: ista enim verè sunt sincera mentis decora. Præteribit autem te nec vetustum quidquam, nec quod nunc fieri expediat: quin et futura prospicies mecum; et in universum quidquid est rerum divi-

P. 78. a. αὐτῇ. Rather αὐτῇ.

b. τῇ προσόδῳ. Some have read προσόδῳ. But Hemsterhuis justly objects that this would express nothing more, than the preceding ἔλγυα καὶ ἀγινῇ λαμβανῶν. It may be added, that the present reading is strongly confirmed by a passage in the dialogue *de Oratoribus*, (falsely attributed to Tacitus) where the writer, enumerating the joys of the Orator, exclaims—*Jam verò qui togatorum comitatus et egressus / quæ in publico species ! &c.*

d. ὅτι σοι. Rather σοῦ.

e. τα δεινὰ. Hemsterhuis happily conjectures that we should read

narum humanarumque, non diu erit, quod te docebo. Tum qui nunc pauper audis, et istius, cujus nomen vix constat, filius, qui deliberas adhucdum de tam ignobili arte, paulo pòst omnibus eris æmulationi et invidendus: honores laudemque consequeris, ob rerum optimarum cultum insignis, quique genere ac divitiis excellunt te suspicient: porro tali veste, (suâ, quam splendidissimam gerebat, ostentatâ) amictus, magistratu primæque sedis honore dignus habeberis: si quò peregre proficiscaris, ne in extera quidem regione ignotus eris obscurusve: ejusmodi tibi circumdabo insignia, ut videntium unusquisque proximum impellat, teque digito designans, *Hic ille est*, aiat. Si quid autem majoris momenti aut amicos, aut civitatem etiam universam occuparit, ad te cuncti respicient: dixeris aliquando publicè, a tuo dicentis ore plerique pendebunt auditores admirabundi, et gratulabuntur tum tibi disertæ orationis potentiam, tum patri prolis felicitatem. Quod autem ferunt, immortales fieri quosdam ex mortalibus, id tibi conciliabo: etenim cum e vitâ discesseris, non tu desines unquam adesse doctis, et consuetudinem habere cum optimis. Viden' Demosthenem illum, quo patre natum, ego quantum reddiderim? viden' Æschinem, qui piatricis tympanum pulsantis erat filius? et tamen ipsum propter me Philippus coluit. Socrates autem et ipse sub istâ Statuariâ nutritus, simul atque meliora percepit, illâque desertâ transfugit ad me, audis, ut ab omnibus celebretur? His tu missis tantis talibusque viris, rebus splendidis, sermonibus sapientissimis, habitu decoro, honore, gloriâ, laude, principe considendi loco, opibus, dignitate, facundæ orationis famâ, publicâ prudentiæ gratulatione, tuniculam indues sordidam, et habitum suscipies servilem, vecticulos, cæla, malleolos, scalpra in manibus habebis, vultu ad opus prono, humilis et humilia consectans, omnemque in modum abjectus: nunquam tu rectum caput efferes, virile

τα μιλλοντα. After mentioning an acquaintance with *past* events, and a perception of what is expedient *at present*, she naturally adds a fore-sight of *futurity*—ἀλλὰ καὶ τα μιλλοντα, &c.

P. 79. a. διῆξι σε, &c. *At pulchrum est digito monstrari, et dicier, Hic est.* Pers. Sat. 1. v. 28. and Hor. l. 4. Carm. 3. 22.

c. συνων τοις, &c. It is plain, that by Lucian's perpetual association with the learned, we are to understand their familiarity with his writings.

d. ἄφους δι. i. e. *if you abandon.*

nihil, nihil liberale cogitabis; sed opera quomodo tibi concinna et elegantia procedant, providebis: ut ipse sis concinnus et honestis moribus ornatus, minimè curabis, sed lapidibus te viliorem reddes. Hæc cum adhuc diceret, ego, non expectato sermonum fine, surgens litem decrevi: mox illà deformi atque operariâ spretâ, conferebam me ad Eruditionem valde lætus: maximè quandoquidem in mentem mihi venit scutica, et plagas statim non paucas inchoanti mihi hesterno die fuisse impositas. Illa deserta primum indignabatur manibus complosis, et dentes infrendens: tandem, quomodo Nioben audimus, fixa dirigit, inque lapidem fuit versa. Si verò passa videatur incredibilia, ne tamen non credatis: miras enim somnia præstigias objiciunt. Tum altera, cum ad me respixisset, at ego jam, inquit, tibi vices rependam causæ justissimè judicatæ: age ergo, inscende in hunc currum, (currum aliquem ostendebat equorum alatorum, Pegaso similium) ut perspicias, qualia et quanta, si te mihi non dedisses, ignoraturus fueras. Simul autem ascendi, agitabat illa et moderabatur: atque ego in altum evectus contemplabar, ab Aurorâ cursu instituto ad Occidentem usque, urbes, gentes, populosque, quasi Triptolemus seminis quiddam in terram projiciens: quamquam haud sane memini, qualem esset sparsum illud semen, nisi hoc tantum, homines ad me suspicientes laudare, et faustis acclamationibus, quoscunque volatu adiassem, prosequi. Postquam igitur tot res mihi, meque laudantibus istis ostendisset, rediit iterum non istâ quidem veste indutum, quam habebam, cum volucris curru efferrer: sed videbar omnino mihi in amictu honoratiore et prætextato redire. Quin et, ut patrem invenit adstantem, meque opperientem, monstrabat ipsi vestem illam, et me, qualis reverterer: immo etiam submonefecit, quam fere de me consilii rationem iniisset. Ista me vidisse memini pueritiam modò egressus, ut mihi quidem videtur, conturbatus ex verberum metu.

P. 80. α. ἰσχυρὰ. Scil. δ' Ἐγκυκλοπαιδία: attributing to her the act of his uncle.

h. εἰς τὴν εἰς. I have given this reading, in place of εἰς ἢ εἰς, which appears in the edition of Hemsterhuis and others.

δ. ἀναρῶν μὲν τοῖς, &c. Lucian with artful modesty says, that he does not recollect what it was he sowed; but has sufficiently indicated that it means his literary productions.

Hæc dum exsequor, Hercules, inquit nonnemo, quàm longum somnium et judiciale: tum alius interpellat, hibernum scilicet, nam longissimæ sunt noctes: aut si fortè trinociale, quemadmodum Hercules est et ispe: quid verò ipsi in mentem venit, ut ista nugaretur ad nos, puerilemque noctem commemoraret, et somnia vetera, jamque obsoleta? futile profectò hoc narrationis frigus: num nos somniorum interpretes esse quosdam statuit? Minimè certè, o tu, quisquis es: neque enim Xenophon, cum narraret aliquando somnium, fulmen sibi visum in paternam cecidisse domum, et reliqua, (nostis enim) velut histrionicam, visionem istam, neque nugaturus de industriâ persequeretur, idque in bello et desperatione rerum, urgente hoste; sed sane et utile quiddam habebat ista narratio. Similiter et ego somnium istud meum enarravi vobis ejus rei causâ, ut juvenes ad meliora convertantur: imprimis si quis eorum ob paupertatem animo deficiat, seque deterioribus applicet, indolem haud ignobilem corrumpens. Hic, sat scio, confirmabitur, auditâ somnii nostri fabulâ, meque sibi idoneum exemplum ob oculos ponet, considerando, ex quali conditione ad pulcherrimam me contuli, eruditionemque concupivi, nequaquam ignavè cedens rei familiaris, quæ tum premebant, angustis; itemque qualis ad vos me recepi, si nihil aliud, at saltem nemine sculptorum obscurior.

P. 80. g. ὅτι μάλιστα. There seems little doubt, but that Lucian wrote ὅτι, *when*. In what follows he alludes to the fable, that Jupiter employed three nights, or a night as long as three, in his intrigue with Alcmena.

P. 81. a. τινῶν. This word should evidently be expunged. Probably Lucian wrote it after ὀνείρων in the preceding line.

a. (2.) οὐδὲ γὰρ ὁ Ξενοφών, &c. Xenophon, in his Anabasis, mentions two occasions of great difficulty and danger to the Greeks, on which he was encouraged by dreams. In the first of them, l. 3. c. 1. he thought he saw his father's house wholly illuminated by a thunderbolt which fell on it. In the second, l. 4. c. 3. he thought himself bound with chains, but released by their breaking spontaneously. Hemsterhuis apprehends that Lucian confounds these two dreams; as Xenophon does not mention his having told the former to any one, though he communicated the latter to Chirisophus. Lucian certainly appears to refer to both of them, from the καὶ before ἰ, τῇ πατρὶς οἰκίᾳ. The young student will observe that our author, conceiving his hearers familiar with the narrative, breaks off immediately after the commencement of it with—καὶ τὰ ἄλλα, *et cetera*. The whole may be thus literally rendered. "For neither did Xenophon himself, when he once related the dream—(how there appeared to him both in his

24.

TIMON, SIVE MISANTHROPOS. *

TIMON. JUPPITER. MERCURIUS. PLUTUS.
PAUPERTAS. GNATHONIDES. PHILLADES.
DEMEA. THRASYCLES.

TIM. O JUPPITER Philie, et Xenie, et Hetæreie, et Ephestie, et Asteropeta, et Horcie, et Nephelegereta, et Erigdupe, et si quo te alio vocant nomine attoniti poëtæ, idque adeo cum in versu faciundo hærent impediti; (tunc enim magno nominum agmine sustines versum labantem, et rhythmum hiantem reples) ubi nunc fulgur illud tuum tanto strepitu erumpens? ubi tonitru tanto fremitu boans? ubi illud flammans, candens, ac terribile fulmen? Cuivis sanè constare potest, ea omnia nil esse aliud quidquam præter nugas sonoras, ac fumum planè poëticum, nominum strepitum si demas. Telum autem illud ita decantatum, et longè feriens, et expeditum, nescio quo pacto planè restinctum est, et refrixit, ne tantillulam quidem iræ scintillam adversus sceleratos retinens. Inde est, quòd perjuri potiùs metuerint hesternum aliquod ellychnium, quàm fulminis cuncta domantis flammam. Ita videris illis titionem jaculari, ut ignem ejus vel fumum haud timeant; hocque unum ex vulnere malum sibi accidere existiment, quòd fuligine operiantur, atque inquinentur. Hinc adeo est, quòd Salmoneus ille, te contempto, contra tonare ausus est, vir, qui hanc de se opinio-

father's house [a sudden light from a thunderbolt] *et cetera*, for ye know the passage)—neither did he, I say, relate the vision as a piece of acting, nor [relate] these matters as intending to trifle."

* This very spirited dialogue opens with a volley of abusive remonstrance addressed to Jupiter by Timon of Athens, the celebrated Misanthrope. It proceeds to describe the mission of Plutus and Mercury to Timon, with his subsequent conduct.

P. 81. d. *φίλιε*, &c. Timon here accumulates a crowd of poetic epithets, in which Jupiter was designated as the Guardian of friendship, hospitality, companionship, domestic connexions, and oaths, as the causer of lightning and collector of clouds. In like manner, the epithets, which he annexes to the lightning, thunder, and thunderbolt, are borrowed from the poets.

nem in animis hominum faciliè tueretur, audax quippe et ardens animo, adversum Jovem tam frigidum. Quidni enim? cum tu veluti sub mandragoris recubans perjuros non audias, neque injustos aspicias; contrà autem lippis et lusciosis oculis ea, quæ fiunt, videas; neque acriores habeas aures, quàm qui ætatis sunt jam provectioris. Nam cum adhuc juvenis eras, ardenti animo, et iracundiâ gravi, multa quotidie adversus injustos ac violentos designabas, sublatâque omni induciarum spe, bella cum iis gerebas, neque unquam otiosum erat fulmen: ægis concussa illis intentabatur, tonitru remugiebat, fulgur in morem velitaris pugnæ usque et usque mittebatur: terræ autem motus ita frequenter fiebant, ut cribri agitationem planè referrent: nix acervatim ruebat, grandinem autem saxa diceres; et ut violentiùs dicam et elatiùs paulo, imbres ῥαγδαῖσι et vehementes deferebantur in terras; singulæ guttæ fluvium æquabant. Quamobrem puncto temporis sub Deucalione tantum faciunt est naufragium, ut omnibus aquâ obrutis unica modò superfuerit arcula ad Lycoreum montem appulsa, veluti quendam generis humani fomitem servans, quo majora deinde scelera subolescerent. Ergo pretium ob recordiam ab iis tulisti, cui nemo hodie rem sacram facit, nec coronam quidem imponit, nisi fortè unus aut alter quasi Olympiorum corol-

P. 82. c. πῶς γὰρ; i. e. πῶς γὰρ ἀπιθανος ἀνὴρ; *how should he be an unlikely match for you, when, &c.* So in Micyl. §. 14. οὐδε ὄβολον ἰδῶκε τῷ Σιμωνί· πῶς γὰρ; ὅς οὐδε αὐτός ἤπτιτο τῶν χρημάτων. The reader will find a similar use of ποθὲν γὰρ; in this dial. p. 84. g.

c. (5.) ὑπο μανδραγόρα. From the influence, or effect, of mandrake. So p. 102. c. ὑπο τοῦ ἀκράτου. In like manner, in Demosth. Encom. §. 36. εἶον ἐν μανδραγοῦ παβιυδοῖτας. We must in the present passage take μανδραγόρα for the genitive case; as Πυθαγόρα for Πυθαγοῦ. The mandrake is an herb of the same species with the deadly nightshade. The juice of its large roots has a narcotic quality.

e. ὥσπερ εἰς ἀκροβολισμόν. As if in the way of a skirmishing with darts, or slings. See note on p. 30. a.

f. ὕπαι τι, &c. These words are probably a quotation from some old tragic writer; which may account for the needless insertion of the particle τι.

l. (3.) ναυαγία. *So great a wreck.* The word is often used figuratively, as well as *naufragium* in Latin. See e. gr. 1 Tim. i. 19. It is strange that the absurd version, *tot naves perierunt*, should have been left uncorrected by Hemsterhuis and Reitzius.

g. περιεργον Ὀλυμπίων. As an appendage—an accessory and sub-

arium : idque qui tibi præstat, rem se haud sane pernecessariam facere existimat, sed veteri nescio cui instituto id dandum credit. Illi te, o Deorum præstantissime, paulatim in Saturni locum redigunt, qui te omni honore spolient. Mitto jam dicere, quoties templum tuum expilarint. Quidam etiam manus tibi apud Olympiam sunt admoliti; et tu, quem ὑψιβρεμέτην poëtæ vocitant, ne ausus quidem es excitare canes, vel vicinos advocare, qui e vestigio concurrentes comprehenderent sacrilegos, res suas etiamnum convasantes, ut in pedes se protinus darent. Sed tu, fortis bellator, et qui γιγαντολέτωρ, et τιτανοκράτωρ prædicaris, sedebas, manu decemcubitale fulmen sustinens, interea dum cincinnos aureos otiosè tibi attondebant. Hæc igitur, o Deorum præstantissime, ecquando tandem dissimulare desines? Ecquando erit, ut tanta facinora ultum eas? Quot orbis conflagrationes, quot diluvia satis esse queant, ut tam inexhausta hominum insolentia compescatur? De me enim ut dicam, iis, quæ ad ceteros pertinent, omissis, postquam tot Athenienses evexi, divitesque ex pauperculis reddidi, atque omnibus ea, quibus egebant, benignè largitus sum, seu, ut veriùs dicam, postquam acervatim, ut in amicos beneficus essem, opes effudi, atque eâ re factum est, ut ad inopiam redactus sim, illi me ignorant; sed ne aspiciunt quidem, cum tamen antea me revererentur, adorarent, et ex meo penderent nutu. Quin etiam si fortè cui ipsorum in viâ occurrâ, ii me veluti eversum hominis jamdudum sepulti titulum, et temporis diuturnitate collapsum, prætereunt, ne legentes quidem: alii autem quàm longè me vident, in aliam deflectunt viam, rati quippe visuros se spectaculum aliquod occurso infaustum, atque aversandum, me, inquam, qui non ita pridem σωτήρ ipsis et εὐεργέτης fui. Tot itaque malis circumvallatus, in hunc remotum et desertum agrum concessi; et suspenso ex humeris rhenone terram colo, quatuor in diem obolis locatâ operâ, hîc cum ligone et hac solitudine philosophans. Mei certè laboris hoc videor præmium vel maximum consequi, quòd plerosque præter æquum et bonum fortunatos non sum visurus. Id enim mihi molestum est ut quod maximè. Ecquid igitur, Saturni ac Rheæ fili, excutiens altissimum

ordinate circumstance—of the Olympic games. So our author in Herod. §. 6. ἀπηλθὲ γῆμας καὶ αὐτοὶ, παιεργοὶ τῶν Ἀλιξανδρῶν γὰρ εἰσι.

atum somnum ac verè *ήδυμον*, (nam Epimenidem dormiendo vicisti) flatu denuo suscitans fulmen, aut ex *Ætnæ* crateribus accendens, ingenti editâ flammâ, iram illam Jovis fortis ac manu prompti exseres; nisi fortè vera illa sunt, quæ de te Cretes, et sepulcro tuo apud se sito fabulantur? JUP. Quis hic est, Mercuri, qui ex Atticâ vociferatur ad radicem montis Hymetti, sordidatus, et squalidus, et caprinis pellibus semiamictus? incurvus autem, opinor, fodit; homo garrulus atque audax. Haud dubiè Philosophus est: neque enim sermones de nobis adeo impios deblaterasset. MER. Quid ais, o pater? tun' ut Timonem Colyttensem, Echecratidæ filium, haud noris? Hic ille est, qui nos toties sacris ritè factis opiparè accepit; ille repente dives, qui totas hecatombas mactabat; apud quem splendidè solebamus agere Diasia. JUP. Heu! quæ isthæc rerum conversio? illene pridem honestus, quem tot amici colebant? Unde igitur eò miseriarum devenit, squalidus, infelix, et fossor mercede conductus, uti ex ligone conjicere est, quem ille adeo gravem in terram demittit? MER. Sua illum, ut minùs exactè loquar, comitas perdidit atque humanitas, nec non effusa in omnes inopes misericordia: verè autem ut di-

P. 84. a. *Αἴτης*. I have introduced this conjectural emendation of Faber, in place of *Οἴτης*. Ceta is not recorded as a volcanic mountain.

a. (5.) *ὑπερ Κρητῶν*. It is related that Pythagoras, visiting the sepulchre of *Minos* in Crete, found on it this inscription—*ΤΟΥΔΙΟΣ*—the sepulchre of Jupiter.

b. *οὐ γὰρ ἄν*, &c. See note on p. 12. c.

c. *καθ' ἱερῶν τελ. ἴστ.* A rare use of this preposition: though we have in Aristophanes *ἄμωσαι καθ' ἱερῶν*. Batr. 101. and in Thucyd. l. 5. c. 47. Our Author in his *Philopæ.* §. 21. has *ἰφ' ἱερῶν τελειῶν ἰστιάσθαι*.

c. (4.) *ὁ τας ὅλας ἰκατ.* See note on p. 13. f. On the term *νιοπλουτος* it is to be observed, that it always denotes a person to whom riches are new; and cannot be interpreted as denoting one who was lately rich. Lucian elsewhere marks this circumstance as leading to extravagance of expenditure. Tox. §. 12. *καὶ ὥσπερ εἶκος, νιοπλουτον ὄντα, πολλοὺς καὶ ἄλλους εἶχε περὶ αὐτόν, ἰκανοὺς μὲν συμπεῖν, &c.* It is indeed intimated that Timon inherited a paternal estate; (p. 86. c.) but we may suppose that he had suddenly come into it on the death of his father.

c. (5.) *τα Διαισια.* This festival at Athens was celebrated at the end of the month Anthesterion, in honour *Διὸς Μελιχίου*. In it, however, victims appear not to have been offered, according to the testimony of Thucydides, l. 1. c. 126. But Hemsterhuis calls in question the integrity of the text in that passage. We may here understand any of the other festivals of Jupiter.

e. *ὡς δὲ ἀληθεῖ λόγῳ.* Scil. *εἰπιῦν*. Here *ἀληθὲς λόγος* is opposed *ὥτασι εἰπιῦν*, as elsewhere *το ἀληθὲς το λόγῳ οὐ ὀνοματι*.

cam, stultitia et simplicitas. et imprudentia in admittendis amicis; qui non animadverteret, corvis se et lupis gratificari; existimaret præterea, tot vultures jecur sibi assiduè exedentes, amicos esse et sodales aliquâ in se benevolentia permotos, cum tamen opsoniorum gratia circa illum essent. Ii verò nudatis Timonis ossibus, et circumrosis, ac medullâ, si qua supererat, probè et diligenter exsuctâ, aridum illum et ab radicibus imis excisum relinquentes, abierunt, ne noscentes quidem ampliùs aut aspicientes, (cur enim id facerent?) aut opem ferentes, vel aliquid vicissim largientes. Itaque ligone, uti vides, et rhenone instructus, urbe præ pudore relictâ, agrum mercede conductus arat, tot malis ad insaniam adactus, quòd certos homines a se antea ditatos prætereuntes superbè videat, ne hoc quidem tenentes, Timon necne dicatur. JUP. Sane nobis talis vir haudquaquam contemnendus negligendusve est. Infelix enim jure indignaretur, si eadem faceremus ac scelesti illi assentatores, virum talem negligentes, qui nobis tot caprarum, totque taurorum femora in altaribus cremaverit: eorum certe nidorem etiam in naribus habeo. Ceterùm propter negotia, quibus districtus fui, ingentemque pejerantium turbam, nec non eorum, qui per vim rapiunt, tum verò propter metum sacrilegorum, (ii enim bene multi sunt, et quos haud facilè quis vitet, neque nobis connivendi spatium relinquunt) jamdiu in Atticam oculos non conjeci; maximè postquam Philosophia, et verbosæ illæ concertationes inter eos exortæ sunt. Cum enim inter sese digladientur, perpetuoque vociferentur, non est ut quisquam nostrum preces et vota hominum possit exaudire: quare vel obstructis auribus otiosè sedendum est, aut ab iis mo-

P. 84. f. For *εἰ τις καὶ*, perhaps we should read *καὶ εἰ τις*.

g. *πῶς γὰρ*; *How should they?* This phrase is frequent in Demosthenes, and equivalent with an emphatic negation. See note on p. 82. c.

g. (4.) *τοῖς κακῶς*. i. e. *ὕπερ τῶν κακῶν*, *from his misfortunes*.

P. 85. a. *ἡγανακτεῖ δυστυχῶν*. Observe the potential force of this tense. *He would be justly indignant, if left to misfortune*. See note on p. 12. c.

a. (4.) The following *ποιήσομεν* Faber would change to *ποιησόμεν*: but the future indicative has frequently the same force. So our author in *Ἀναβ.* §. 10. *παριζόμεν γούν ἀφορμας τοῖς κατηγοροῖν ἰθιλοῦσι, κατὰ λυσσαντις ἀνδρά, &c*—*we should afford occasion—if we stoned, &c.*

etiâ confici necesse, Virtutem nescio quam, et Incorporea, et meras nugas magnâ voce connectentibus. Hanc ipsam ob causam evenit, ut hic Timon, vir sane nequiquam contemnendus, a nobis usque adhuc fuerit neglectus. Sed ut ut hæc se habent, assumpto tecum Pluto abi, Mercuri, ad illum quàm ocissimè. Adjungat sibi comitem Thesaurum Plutus; maneantque ambo apud Timonem, neque tam citò ex ejus ædibus concedant, licet eos Timon, quâ bonitate est, denuo emittat. de assentatoribus autem, qui se adeo immemores beneficiorum præbent, pòst videro: eos plectere certum est, ubi fulmen recusum fuerit. Radii enim ejus duo omnium maximi diffracti sunt et retusi, cum illud vehementiùs paulo in Anaxagoram Sophistam jacularer, qui discipulis suis persuadebat. nos Deos in rerum naturâ non exsistere; et ab eo aberravi, frustrato ictu: protentâ namque manu tutatus eum est Pericles; fulmen autem in Castorum ædem cum præter spem delatum esset, eam exussit; ipsum autem fulmen tantùm non ad saxum comminutum est. Quamquam interea satis pœnarum luent assentatores, si in re perquam amplâ Timonem viderint. MÆR. Quantam affert utilitatem magnis clamoribus rem agere, et molestum esse atque audacem! neque id modò causarum actoribus utile est, sed iis etiam, qui Deos comprecantur. Vel hic Timon, quàm repente dives ex pauperculo factus est! nimirum ingenti clamore vociferans, et magnâ dicendi libertate in precibus usus, Jovem ad sese advertit denique: sin verò tacitus incurvusque fodisset, etiamnum neglectus foderet. PLUT. At ego, Juppiter, ad ipsum non ibo. JUP. Quid ita autem, optime Plute, me præsertim jubente? PLUT. Quia per Jovem in me injurius erat, domo me extrudens, ac frustulatim partiens, qui tamen ipsi paternus essem amicus; meque tantùm non furcâ expellebat, aut ut eos

P. 85. g. *ἰσχυροχρῆ*, &c. A phrase frequently used by Homer, to denote the protection afforded by the gods. Lucian here alludes to the fact of Pericles having successfully defended Anaxagoras, when accused of Atheism. (See Index.) That the temple of Castor was at the same time struck with lightning, is a circumstance which Lucian appears to have derived from some records which have not come down to us.

P. 86. e. *ἀναγκαστικῶς* is a proverbial expression for expelling by main force. So Horace, l. 1. Ep. 10. 24. *naturam expellas furâ*. Faber, with whom Hemsterhuis agrees, would insert *καὶ* before *κατεργά*. If any particle were inserted, I should prefer *καὶ*. But I confess that

facere videmus, qui ignem manibus hærentem excutunt. Quid igitur? redeamne ad eum, parasitis, assentatoribus, et meretriculis objiciendus? Ad illos, Juppiter, me, quæso, mittas, qui muneris pretium sentiant, qui me amplectantur, quibus pretiosus sim et desiderabilis: hi verò fatui cum Paupertate usque et usque versentur, quando illam me potiolem ducunt, acceptoque ab eâ rhenone et ligone quatuor obolorum mercedulâ contenti vivant, qui decem talentorum munera sic neglectim abjiciunt. JUP. Nil tale posthac adversùs te Timon faciet: a ligone probè perdoctus fuit te Paupertati antepondere; nisi si lumbos fortè sortitus est cuilibet dolori impenetrabiles. At tu mihi mirum in modum querulus videris, qui nunc Timonem accuses, quòd tibi reclusis foribus hac illac vagari, prout libitum fuit, permisit, neque domi claudens, neque in te zelotypiâ ardens. Olim autem adversùs divites indignabaris, claudi te ab iis conquerens repagulis, clavibus, et annulo impresso, ut ne oculis quidem obliquis lucem tibi fas esset aspicere. Hæc igitur apud me lamentabaris, in tantis tenebris suffocari te dictitans: atque id propterea pallidus eras, curis perditus, digitosque contractos habebas ob frequentem computandi consuetudinem; quin et minitabaris, te quandoque aufugiturum, si quam nancisci occasionem posses. Ad pauca ut redeam, gravissimum tibi videbatur, in ferreo aut æreo thalamo virginem custodiri, velut alteram Danaën, et sub acribus et

I think we may refer *καλῶς* to the whole of the former description, and by a very natural ellipsis interpret it—*flinging me away in as great a hurry, as those who, &c.*

P. 86. d. *τοὺς αἰσθησομένους*, &c. *those who will be sensible—or know the value—of the gift.* The Latin version in Reitzius's edition is here strangely inaccurate: *qui benignitatis modum intelligent—who may understand the limits of liberality.*

g. *συνισπᾶναι τοὺς δ.* This passage was generally understood as describing the joints of the fingers stiffened and contracted, from the constant habit of counting the money. But Hemsterhuis, with his usual learning, proves that the reference is to the custom of employing various contractions of the fingers in arithmetical calculation. Thus we learn that, in paintings, the figure of Chrysippus (an Arithmetician) was represented with the fingers contracted; but Euclid (a Geometrician) with his hand open.—Gronovius's correction of *συλλογιστῶν*, for *συλλογισμῶν*, appears just. And in the next clause I would prefer to read, with the scholiast, *ἀποδρασιεῖσθαι*: though it must be admitted that the first Aorist and Future are frequently interchanged.

scelerosis pædagogis nutriri, Fœnore et Ratiocinio. Eos itaque planè ineptos esse dicebas, qui cum te miserè amarent, possentque frui, non auderent tamen: neque amore suo securè uterentur, quibus id liberum esset; sed te pervigili custodiâ servarent, sigillum aut repagulum oculis haudquaquam demotis aspicientes; seque abundè potiri existimantes, non si fruerentur ipsi, sed omnibus fruendi facultatem si præreptum irent; quod planè canem in præsepio factitare videmus, qui nec ipse hordeum attingat, nec equum esurientem sinat attingere. Insuper, si satis memini, eos irridebas, qui perpetuò parcerent, et custodirent, et (quod prodigii instar sit) in se ipsos zelotypi forent; ignorarent autem, scelestissimum aliquem servulum, aut dispensatorem, aut pædotribain, clanculum subeuntem, intemperanter se ingurgitare, dum herus infelix et inamabilis, ad lucernam obscuram, et exiguum habentem ellychnium, paululoque instructam oleo, usuris computandis invigilat. Quî autem, o Plute, absurdum non sit, hæc olim divitibus objecisse te, nunc verò planè contraria Timoni vitio vertere? PLUT. Atqui si vera lubet inquirere, utrumque meritissimò videbor facere. Nam hujus

P. 87. b. φυλαττειν ἰγνηγορετας, staying awake to watch you. This use of the infinitive for expressing the design or purpose of a thing, is not uncommon in Greek. Virgil imitates the construction: *Non nos—populare Penates venimus.* Æn. l. 1. v. 527.

c. οὐ το αὐτοὺς, &c. Hemsterhuis defends the reading of this passage, and interprets it as meaning—"not content with having themselves the power of enjoying their riches, unless they also deprive others of the enjoyment." And certainly the phrase το αὐτοὺς ἀπολαυσι ἰχυν must mean—their having the power of enjoying. But I cannot persuade myself, that this is what Lucian intended to express. It seems to me obvious, that the clause, οὐ το αὐτοὺς, &c. was designed to convey what might be naturally considered as a sufficient enjoyment. I think, therefore, that ἰχυν should either be expunged, or interpreted in connexion with the words ἰκανὴν ἀπολαυσιν οἰομένους—(thinking that they have sufficient enjoyment)—or perhaps, ἀπολαυσι should be changed to ἀπολαυσιν.

d. ὑπαισιων: i. e. stealing into the cellar, or store-room, where the provisions are laid up—ἰμπαροινησι, will indulge himself there in a drunken frolic. See † παροινια. The following accusatives τον καποδαιμονα, &c. are governed of ἰασας. Jensius thus rightly interprets the passage, observing that τον—δισποτην cannot depend upon ἰμπαροινησι, as this verb in the sense of insulting another, is construed with a dative. See p. 60. f. I have accordingly altered the translation.

e. σι. I have introduced into the text σι instead of σου: though I think the reading of one of the Parisian MSS. more probably genuine—πως οὐν οὐκ ἄδικοα ταυτα σου, παλαι μιν ἰκινα αἰτιᾶσθαι, νυν δι, &c.

quidem Timonis soluta licentia, mera negligentia, non benevolentia, ad me quod spectat, haberi debet: illos autem, qui me clausum tot ostiis in tenebris detinerent, dantes operam, ut me crassiorem redderent, et pinguiorem, atque corpulentiorum æquo, neque ipsi me attingentes, neque in lucem producentes, ut ne a quoquam viderer, prorsus desipere, et in me contumeliosos esse rebar, qui nil peccantem computrescere juberent tot vinculis impeditum, nescientes interim, post paulo se e vitâ decessuros, meque fortunatorum cuipiam relicturos. Itaque adeo neque illos restrictos laudem, neque eos rursus, qui me libentiùs contrectant et insumunt, sed potiùs eos, qui, quod apprimè in vitâ utile est, moderationem adhibeant; qui neque prorsus abstineant, neque omnino projiciant, et cuilibet obtrudant. Illud enim per Jovem vide, quæso, Juppiter: si quis legitimis nuptiis formosam aliquam uxorem in pso ætatis flore duxerit, deinde neque domi custodiat, neque ullo zelotypiæ sensu moveatur, noctu et interdiu, quâ visum est, vagari permit- tens, et cum obviis quibusque ætatem suam oblectare; aut potiùs aliquò corrumpendam ab adulteris ducat, fores aperiens, prostituens, et omnes ad eam convocans; quid, quæso, talis vir uxorem amare videatur? Haud istud tu quidem dixeris, Juppiter, qui quid sit amor, re sæpenumero expertus es. Si quis contrà uxorem lege domum duxerit, ad liberos procreandos, florentem autem puellam nec attingat ipse, neque alium quemquam ad illam oculos adjicere sinat; domi autem conclusam custodiat, nullam ex eâ prolem suscipiens, ejus tamen amore flagrare se dictitans, idque indicans vultûs colore, macrescente in dies et horas corpore, concavis et introrsum recedentibus oculis: an non ejusmodi vir pro cerrito circumferri debeat, qui quasi Cereri sacerdotem per totam vitam nutriens, tam venustam tamque amabilem puellam

P. 87. f. ὥς πρὸς ἐμὲ. *As far as related to me.* This is inserted, because his extravagant liberality might be reckoned kindness to the objects of his bounty. The same phrase is frequently used for—in comparison of. So p. 36. g. p. 97. b. It is elliptical, ἔξαρχισθαι, or some such verb being understood. This is supplied in one passage of our author, Saturn. §. 4. οὐ μίσηται—ὥς πρὸς τὴν δύναμιν ἔξαρχισθαι τῆς συμπαροῦς ἀρχῆς.

P. 88. a. πρὸς τοῦ Διὸς. This adjuring of Jupiter by Jove is humorous.

deflorescere absque omni Veneris usu sineret, cum contrà liberos ex eâ tollere et conjugio frui deberet? Ad hunc planè modum quidam me calcibus ignominiosè quatunt, luxuriâque suâ effundunt atque exhauriunt: a non nullis autem velut fugitivus aliquis potis compunctus vincior. JUP. Quid, quæso, illis succenses? utrique enim graves poenas dant: alii enim veluti Tantalus aliquis, ore sicco ac jejuno perstant, ad auri aspectum rictu diducti hiantes; alii autem sibi, itidem ut Phineus, cibum ex penitissimis faucibus ab Harpyis eripi vident. Sed jam abi: nam Timonem multo impensiùs, quàm antea, sapereprehendes. PLUT. Quid autem? an is aliquando desinet consultò, veluti ex perforato cophino exhaurire me, priusquam totus influxero, (veluti prævenire studens nimiarum opum influxum) ne copiosior incidens ipsum inundem? Quare videor mihi aquam in Danaïdum dolium congesturus, et frustra infusus, cum vas perfluat, et id, quod ingestum fuerit, jam jamque sit effluxurum, priusquam influxerit; adeo latus est ad effluxum liquoris hiatus dolii ac facilis exitus. JUP. Proinde rimam istam et hiatum nisi semel et diligenter obstruxerit, in fæce dolii rhonem unâ cum ligone reperiet, postquam tu citò effusus fueris. Sed jam abite, atque hominem ditare. At heus tu, Mercuri, curato adductos tecum ex Ætnâ Cyclopas, qui mihi fulmen exacuant ac reficiant: eo enim perquam acuto nobis opus erit. MER. Pergamus, Plute. Quid hoc autem? claudicas? Ignorabam, o bone, esse te non modò cæcum, sed claudum etiam. PLUT. Id mihi non semper usu evenit: sed cum ab Jove ad quempiam mittor, repente tardior fio, et utroque crure claudus, ita ut vix atque ægre itineris finem attingam, cum is jam, ad quem missus fueram, longo senio confectus plerumque jacet. At si quando discedendum sit, tum verò me alatum dicas, ipsis

P. 88. f. οἱ μιν, ὥσπερ, &c. Compare Hor. l. 1. Sat. 1. v. 68—72.

P. 89. a. καὶ εἰς το ἅπαξ ἄν. If the present reading be genuine, it must be interpreted—*this constant, or complete, aperture*. And we may perhaps account for the phrase εἰς το ἅπαξ being used in such a sense, as a thing *lasting* or *complete* is done *once for all*. Demosthenes employs καθαπαξ in the same sense. οἱ καθαπαξ ἰχθῆροι τῆς πολίως. περιστερ. But Faber proposed to transpose the words, and connect them with ἡφραζῆται—*unless he shall once for all stop up, &c.* I could wish that Hemsterhuis had interposed his judgment on the passage. I have retained the Latin version in his edition, which is conformable to Faber's emendation.

avibus celeriore. Itaque ubi primùm excidit circi repagulum, jam me victorem proclamat præco, qui stadium tantâ pernecitate percurrerim, ut quandoque ne spectatores ipsi oculis me currentem sequi potuerint. MER. Minus verè isthæc, Plute: nam multos ego memorare possum, qui, cum heri ne obolum quidem haberent, quî sibi pararent laqueum, hodie repente divites existunt, sumtus ingentes faciunt, et bigis albis vehuntur, quibus ne asellus quidem unquam domi fuit; et tamen purpurâ aureisque annulis fulgentes incedunt, qui, ut opinor, nondum satis sibi persuadere possunt, suas illas opes somnium non esse. PLUT. Istuc, quod dicis, Mercuri, longè diversum est; nec tunc meis me pedibus porto, neque me tunc Juppiter, sed Pluto ad eos mittit, utpote qui *πλουτοδότης* et ipse sit [opum largitor] et splendorum munerum dator, quod et suo ipsius nomine satis indicat. Itaque cum mihi ab alio ad alium migrandum est, me in tabulas testamentarias conjiciunt, ac diligenter obsignantes domo me in morem sarcinæ sublatum efferunt: interea mortuus in obscuro aliquo ædium loco jacet, detrito linteo obtectis gemibus, dum circa ipsum decertant feles, ejus cadaver attingere gestientes; me autem ii, qui tamdiu speraverant, ad forum itidem ut hirundinem advolantem pulli expectant. Ubi autem sublatum est sigillum, et lineum testamenti vinculum incisum est, tabulæque apertæ, ac novus opum dominus declaratus est cognatus aliquis, aut assentator, aut servulus denique sceleratus, is, quisquis tandem sit, me cum testamen-

P. 89. f. *οἱς οὐδε κἄν ὄνος, &c.* *Who have never had even an ass* Sc Plato in Euthyd. *τοῦτο δὲ κἄν πᾶσι γνοίη.* *This even a child would know.* And Evang. Marc. vi. 56. *κἄν τοῦ κρασπίδου τοῦ ἱματίου αὐτοῦ ἅψωνται.* Yet even in such phrases, I would not say that the hypothetical force of *κἄν* is excluded. The translators of the Bible have accurately rendered it in the passage above quoted: "that they might touch *if it were but* the border," &c. So, "any one, if it were even a child:"—"who have never had if it were but an ass."

g. *φορηδον.* In the Latin version of Reitzius's edition this is rendered, *bagulorum operâ*; which may excite a suspicion that the translator quite mistook the meaning. That is rightly expressed in the vulgar version, which I have substituted. Plutus describes himself as put into a packet—the will—and so removed in a bundle.

P. 90. a. *ἡμεῖς δὲ, &c.* *Ἔμει* depends, not on *ἐπιλαπισσάντες*, but on *εὐμενέμενοι*. In the following words he seems to have in view Homer's simile, Il. i'. 323.

ti tabulis arripiens, curriculo domum contendit, mutato repente nomine, ut qui antea Byrria, vel Dromo, aut Tibius vocabatur, deinceps Megacles, Protarchus, aut Megabyzus dicatur: illos incassum hiantes, et inter se aspicientes relinquens, dolore non ficto lugentes, qui tantum thynnum ex intimo sagenæ recessu elapsum amiserint, post opimam escam consumptam. In me igitur irruens talis vir, rerum bonarum imperitus, stolidus, qui pedicas etiamnum exhorrescit, et, si quis temere præteriens loris increpuerit, arrectis auribus repente resistit, pistrinum autem veluti templum adorat: talis, inquam, vir, iis, quibuscum versatur, non ampliùs tolerabilis, sed in homines liberos contumeliosus est, conservos autem suos flagellis urit, quasi experiundi gratiâ, num id sibi quoque liceat; usque adeo, donec meretriculam aliquam nactus, vel equorum alendorum studio insaniens, aut assentatoribus sese totum dedens, dejerantibus formosiorẽ ipsum Nireo esse, Cecrope aut Codro nobiliorem, Ulysse prudentiorem, sedecim simul unâ Croësis ditiořẽ, puncto temporis ea effundat infelix, quæ unciatim ex multis perjuriis, rapinis ac fraudibus fuerint parta. MER. Id ferme, quod res est, dicis. Cum verò tuis ipsius pedibus uteris, quĩ, quæso, tanta in te cum sit cæcitas, viam tamen invenis? aut quĩ tandem dijudicas, ad quos te miserit Juppiter, divitiis illos esse dignos deputans? PLUT. Credis videlicet invenire me, quinam illi sint? MER. Sanè haud facilè arbitror. Neque enim rejecto Aristide ad Hipponicum te aut Calliam adjungeres, compluresque ex Atheniensibus, homines ne obolo quidem dignos. Ceterùm ab Jove missus quid facis? PLUT. Sursum deorsum vagor perambulans, donec imprudens in quempiam incidam: is autem, qui me cunque obvium habuerit, abductum possidet, te, Mercuri, ob lucrum adeo insperatum venerans. MER. Deceptus ergo est Juppiter, eos a te ditari existimans, quos ipse opibus dignos judicarat? PLUT. Neque verò injuriâ, o

P. 90. b. Πυρρίου, &c. Names of slaves.

c. ἀληθεις αγ. &c. Not like the grief which they had feigned for the death of the deceased. οἶος, &c. to think what a fine fish, &c. Compare Hor. L. 2. Sat. 5. 25. 44.

d. ἄλλος. Read with Faber ἄλλως. See note on p. 3. f.

g. οὐ γὰρ Ἄρ. &c. For, if you did find them, you would not, &c. See note on p. 12. c.

bone ; qui quidem me cæcum esse sciens, bonos quæsiturum mittebat, rem, ut vides, quam non sine summo labore quis reperiat, quæque jam pridem inter homines defecit: illam ne Lynceus quidem facilè reperiat, cum adeo sit evanida et exilis. Itaque cum boni perquam pauci sint, pravi autem homines et scelerati in urbibus omnia teneant, faciliùs in hos, quàm in illos, dum hac illac vagor, incido, et eorum retibus impeditus hæreo. MER. At verò cum illos relinquis, quo pacto tam facilè aufugis, qui viam non noris? PLUT. Ad solam fugiendi occasionem oculi mihi ac pedes vigent. MER. Hoc mihi quoque responde, qui tandem fiat, ut, cum cæcus sis, insuper etiam (neque enim vera libet reticere) pallidus, et cruribus gravior, tot amatores habeas, ut omnes omnino homines unum te aspiciant ; sique potiri te licuerit, beatos se existiment, sin minùs, vitam sibi abjudicent. Novi enim permultos, qui te ita miserè amarunt, *Ut se præcipites piscosa per æquora saltu Sublimi e scopulo dederint*, existimantes a te contemni, quòd ipsos prorsus nunquam aspexisses. Ceterùm tute ipse confiteberis, opinor, si modò te nosti, insanire istos, qui talem amasium, tam vehementi, tamque perditò amore prosequantur. PLUT. Censes nimirum, eum me ipsis videri, qui sum, claudum scilicet, cæcum, et quæ alia in me sunt vitia? MER. Quî, quæso, nisi et ipsi cæci sunt? PLUT. Haud ita est, o bone, sed ignorantia et error, quæ nunc omnia invaserunt, caliginem ipsis obijciunt. Adde, quòd ipse quoque, ne prorsus deformis videar, aptatâ mihi personâ perquam amabili, inauratâ, gemmisque distinctâ, insuper variâ veste ornatus, iis me offero : illi autem, qui credant videre se non personatam aliquam pulchritudinem, sed in ipso vultu efflorescentem, amore inardescunt, ac nisi potiantur, præ doloris impatientiâ sese ipsi perditum eunt. Sanè si quis me nudatum iis ostenderit, damnabunt ipsi sese, qui tantopere cæcutiant, et res prorsus inamabiles et invenustas tam studiosè

P. 91. e. *εἰς βαθ. ποντον—καὶ πῖτ. κατ' ἡλ.* A quotation from Theognis.

f. *ὁτιπῖτ.* Perhaps *ὁτιπῖτ.*, as p. 37. c. Solanus would read *ὁτιπῖτ.* Mercury appears to joke on the blindness of Plutus. "They think themselves overlooked, or slighted, by you ; when the fact is, that you have never seen them at all."

P. 92. a. *πρωτοπαιον*, &c. By the mask, &c. we are to understand the outward show and splendour of riches.

petant. MER. Quid quòd, postquam jam divites facti sunt, ac sibi personam aptavere, adhuc falluntur? Quid quòd nonnulli capite libentiùs carcant, quàm personâ, si quis hanc illis eripere postulet? Neque enim cuiquam credibile sit, ipsos, qui omnia introrsus videant, ignorare, totam illam pulchritudinem inauratam esse. PLUT. Plurima sunt, o Mercuri, quæ me in eâ re adjuvant. MER. Quænam illa? PLUT. Cum primùm aliquis mecum congressus, apertis foribus me admittit, ingreditur unâ mecum, eo non animadvertente, Arrogantia, Dementia, Jactantia, Mollities, Insolentia, Fraus, aliaque sexcenta: quæ ubi hominis animum invaserunt, ibi tum quæ miranda non sunt miratur, et quæ fugienda appetit; me autem tot malorum, quæ ingressa sunt, parentem suspicit, illorum cinctum satellitio; cruciatus autem quoslibet patiatur faciliùs, quàm me abjicere sustinuerit. MER. Quàr verò lævis es et lubricus, Plute, quàmque ægre retineris; facilè autem fugis, ansam nullam, quæ firma sit, præbens; sed veluti anguillæ, aut angues, inter digitos, nescio quo pacto, elaberis! at contrà viscosa ac tenax Paupertas est. facilem ansam præbens, et infinitos uncus ex omnibus corporis partibus exsertos habet, ita ut, qui ad eam accesserint, continuò arripiantur, nec se illinc expedire queant. Verùm interea dum sermones nugando cædimus, rem haud negligendam obliti sumus. PLUT. Quam? MER. Thesaurum non adduximus, quo tamen vel maximè nobis opus erat. PLUT. Hac quidem causâ animo otioso esto. Eum enim semper sub terrâ relinquo, cum ad vos ascendo, imperans domi ut adsit foribus occlusis, neve cuiquam aperiatur, ni me clamantem audierit. MER. Sed jam Atticos fines ingrediamur; tu verò sequere hac prehensum me chlamyde tenens, donec ad Timonis solitudinem pervenero. PLUT. Rectè sanè, o Mercuri, quòd mihi cæco viam præis: sin me deseras, fortasse in Hyperbolum aliquem, aut Cleonem oberrans incidam. Sed quis hic sonus, quasi si ferrum ad saxum allidatur? MER. Hic Timon videlicet montanum ac saxosum agellum fodit. Papæ! Et Paupertas adest, et ille Labor, tum etiam Tolerantia, et Sapientia, nec non Fortitudo, et totum illud agmen, quod secum sub signis habere solet Fames: multo haud dubiè animosiores sunt satellitibus tuis. PLUT. Quid igitur causæ sit, quin hinc quàm ocissimè fugiamus? neque enim est ut quidquam a nobis memora-

an tibi molestum est loqui me? TIM. Dic, sino: modò ne longam orationem et prolixis procemiis gravem habeas, quod facere perditissimi isti rhetores solent. Id enim Mercurio, qui hîc adest, a me tribuatur, tibi ut pauca dicenti aures præbeam. PLUT. Consentaneum quidem erat prolixâ oratione uti me, quem tam graviter accusasti: tamen dispice, an te, quod ais, injuriâ affecerim, qui tibi suavissimarum quarumque rerum, honoris scilicet, præsentia, coronarum, aliarumque voluptatum causa fui. Propter me spectabilis eras, et ab omnibus celebratus ac cultus: si quid autem, quod nolis, ab assentatoribus tibi accidit, in me non hæret culpa, immo magna mihi abs te facta injuria est, quem adeo contumeliosè sceleratorum illorum libidini subjeceris, laudantium, assentantium, omni arte insidiantium. Quin etiam post omnia dixisti, proditum te a me fuisse: sed cum a te ex ædibus excusus sim, et capite protrusus foras, quanto te veriùs proditoris accusare possum? quare pro molli chlamyde rhemonem tibi induit veneranda ista Paupertas: itaque hic Mercurius testabitur, quàm enixè Jovem obsecraverim, ne ad te denuo mitterer, qui tantum in me odium exeruisse. MER. At nunc vides, Plute, qualis sit: itaque cum eo jam audacter commorare. Tu quidem, Timon, terram fodito, quod facis: at tu, Plute, Thesaurum sub ejus ligonem adductum facito; tibi enim inclamanti auscultabit. TIM. Parere necesse est, Mercuri, et de integro ditescendum. Cum enim Dii ipsi vim adhibeant, quid, quæso, fiat? Tamen illud vide, in quæ me conjecturus sis incommoda, qui vitâ usque adhuc feliciter exactâ, repente tantam auri vim accepturus sum, et me tot curis impliciturus, cum nihil mali fecerim. MER. Perfer atque obdura, Timon, meâ causâ, etiamsi isthuc molestum est, et ægre tolerandum: perfer, inquam, saltem ut invidiâ disrumpantur assentatores. Ego autem in cœlum, ubi supra Ætnæ cacumen ascendero, denuo volabo. PLUT. Abiit quidem Mercurius, ut videtur: id enim ex alarum remigatione conjicere est. Tu verò, Timon, isthic maneto; hinc enim ubi abiero, Thesaurum ad te mittam: immo autem ligone impacto terram feri. Heus, heus, tibi dico, auri Thesaure, huic Timoni ausculta, teque illi tollendum e terrâ objice. Heus, Timon, strenuè fodito,

P. 96. f. *καθιαις*. Some supply *πληγας*. But Hemsterhuis considers it as the genitive singular, and supplies *γῆς*: "striking the *spade*

ligonem altiùs impingens. At ego nunc abscedo. TIM. Age, o ligo, mihi nunc validior fias, neque porro defatigare, dum Thesaurum ex terræ penetralibus in lucem eruis. O Juppiter prodigialis, et propitii Corybantes, et Mercuri lucri præses, unde mihi tantum auri? hoccine somnium sit, an non? malè metuo, ne expergefactus in thesauro carbones, quod aiunt, reperiam. At nil profectò tale est: nam aurum signatum video, subrubescens, ponderosum, et aspectu quàm gratissimum. *Aurum suave munus es mortalibus. Namque ignis instar eximiè micas*,—et noctu et interdiu. Ades huc, o mea voluptas. Nunc sanè mihi credibile fit, Jovem se in imbrem aureum convertisse. Quæ enim virgo amantem adeo formosum, et per impluvium defluentem, expanso

deep into the earth.” He quotes an example from Achilles Tatius of a similar construction of the verb *καταφειν*.

P. 96. f. (2.) *ὑμιν ὑποσσησμαι*. The commentators are strangely perplexed and divided on this passage. Faber would read with some MSS. *ἀποσσησμαι*. *I will go away*. Hemsterhuis agrees with him: and Thomas Magister interprets *ὑποσσησμαι* in the same sense. In this case, *ὑμιν* is to be considered pleonastic. See note on p. 7. e. But I cannot persuade myself to concur in opinion: though, in compliance with such high authorities, I have left the Latin version unaltered. I conceive it should be rendered *ego vobis subsistam, I will stop for you*. Plutus at first proposed to go for Thesaurus, and send him to Timon. Then changing his mind, he calls to Thesaurus; and bidding Timon strike his spade deep, adds—*I will stop for you*. In p. 98. d. we have *ὑποσταντες* in the same sense: and Stephens quotes from Aristotle, *ἀναπαυσιν ποιούνται των δρομων, και ὑφισταμενοι μινουσιν, πως ἀνελθειον ἐλθῇ ὁ διωκων*. “They cease running, and stopping, wait till the pursuer come near them.” The idea of Plutus going away from Timon appears to me altogether inconsistent with the allegory, and with Mercury’s directions.

f. (5.) *Κορυβαντες*. The Corybantes, being supposed to strike persons with frenzy or sudden terror, were invoked on occasion of any thing prodigious or astonishing.

g. *ἀνθρακας*, &c. A proverbial expression, alluding to one who had dreamed of money, but awaking found coals in his bed.

P. 97. a. *’Ω χρευσι*, &c. A verse preserved in a fragment of Euripides’s Bellerophon. Seneca (Ep. 115.) relates that, when the passage in which this verse occurs was recited on the Athenian stage, the whole audience rose up as one man with the utmost indignation, and would have driven off the actor, had not Euripides himself come forward, and prevailed on them to await the end of the piece, in which the avaricious met with poetical justice. The following line is a quotation from the beginning of Pindar’s first Olympic, facetiously altered however by Lucian: for Pindar compares the pre-eminence of gold above other riches to burning fire, which is distinguished by night.

tu percutis? testes capiam. o Hercules! hei, hei. Vulneris tibi dicam dico apud Areopagum. TIM. At si paululum modò cesses, tu mihi fortasse dicam cædis dixeris. GNATH. Non fiet. Sed tu huic vulneri medicinam facito. auri aliquid ei inspergens: facit enim aurum in primis ad sistendum sanguinem. TIM. Etiam hîc manes? GNATH. Abeo verò. At tibi malè erit ob istam morum conversionem, qui cum olim perquam benignus fueris et comis, nunc te adeo agrestem atque inhumanum præbeas. TIM. Quis hic recalvaster horsum veniens? is Philiadès est, supra omnes assentatores execrandus. Hic verò, qui a me agrum accepit, tum in dotem filiae talenta duo, quia vocem meam, ceteris tacentibus, miris tulisset laudibus, jurejurando affirmans, me vel cynis ipsis suaviùs canere; ubi me nuper ægrotantem vidit, (ad eum me contuleram, mihi ut subveniret, orans,) plagas etiam, si Diis placet, bonus vir mihi infligere sustinuit. PHIL. O impudentiam! nunc Timonem agnoscitis? Nunccine Gnathonides amicus, et conviva? meritò igitur, qui adeo ingratus sit, a Timone ita depexus exornatusque est. At nos, qui jam pridem ejus familiares, et synephebi sumus, ad hæc populares, tamen verecundè agimus, ut ne in ejus congressum irrumpere videamur. Here, salve; a sceleratis istis assentatoribus caveto, qui ad mensam tantum præstò sunt: ceterùm eos inter et corvos nihil discriminis. Nostræ memoriæ hominibus nulla fides habenda est: ingrati omnes sunt et impuri: at ego talentum tibi afferens, quo uti ad ea, quæ res postularet, posses, in itinere, cum jam huc viciniae pervenissem, accepi, in re amplâ et bene auctâ sorte esse te. Venio igitur, hæc præcepta daturus; etsi fortasse, cum tantâ sis præditus sapientiâ, his meis sermonibus haud egeas, qui vel Nestori præcipere potes, quid factu opus sit. TIM. Sanè bene, o Philiadè: sed adesdum, ut te quoque hoc ligone amantissimè excipiam. PHIL. O cives! fractum mihi ab hoc ingrato cranium est, quoniam, quæ ipsi conducibilia sunt, monebam. TIM. Ecce autem tertius ille advenit, rhetor ille Demea, decretum in

P. 99. b. *μισθον*, &c. The young student may conceive these words, to *των κυκλων*, included in a parenthesis.

ζ. *φιλοφρονησθαι*. I have introduced this reading in place of *φλονησθαι*, on the authority of one MS.

dextrâ ferens, seque mihi cognatum dicens. Hic cum de meo solvisset reipublicæ uno die sedecim talenta, damnatus enim fuerat, ac in vincula coniectus, cum solvere nequiret; ego autem, quem illius commiseresce- et, hominem liberavi) nuper autem sortitò theoricum Erechtheidi tribui diriberet, egò vero accessissem, ut, quod mihi obtingebat, acciperem, dixit, non constare sibi, civis necne forem. DEM. Salve, Timon, totius gentis decus, Atheniensium fulcrum, Græciæ propugnaculum; jamdiu te totius populi conventus, et utraque curia exspectant. Sed priùs audito decretum, quod in honorem tuum a me scriptum est: *Quandoquidem Timon Colyttensis Echekratidæ filius, vir non tantum probitate præstans, sed sapientiâ etiam præditus, quanta haud in quoquam Græci nominis reperiatur, usque adhuc multa pro republicâ præclarè gessit; vicit autem uno die pugilatu, et luctâ, et cursu in ludis Olympicis, quadrigis præterea et bigis equestribus.* TIM. Quî pote, Demea, cum nunquam ad ludos Olympicos me contulerim? DEM. Quid tum? eos aliquando spectabis: talia præterea hujus generis multa addi satius est: *Quin et anno præterito strenuè se circa Acharnas adversus Peloponnesios pro re-*

P. 99. g. παρ ἱμεν. *Received from me.* In the next line, on the word καταδιδίκαστο, the student will observe that the augment of the pluperfect is not unfrequently dropped, even by prose writers.

P. 100. a. τῇ Ἐριχθιδί. Faber would read Αἰγινίδι, Timon being repeatedly called a Colyttensian, and Colyttus being a δῆμος of the tribe Αἰγινίς, not Ἐριχθινίς. Hemsterhuis attributes the error to Lucian's inadvertence.

b. βουλὰς ἀμφότεραι. The Areopagus and Senate of 500. Concerning the Senate of five hundred, see note on p. 109. b. (5.)—The council of Areopagus was the highest court of judicature at Athens, of very remote antiquity, and long in the greatest repute for wisdom and integrity. According to the constitution of Solon, it was composed of those who had been archons, and whose conduct in that office had passed a rigorous scrutiny with approbation. The Areopagites held their office for life, and had a special superintendence of every thing relating to religion and morals. Their sittings were at night in the dark, and the pleaders were obliged to confine themselves to matters of fact, abstaining from all embellishments of eloquence. The power and credit of this court were lessened by Pericles, through means of Ephialtes.

c. τετταρὶς ἄρῃ καὶ συν. πῶλ. The former was a chariot drawn by four full-grown horses: the latter, by a pair of colts.

d. πρὸς Ἀχαρνας. These words, according to their necessary import, would denote that Timon fought *against* the Acharnenses. But they

publicâ gessit, et duas ipsorum μούρας [mille viros] cecidit. TIM. Quî tandem? nam arma mihi deerant; inde conscribi cum ceteris non potui. DEM. De te modestè loqueris, Timon; nos autem planè ingrati haberemur, nisi memores essemus: *Insuper scriptis decretis, et consilio dato, exercitu ducto, civitati in primis profuit. Ob hæc omnia placuit curiæ, et populo, et Heliææ per tribus, populis autem Atticæ singillatim, omnibus communiter, aureum Timonem collocare juxta Minervam in arce, fulmen dextrâ tenentem, radiato capite; eum præterea septem aureis coronis redimire, eumque honorem hodie in Dionysiis tragædis novis proclamari: (nam hodie Timonis causâ Dionysia hîc sunt.) Hanc sententiam dixit Demea rhetor, Timonis cognatus genere proximus, ejusque discipulus: etenim optimus rhetor est Timon, et quidquid ei libuerit.* Ad hunc igitur modum se tibi habet decretum: ego autem de adducendo ad te filio cogitabam, quem de tuo nomine Timonein vocavi. TIM. Quo pacto, Demea, qui, quod sciam, nunquam uxorem duxisti? DEM. At, Deo juvante, ducam anno proximo, et liberis creandis operam dabo: et, quod nascetur, Timonem ei jam dico nomen: nam haud dubiè mas erit. TIM. Haud equidem scio atrùm tam gravi ictu accepto uxorem unquam ducturus sis. DEM. Hei, hei! Quid hoc? tyrannidem invadere cogitas, Timon, liberos homines percutiens, tu, inquam, de cujus libertate et civitate non planè constat? sed citò

being a people of Attica, this idea is inadmissible. Faber would read *περὶ Ἀχαρνᾶς*, in the neighbourhood of Acharnæ. But Hemsterhuis, with much more probability, conjectures that Lucian wrote *πρὸς Ἀκαρνᾶνας*, against the Acarnanians; who often sided with the Peloponnesians against Athens.

P. 100. e. *τῇ Ἡλ. καταφυλάς*. The Heliæan, or Heliastic, court was one of the superior tribunals at Athens; and said to have had its name *ἀπὸ τοῦ Ἡλίου*, from meeting in an open place exposed to the sun. It consisted commonly of 500 judges: but sometimes by the junction of other courts the number was increased to 1000, or even to 6000. They were summoned occasionally by the Thesmothetæ; and a distinct entrance was allotted to the judges selected from each tribe. Yet the expression *καταφυλάς*, connected with the Heliastic council, appears so extraordinary, that I am almost induced to approve of the emendation proposed by Mr. Murphy, *καὶ ταῖς φυλαῖς*. It is strange that the other annotators have made no remark on the passage.

g. *ἰγὼ δὲ σοι*. Although *σοι* is elegantly redundant in the preceding clause, (see note on p. 7. e.) yet the repetition of it here followed by *καὶ σοι*, seems inadmissible. Faber would read *ἰγὼ δὲ σοι*.

pœnas dabis, tum ob alia multa, tum quòd ignem arci subjeceris. TIM. At enim, o scelus, incensa arx non est: quare cuivis apparet, esse te sycophantam. DEM. At perfodisti ærarium; et inde natæ tibi opes sunt. TIM. Sed perfossum non est: quare ne isthæc quidem credibilia sunt, quæ dicis. DEM. Perfodietur quidem postea: sed jam illa omnia penes te habes, quæ in eo antehac fuere. TIM. Itaque hunc tibi ictum habeto denuo. DEM. Hei, hei tergo meo! TIM. Mitte clamorem; sin minùs, tertium tibi ictum inflixero: alioqui hoc planè ridiculum mihi acciderit, si unicum modò homuncionem, eumque impurissimum, perdere nequeam, qui Lacedæmonios mille inermis ipse internecone deleverim. Nam frustra quoque vicerim Olympia, et pugilatu, et luctâ. Quid hoc autem? ecquid hic est Thrasyclus philosophus? et certè is est. Sanè exporrectâ barbâ, extensis superciliis, graviter secum ac superbè murmurans venit, Titanicis oculis aspiens, capillis anterioribus retrorsum rejectis, planè illum ipsum Boream aut Tritonem referens, quos pinxit Zeuxis. Hic ille est, qui habitu simplicitatem, incessu modestiam pallio sapientiam ac moderationem præ se fert; qui mane de virtute disserit, et eos, qui voluptate gaudent, graviter accusat, frugalitatem laudans: talis vir, ubi lautus a balneo ad cœnam venit, et ei capaciorem calicem servulus porrexit, (meracius autem libenter bibit) quasi letheum poculum hauserit, ea omnia facit, quæ planè cum illis matutinis sermonibus pugnant, convivis cibaria veluti milvus præripiens, et sibi accumbentem cubito propellens, mentum carycâ illitum habens, canum more incurvus sese cibis implens, quasi in patinis virtutem inventurum se sperans, lances digito indice sedulò detergens, ut nihil ex alliato quidquam relinquat. Iniquiùs partita obsonia semper querens, ut solus placentam aut aprum integrum sibi habeat, aut quodcunque earum rerum, quæ gulæ et voracitati inserviunt, delicatissimum erat; tum porro ebrius

P. 102. b. ὁ, τι περι—ὀφίλος. "Whatever is the titbit of insatiable gluttony." It is probable that the particle ἥ ought to be inserted before ὁ, τι περι. Hemsterhuis, with his usual learning, confirms this interpretation, by adducing various other examples of the same phrase. Thus Xen. Hellen. l. 5. c. 3. παμπληθεῖς ἀπικτινάν ἀνθρώπους, καὶ ὁ, τι περι ὀφίλος ἦν τούτου τοῦ στρατεύματος. "They slew many, and all the flower of this army." In the same sense ὁ, τι περι ἄνθος ἦν is used. See Thucyd. l. 4. c. 133.

ac temulentus, non ad cantum usque et saltationem, ~~non~~ ad convicia et iracundiam provehitur. Ibi, inter pocula multos sermones funditat; tum vel maximè de sobrietate et modestiâ agens, idque jam vino ferè depositus, et ridiculè balbutiens: post hæc vomit. Ad postremum e triclinio a nonnullis effertur, tibicinam ambabus retinens manibus. Ceterùm cum siccus est, nemini homini palmam vel mendacii, vel audaciæ, vel avaritiæ concesserit, sed assentatorum longè princeps est, et pejerare non cunctatur: illum in quovis negotio anteit fallacia, juxta autem sequitur impudentia; denique homo planè sapiens, et undiquaque consummatus est, et variâ quâdam perfectione præstans. Quare dabo operam, ut tam bonus vir jam jam auferat hinc grande infortunium. Quid hoc? papæ! tamdiu est, cum venire distulit Thrasyclus? THRAS. Alia me causa ad te ut venirem compulit, quàm quæ hos omnes, qui divitiarum tuarum amore perculsi huc concurrerunt, auri atque argenti, et sumtuosarum cœnarum spe, experiundi gratiâ, quid in te assentationibus suis possint, virum simplicem, et qui facultates tuas libenter aliis elargiris. Nosti enim, opinor, mazam satis mihi esse, ut rectè cœnem, cæpe autem et nasturtium jucundissimum mihi esse opsonium, aut, si quando mihi melius esse volo, salis paululum: potus mihi ex Enneacruno, [ex Calliroë fonte] pallium autem hoc quâlibet purpurâ carius est. Nam aurum mihi quidem haud pretiosius videtur iis lapillis, quibus plena sunt litora. Sed huc tui unius gratiâ me contuli, ne te divitiæ, perniciosissima atque insidiosissima possessio, corrumpant, quæ multis sæpe gravissimas calamitates importarunt. Nam si mihi auscultabis, maximè illas in mare conjicies, quippe quas non desideret vir

P. 102. d. *τα πρωτα*. See note on p. 94. e.

d (5.) *πανσοφον το χρημα*. As we would say—it is a thing made up of wisdom. So in the Vit. auct. §. 12. speaking of Aristippus, *πανσοφης το χρημα, και πλουσιων διομινον*. and Aristoph. *Εἰρ.* 38. *μακρον το χρημα, και κακοςμον, και βωρον*.

f. *ιννακρουνος*. A public fountain at Athens, flowing through nine pipes; called Callirrhœ, before it was covered by Pisistratus. See Thucyd. l. 2. c. 15.

P. 103. a. *εις την θαλατταν*, &c. As Crates is said to have done, at the instance of Diogenes. On the word *μαλιστα* in this passage, I would observe, that the philosopher proposing to Timon two methods for getting rid of his wealth, and introducing the first with *μαλιστα*, the second with *ει δε μη τουτο βουλι*, the proper force of *μαλιστα* is to mark the

bonus, et qui philosophiæ opes possit contemplari. Ne tamen, o Timon, eas in altum mittas, sed inguinum tenuis aquam ingressus, paulo infra litoris crepidinem projicito. me uno vidente. Id verò si minus placet, tu eas alio potiore modo ex ædibus, quantum potest, ejicito, neque tibi vel obolum relinquas, sed omnia egentibus distribuas, huic minam, huic semitalentum. Si quis verò ex iis philosophus erit, duplam is aut triplam partem auferre debet: mihi autem, (quamquam non meâ causâ peto, sed ut amicis, si qui fortè egebunt, largiar) abundè erit, si hanc peram aureis offertam mihi reddas, quæ duos Ægineticos modios non prorsus capit: paucis enim esse contentum, et mediocritatem sequi, hominem philosophantem decet, neque supra peram suam sapere. TIM. Isthuc rectè, o Thrasyclus: sed antè tibi caput implebo pugnis, auctarium hoc ligone addens, priusquam tibi peram impleo. THRAS. O democratia, et leges! in liberâ civitate ab homine sceleratissimo percutimur. TIM. Quid conquereris, bone Thrasyclus? an quòd te inter admetiendum circumveni? atqui auctarii etiam loco adjiciam choenices quatuor. Sed quid hoc? multi concurrunt simul, Blepsias vide-

first as the most desirable; which however must be allowed to be inconsistent with his describing the second as ἄλλον τροπον ἀμύνω. Whether the inconsistency were designed, or not, by Lucian, in order to throw the greater ridicule on the philosopher, the reader must decide. The Latin *maximè* has frequently the same force with *μαλιστα*, in this connexion. So Sall. Jug. c. 46. *uti Jugurtham maxime vivum, sin id parum procedat, necatum sibi traderent.* Dem. de Cor. ὥστε *μαλιστα* μὴ μὴ θίνειν μὲς τοὺς νόμους τοῦτον· εἰ δὲ μὴ, καταβαλοντα μὲς ἰᾶν κ. τ. λ.

P. 103. b. *συντῶ*. I have introduced this obvious correction into the text, in place of *αὐτῶ*.

c. *Αἰγινήτικους*. The bushel of Ægina probably exceeded the Attic; as the drachma of Ægina was certainly to the Attic in the ratio of 12 to 7.

d. *ἰπιμίσρησαι ἐν δικ.* "Throwing in an addition to the measure with my spade." *ἰπιμίσρον* is something added to the exact measure. Hemsterhuis would prefer *ἐν δικελλῇ*. But he observes that he once thought of reading *κονδυλῶν*, (with the last syllable circumflexed) from *κονδυλη*, a word that imports the swelling arising from a blow. Then, *ἰπιμ. ἐν δικ.* would simply mean "measuring them out to you with my spade"—*caput tuum implebo tumoribus ligone admensus*. And though Hemsterhuis has abandoned this conjecture, conceiving the word to be not of sufficiently classical authority, I am almost persuaded that this was Lucian's meaning. In all the former instances, Timon appears to have employed, not his fist, but his spade. Compare p. 98. g. p. 99. f. p. 103. f.

licet, et Laches, et Gniphon, ac denique hominum legio, quos ego miris modis mulcabo. Quid itaque causæ, quin petram hanc conscendam, et aliquâ requie ligonem meum reficiam, quem jam tantopere exercui? ipse autem magnâ vi lapidum in unum collatâ, eos grandinis in morem feriam? BLEPS. Parce, quæso, mittere, Timon: abimus enim. TIM. At ego certè, sine cruore et vulneribus ne abeatis, faxo.

25.

DEORUM COMITIA.

JUPPITER, MERCURIUS, ET MOMUS.*

JUP. NOLITE ampliùs mussare, Dii, neque collecti in angulos ad aurem alter alterius miscere sermones, et ægre ferre, si indigni multi convivio nostro intersunt: sed quandoquidem concio de his data est, apertè dicat unusquisque, quid sibi videatur, et accuset. Tu verò, Mercuri, legitimum præconium peragito. MERC. Audi: tace. Quis vult concionari classicorum Deorum, quibus jus est? Quæstio de Inquilinis et Peregrinis. MOM. Ego Momus, si mihi permiseris, Juppiter, volo dicere. JUP. Præconium tibi hoc jam permittit: itaque me [*meo permissu*] nihil opus habebis. MOM. Aio igitur, intolerabiliter se gerere quosdam nostrum, quibus non satis est Deos ex hominibus ipsos esse factos; sed nisi suos etiam pedissequos atque famulos in æquo nobiscum fastigio constituerint, nihil sibi magnificè, nihil fortiter fecisse videntur. Peto autem a te, Juppiter, ut libere mihi dicere per te liceat. Neque enim aliâ lege possim, cum sciant omnes, quàm liber sim linguâ, quàm nihil eorum, quæ contra quàm decet fiunt, reticere soleam. Redarguo

* In an assembly of the gods, Momus attacks many of the absurdities of the heathen mythology.

P. 104. b. ἀνοι, &c. A similar form of proclamation was used in the Athenian assembly, in which those above 50 years of age were first invited to deliver their sentiments; then, all who were entitled to it by law, i. e. who were citizens, and not under 30 years of age. See Dem. de Cor. c. 53. Aristoph. Θεσμ. v. 372. 379. 382.

d. *σιγῶσθαι*. I conceive that we certainly should either read *σιγῶσθαι*, or rather, with one of the Parisian MSS. *σιγῶσθαι*.

enim omnia, quæque mihi videntur apertè profero, neque metuens quemquam, neque meam præ pudore sententiam occultans, adeo quidem, ut etiam molestus plerisque videar, et calumniatorio ingenio; publicus quidam accusator ab iis *propterea* dictus. Verumtamen, quandoquidem licet, et præconio editum est, et tu das, Jupiter, orandi cum libertate facultatem, sine metu dicam. Multi nimirum, inquam, non contenti, nostri se consessûs factos esse participes, et æquo nobiscum jure epulari, idque cum ex alterâ parte mortales sint, suos insuper ministros et sui chori sodales eduxere in cœlum, et furtim in album retulerunt, qui nunc æqualiter et de viscerationibus partem et de sacrificiis accipiunt, ne tributum quidem incolatûs nobis solventes. JUP. Noli quidquam obscurâ significatione, Mome, dicere: sed disertè, et verbis propriis eloquere, adjecto etiam nomine. Nunc enim in medium tibi projecta oratio est, ut conjiciant multi, et alias alium tuis dictis accommodent. Oportet autem te, qui libertatem in dicendo profitearis, nihil dubitare dicere. MOM. Præclarè sanè, Jupiter, *facis*, cum ad dicendi me libertatem incitas: regiè istuc profectò facis et magno animo. Itaque nomen etiam dicam. Nempe præclarus ille Bacchus, semihomo, ne Græcus quidem materno genere, sed vectoris Syrophœnicis, Cadmi, ex filiâ epos, postquam immortalitate dignatus est, qualis ipse sit, non dico, nec mitram, neque ebrietatem, neque incedum. Omnes enim, puto, videtis, quàm muliebris sit et effeminatus naturâ, semifuriosus, merum a summo inde mane redolens. At ille totâ nos tribu auxit, et suum secum chorum adducens adest, Deosque fecit Panem et Silenum, et Satyros, rusticos et caprarios plerosque,

P. 105. b. *ἐς το μισον* &c. thrown out *vaguely*, without any individual specification; like a thing flung into the middle of a crowd, which *any* one may pick up. So Demosth. *πρὸς Λισστ. εἰς το μισον καταβυς την ὀφελειαν*, "proposing the advantage *in common*," or *indiscriminately*. And Phil. 1. *ἄλλα του πολέμου κειμενα ἐν μισω*, as a prize proposed in a yet undecided contest, which *either* of the antagonists may win by exertion.

c. *ἱμπερον*. Cadmus never being represented as a *merchant*, it seems that Lucian has used this word not in its ordinary signification, but in its primitive and etymological meaning, for one who *crosses the seas*. Homer uses it twice for a passenger in the ship of another. Od. 6. 819. α. 299.

lascivos, alienâ figurâ, homines: quorum unus corniger et ex dimidiâ inferiori parte capro similis, barbam demittens longam, parum a capro differt; alter calvus senex, simis naribus, asino plerumque vectus: iste Lydus est. Satyri autem acutis auribus, calvi ipsi quoque, cornibus præditi, qualia hædis recens natis subnascuntur: hi Phryges. Caudas habent universi. Vide, quales nobis præclarus iste Deos faciat? Deinde admiramur, si contemunt nos homines, cum videant ridiculos adeo Deos ac portentosos. Mitto dicere, quòd duas etiam mulieres huc eduxit, amasiam alteram suam Ariadnen, cujus etiam coronam siderum choro inseruit, alteram Icarii rustici filiam: et quod omnium maximè, Dii, ridiculum est, etiam canem hujus Erigones ipsum huc eduxit, ne desiderio maceretur puella, si non habeat in cœlo, familiarem sibi illam dilectamque caniculam. Hæc nonne contumelia vobis videtur, et ebriosa insania, et risus? Audite verò etiam alios. JUP. Ne quid dixeris, Mome, neque de Æsculapio, neque de Hercule: video enim, quorsum ferat te orationis impetus. Hi etenim, alter sanat, et ex morbis excitat, compluresque unus dignitate exæquat: hic verò meus filius Hercules laboribus non paucis immortalitatem sibi paravit. Hos igitur accusare noli. MOM. Tuâ, Juppiter, causâ tacebo, multa dicere cum habeam. Certè si nihil aliud, ignis adhuc habent vestigia. Si verò liceat adversùs ipsum te libere loqui, multa sunt, quæ dicam. JUP. Quin adversùs me vel maximè licet: num igitur me quoque peregrinitatis postulas? MOM. In Cretâ quidem non hoc solum audire est, sed aliud etiam quiddam de te dicunt, et sepulcrum ostendunt. Ego verò neque illis fidem habeo, neque Achivis Ægiensibus, suppositicium te dicentibus. Ceterùm quæ maximè arguenda arbitror, ea dicam. Etenim principum violatarum hoc modo legum, et causam, quòd tot spurios hic noster consessus habet, tute, Juppiter, præbuisti, mortalibus te feminis miscens, atque ad illas nunc hac, nunc aliâ formâ descendens; adeo ut metueremus,

P. 105. e. ὁ μιν, κίρατα, &c. Namely Pan.

P. 106. b. πολλων ἀνταξιος ἄ. Il. A'. 514. Ἰητρὸς γὰρ ἀνὴρ πολλων ἀνταξιος ἄλλων—spoken of Machaon.

c. τοῦ πυρὸς. See Dial. 1.

d. ὡς Κρητὴ μιν. See note on p. 84. a. (5.)

ne quis te comprehensum, taurus cum esses, mactaret, aut aurificum aliquis, cum esses aurum, elaboraret, et pro Jove aut monile nobis, aut armilla, aut inauris fieres. Enimvero cœlum nobis semideis istis opplevisti: neque enim aliter possum dicere. Et ridicula res est, si quis subitò audiat, Herculem Deum esse factum; Eurysthea verò, qui sub imperio illum habuit, esse mortuum: et propinqua sibi esse ædem Herculis, qui servus fuerat, et Eurysthei sepulcrum, qui fuerat illius dominus. Et rursus Thebis Bacchus Deus est: at consobrini illius Pentheus, et Actæon, et Learchus, hominum omnium infelicissimi. Ex quo verò tempore semel tu, Juppiter, fores aperuisti talibus, conversus ad mortales feminas, imitati te sunt universi, idque non mares solùm, sed, quod turpissimum est, etiam Deæ feminæ. Quis enim ignorat Anchisen, et Tithonum, et Endymionem, et Jasionem, et reliquos? Itaque hæc missurus mihi videor: longum enim fuerit *omnia* reprehendere. JUP. Ne quid de Ganymede dicas, Mome: iratè enim feram, si dolore adolescentulum affeceris in genus illius aliquid dicens. MOM. Ergo neque de aquilâ dicam, quòd et ipsa in cœlo est, in regio sceptro sedens, et tantùm non tuo in capite nidum sibi faciens, ut Deus videatur. An hanc etiam Ganymedis causâ missam faciemus? Verùm Attis sanè, Juppiter, et Corybas, et Sabazius, unde hi nobis intro vocati sunt? aut Medus ille Mithres cum candye et tiarâ, qui neque sonare Græca possit: ita neque si quis illi propinet, intelligit. Proinde Scythæ ac Getæ hæc illorum videntes, longum nobis valere jussis, immortalitate ipsi donant, et Deos, quoscunque voluerint, suis suffragiis constituunt, eodem modo, quo Zamolxis etiam, servus cum esset, in album, nescio quomodo, delitescens irrepit. Quamquam, Dii, modica sunt ista omnia. Tu verò

P. 107. a. *θηλυσαι θισαι*. An expression borrowed from Hom. Od. 8. 324. *Θηλυτραι δε θισαι*, and Il. 9. 520. *Θηλυτραι δε γυναικεις*. The epithet may perhaps denote the *delicacy* of the sex; or it may be considered as pleonastic. The primitive idea of the word seems to be that of *fertility*.

b. *ιασιωνα*. Let the young student be guarded against the mistake which some have fallen into, of confounding this person with Jason the Argonaut. His amour with Ceres is mentioned by Homer, Od. 6. 125.

d. *ὁ τὸν παιδον*. See note on p. 13. f.

iste cum canino rostro, involute sindonibus Ægyptie, quis es, vir bone, aut quomodo, latrator, Deus esse postulas? Quid vero sibi vult Memphiticus iste taurus, ille maculosus, quòd adoratur, et oracula fundit, et habet prophetas? Pudet verò ibi ius et simias dicere, et capros, et alia magis etiam ridicula, in cœlum, nescio quomodo, intrusa ex Ægypto, quæ quomodo, Dii, sustinetis, cum æqualiter, vel magis etiam, quàm vos, coli videatis? Aut tu quemadmodum fers, Juppiter, cum arietis tibi cornua producant? JUP. Turpissima sanè ista nobis narras de Ægyptiis. Attamen pleraque illorum, Mome, sunt ænigmata, neque omnino deridenda a non initiato. MOM. Omnino ergo mysteriis nobis, Juppiter, opus est, ut sciamus, Deos esse, qui Dii sunt; qui autem canicipites sunt, illos esse canicipites. JUP. Mitte, inquam, de Ægyptiis, dicere. Aliàs enim de his considerabimus otiosè. Nunc dic alios. MOM. Trophonium, Juppiter, et, quod maxime angit me, Amphilochem, qui, sacerrimi hominis et matricidæ filius, oracula fundit beatus ille in Ciliciâ, mentiens plerumque, et præstigiis, duorum obolorum causâ, fallens. Itaque non ampliùs tu celebraris, Apollo, sed lapis omnis, et altare quodque edit oracula, quicumque lapis oleo perfusus fuerit, et coronas habeat, et præstigiatorem hominem, quod genus multi sunt, nactus fuerit. Jam etiam Polydamantis athletæ statua febricitantes sanat Olympiæ, et Theagenis in Thaso; et Hectori sacrificant in Ilio, et Protesilao e regione in Chersoneso. Ex quo igitur tot numero facti sumus, magis perjuria invadere et sacrilegia, et planè nos contemnunt: nec injuriâ. Atque hæc de spuris et fraude relatis in tabulas censorias. Ego verò etiam nova nomina jam multa audiens rerum, quæ neque sunt inter nos, neque omnino possunt consistere, hæc etiam, Juppiter, bonâ fide rideo. Aut ubinam sunt trita illa omnium ore nomina *Virtus*, et *Na-*

P. 107. e. *σὺ δὲ, ὦ, &c.* See Anubis, Apis, and Ammon, in the Index. The grossness of the Ægyptian superstitions, in their worship of animals, reptiles, vegetables, &c. is detailed by Juvenal, Sat. 15. The abruptness of this transition to a direct address to Anubis is ludicrously spirited.

P. 108. b. *ὁ ἱεραγεύς, &c.* Amphilocheus is generally said to have been the son of Amphiaræus and Eriphyle, and the brother of Alcmaeon, who slew his mother, in revenge for his father's death in the Theban war. But Lucian here appears to consider Amphilocheus, not as the brother, but as the son of Alcmaeon. His oracle was at Mallus in Cilicia.

e. *ἡ ἀρετή.* See note on p. 18. a.

nura, et *Fatum*, et *Fortuna*, cassa rerum sine substantiâ nomina, a stupidis hominibus philosophis excogitata? Et tamen, licet temere ficta, sic imprudentes ceperunt, ut nemo nobis sacrificare jam velit, cum norit, si vel decies mille hecatombas offerat, perfecturam tamen esse Fortunam, quæ in fatis sunt, et quæ ab initio inde unicuique *Parcarum* filis sunt destinata. Lubens ergo ex te quæram, Juppiter, viderisne unquam Virtutem, aut Naturam, aut *Fatum*? Nam te quoque audire ~~istâ nomina~~ in philosophorum disputationibus, novi, nisi adeo surdus es, ut neque clamantes illos exaudias. Cum habeam multa adhuc, quæ dicam, desinam orationem. Video enim, gravari plerosque dictis meis, et exsibilare illa, eos præsertim, quos tetigit mea in dicendo libertas. In fine ergo si vis, Juppiter, decretum quoddam de his recitabo, quod scriptum jam habeo. JUP. Recita: non omnia enim absurdè reprehendisti: et oportet multa illorum inhibere, ne nimium quantum excrescant.

DECRETUM.

BONA FORTUNA.

Quod felix faustumque sit! Comitiiis legitime habitis. septimo die ineuntis *mensis*, Comitiae Juppiter habuit, re-

P. 108. f. *ἰδὼς ὅτι—την τυχην*, &c. The structure of these words is not strictly grammatical, unless *ὅτι* be expunged. Yet I doubt whether any alteration of the text is to be attempted. It seems to me that Lucian, beginning to express himself according to one mode of construction, passed insensibly into another. The reader may consult my note on a similar passage in Livy, l. 1. c. 35. The critics find a beauty in Homer's—*ἰ δ' ἀγλαΐῃφι πεισὶβας Ῥιμφὰ ἰ γούνα φερει*, &c. Z'. 510.

P. 109. b. *Ἀγαθὴ τυχή*. A stated formulary prefacing the public acts at Athens; and similar to the Roman—*quod bonum faustum felixque sit*: concerning which Cicero observes, "Majores nostri omnibus rebus agendis *Quod bonum, faustum, felix, fortunatumque esset* præfabantur."

b. (4.) *ἑξάδομη ἰσταμινου*. The Attic months were divided each into three decades of days; and the days of the first decade were called *πρῶτη, δευτέρα*, &c. [*μήνας*] *ἰσταμινου*, or *ἀρχομινου*; the days of the second decade, *μισοῦντος*; and the days of the third decade, *φθινοντος*, or *ληγοντος*. The months consisted alternately of 30 and of 29 days; and the last day of the month was in each case called *τριακας*. The year (which was lunar, and consisted of 354 days) began on the first new

tulit Neptunus, in suffragia misit Apollo, scribæ munere functus est noctis F. Momus, sententiam Somnus dixit. Quòd peregrinorum multi, non Græci modò, sed etiam Barbari, nequaquam digni, qui civitate nostrâ nobiscum fruantur, in censuales tabulas nescio quomodo clam relati, et Deorum opinionem adepti, cœlum impleverunt, adeo ut plenum turbulentâ multitudine sit convivium, diversarum linguarum et colluviei cujusdam hominum; deficiatque ambrosia et nectar, ita ut minâ jam illius hemina constet propter bibentium multitudinem: ipsique contumaci quâdam superbiâ depulsis veteribus et veris Diis, priorem sibi accubitus præter patrium morem arrogant, et in terrâ quoque honore præferri illis velint: *Earum rerum causâ* placeat senatui et populo, haberi comitia in Olympo circa brumam, et eligi Quæsitores de classicorum Deorum numero septem, tres de majorum gentium senatu sub Saturno, quatuor verò de duodecim, et in his Jovem. Quæsitores autem illos sedere juratos priùs le-

moon after the summer solstice. Whence the first of each month was also called *νομήνια*; and the last *Ἰη καὶ νη*, the old and new, part of that day commonly belonging to the old moon, and part to the new. The names of the months were, 1. *ἰκατομβαιων*. 2. *μισαγαιων*. 3. *ῥηδρομίων*. 4. *μαιμακτηριων*. 5. *πυανυσίων*. 6. *ἄνθιστηριων*. 7. *ποσειδίων*. 8. *γαμηλιων*. 9. *ἰλαφιβόλιων*. 10. *μουνυχίων*. 11. *θαργηλιων*. 12. *σκιρροφαιων*.

P. 109. b. (5.) *ἰπρυτανια*, &c. The Athenian Senate of 500 was composed of 50 persons, elected annually out of each of the 10 tribes. The 50 senators of each tribe in turn presided for 35 days, with the name of *πρυτανις*, and the period of 35 days was called *πρυτανια*. Each set of 50 was again subdivided into 5 decuriæ, who presided in turn for 7 days, with the name of *προιδραι*. And of the 10 *προιδραι*, one, called *ἱπιστατης*, presided in turn for one day; three of them being thus excluded from this office. So much we can ascertain of the constitution and officers of the Senate. But in this passage we have rather to consider the assembly of the people, or *ἐκκλησια*. There were four stated assemblies of the people in each *πρυτανια*, besides frequent assemblies (*συγκληται*) summoned on special occasions. These were frequently summoned by the senatorial prytanes; the business to be laid before the people originating in the Senate. But in the *ἐκκλησια*, one tribe was said *πρυτανιζειν*: (Dem. de Cor. §. 9. *φυλῆς πρυτανιουσης Πανδιονίδος*. and al.) probably the tribe, the senators of which were in the office of prytanes. (Jupiter then is here represented as filling the place of the presiding tribe.) The *προιδραι* of the *ἐκκλησια* are said to have been nine, appointed by lot out of the nine tribes who were not in the office of prytanes. And out of these *προιδραι* one was chosen by lot, as *ἱπιστατης*, or president of the assembly. The *προιδραι* laid the subject of deliberation before the people; and the *ἱπιστατης* put the question to the vote, *ἱπιψηφισιν*.

gitimum jusjurandum, Stygem. Mercurium porro præconio cogere omnes, qui concilio Deorum interesse postulant: hos porro venire adductis juratis testibus, et generis sui argumentis. Deinceps hi singulatim prodeant in medium; Quæsitores verò, re exploratâ, vel Deos esse pronuntiabunt, vel ad sua sepulcra et monumenta majorum illos demittent. Si quis verò reprobatorum, et semel ejectorum a Quæsitorebus, deprehendatur cœlum ingressus, hic præcipitetur in Tartarum. Porro *placeat*, suum quemque Deorum opus facere, et neque morbos curare Minervam, neque Æsculapium oracula edere, neque tot res unum agere Apollinem, sed electo uno, aut vatem, aut citharœdum esse, aut medicum. Philosophis porro edicendum, ne nova fingere nomina velint, neque nugas agere de his, quæ ignorant. Quotquot autem *reprobatorum* jam templis aut altaribus sunt culti, illorum sublatis simulacris, imponi *placeat* aut Jovis *signum*, aut Junonis, aut Apollinis, aut ceterorum alicujus: istis verò tumulum strui a civitate, et cippum poni pro altari. Si quis verò præconio non obediat, et ad Quæsitores adire recuset, eum desertâ lite damnanto *etiam inauditum*. Hoc nobis decretum *est*. JUP. Æquissimum, o Mome; et cui ita videtur, manum protendat. Vel potiùs, sic fiat! Plures enim, novi, erunt, qui manum non protendant. Sed nunc discedite. Cum verò præconium faciet Mercurius, venite, manifesta quisque argumenta afferentes, patris nomen, et matris, et unde *sit*, et quomodo Deus sit factus, et tribum, et curiales. Quisquis enim hæc non exhibebit, non curabunt Quæsitores si magnum quis in terrâ templum habeat, et homines Deum illum esse arbitrentur.

AN

INDEX,

MYTHOLOGICAL, HISTORICAL,

&c.

A

ACHERUSIAN. The name of a *plain* and *lake* in the fabulous hell of the poets. It seems to be derived from *Acheron*, one of the infernal rivers.

ACTÆON: said to have been transformed into a stag, and devoured by his own dogs, as a punishment for having seen Diana and her nymphs bathing. He was the son of Aristæus and Autonoe, the daughter of Cadmus; and thus cousin to Bacchus.

Æacus: son of Jupiter by Ægina, and king of the island which bore his mother's name. He was father of Peleus and Telamon; grandfather of Achilles and Ajax. He was fabled to be one of the judges of hell, with Minos and Rhadamanthus. Lucian gives him the office of receiving the ferry-money.

Ægium: a town of Achaia Proper, on the shore of the Corinthian bay; famous as the place where the Achæan council usually assembled.

ÆSCHINES: an Athenian orator, the great rival of Demosthenes; but said to have been in the pay of Philip of Macedon. He was the son of Atrometus and Glaucotea. Demosthenes throws out various reproaches on his birth; (De Cor. §. 40. and 72.) and his mother appears to have been a minstrel in the sacred rites of Bacchus. Having failed in an impeachment which he brought against Ctesiphon, for proposing an illegal decree in favour of Demosthenes, he was obliged to go into exile to Rhodes. He is there said to have read to the Rhodians his own oration, and that of Demosthenes. The latter being received with great admiration by the auditors, "What then," said he, "would have been your admiration, if you had heard it delivered by himself?"

ÆSCULAPIUS: the son of Apollo by Coronis, and educated by Chiron, who taught him the art of medicine. He is said to have restored many to life, particularly Hippolytus, at the request of Diana; of which Pluto complaining, Jupiter struck him with a thunderbolt. He was afterwards raised to heaven at the intercession of Apollo, and worshipped as a god, particularly at Epidaurus. His sons, Podalirius and Machaon, accompanied the Greeks to the Trojan war, and practised their father's art.

AGAMEMNON: the son of Atreus, and grandson of Pelops; king of Mycenæ and Argos; chosen generalissimo of the Greeks in their expedition against Troy. Their fleet being detained at Aulis by contrary winds, he sacrificed his daughter Iphigenia to appease Diana. Returning home after the Trojan war, with Cassandra, he was slain by his wife Clytemnestra (daughter of Tyndarus, king of Sparta) and Ægisthus, his cousin, with whom she had intrigued.

AGENOR: a king of Phœnicia, father of Cadmus and Europa.

ALCMENA: the daughter of Electryon, king of Argos, and espoused to Amphytrion, a Theban prince, who undertook the conduct of a war for his father-in-law against the Teleboans, a people of Ætolia. During his absence on the expedition, Jupiter, assuming his form, introduced himself to Alcmena as her husband, returned victorious from the war. He also ordered Phœbus to delay the rising of the sun, so as to prolong that night to the length of three nights. Hercules was the fruit of this amour. Amphytrion having slain Electryon accidentally, retired with Alcmena to Thebes; and Sthenelus, Electryon's brother, possessed himself of the throne of Argos.

ALEXANDER: son of Philip, king of Macedon, by his wife Olympias. Coming to the throne at the age of twenty, he subdued the Thracians and Illyrians; and by the total destruction of Thebes, intimidated the Grecian states, who had been preparing to shake off the Macedonian yoke. Chosen generalissimo of the Greeks against the Persians, he invaded Asia at the head of 30,000 foot and 5,000 horse; and at the Granicus, a river of Bithynia, defeated an army of 600,000 Persians. Again, at the city of Issus, in Cilicia, he defeated Darius in person, whose mother, wife, and two daughters, were made prisoners. Towards these females Alexander conducted himself with remarkable delicacy and humanity. Having taken the city of Tyre with great difficulty, he put its inhabitants to the sword; and passing into Egypt he founded the city of Alexandria, and marched into the deserts of Libya to visit the temple of Jupiter-Ammon, whose priests hailed him as the son of their god;—a notion which was further promoted by the fable, that a dragon had been often seen in his mother's bed-chamber. His last decisive battle with Darius was at Arbela, a town in Assyria, where he routed an immense host; and in consequence became master of Babylon,

Susa, and Persepolis; the last of which cities he gave up to pillage and conflagration at the persuasion of Thais, a courtesan. His ambition being unsatisfied, he undertook an expedition into India, and, crossing the Hydaspes, defeated Porus, after an obstinate resistance; but was prevented from passing the Hyphasis by the refusal of his troops to march farther. Proceeding down the Indus to the ocean, he attacked the Malli, and was severely wounded in their city, having been the first to mount the wall, and leap into the town, before his troops could support him. He died at Babylon, in the 32d year of his age, of a fever occasioned by his excesses, without appointing a successor, but having only given his ring to Perdikkas. Alexander had been the pupil of Aristotle, and confessedly possessed great talents: but his ambition of military glory was insatiable, and after his Persian conquest, he gave a loose to the violence of his passions. He killed with his own hand Clitus, an old and faithful captain, who had saved his life at the battle of Granicus; and this, only for preferring his father's achievements to his. He barbarously mutilated the philosopher Callisthenes, who refused to pay him divine honours; and is said to have exposed Lysimachus to a lion, for having given Callisthenes poison to terminate his sufferings. He was inconsolable for the loss of his favourite Hephæstion, and ordered the physician who had attended him to be put to death. He married two wives of the blood royal of Persia, Statira and Parysatis, and on the same day gave in marriage Persian women of the highest quality to eighty of his friends. Alexander's death happened in the year 323 B. C.

ALOEUS: a giant, whose wife Iphimedia bore Otus and Ephialtes, begotten (as it was said) by Neptune, but called *Aloidæ* from their reputed father. Homer (Od. λ. 304.) describes the Aloidæ as attempting to scale heaven when 9 years old, and as being then 9 cubits in breadth, and 9 ells (or 27 cubits) in height. They were slain by Apollo.

AMASIS: a king of Egypt, who died shortly before the invasion of his country by Cambyses. He had been in close friendship with Polycrates, tyrant of Samos; but renounced all alliance with him, alarmed by his excessive prosperity. See **POLYCRATES**.

AMMON: a title of Jupiter, who had a temple under this name in Libya, and was represented with the horns of a ram.

AMPHIARAUS: one of the leaders who perished in the war of the Argives against Thebes. Aware of the result from his skill in divination, he had secreted himself to avoid joining the expedition: but his retirement was betrayed by his wife Eriphyle, whom Polynices bribed with a golden necklace. He had two sons, Alcmaeon and Amphilochus; the former of whom, in compliance with his father's injunction, avenged his death by murdering his mother. Amphiaraus, after his death, had a celebra-

ted temple and oracle at Oropus, a town of Bœotia, on the borders of Attica.

AMPHILOCHUS : See note on p. 108. b.

AMPHITRITE : the daughter of Oceanus and Tethys married to Neptune.

ANAXAGORAS : a native of Clazomenæ, in Ionia; taught philosophy at Athens in the time of Pericles. Being condemned to death for supposed impiety, he made light of the sentence, saying that it had been pronounced upon him by nature long before. But his scholar Pericles successfully pleaded for him, and the sentence of death was exchanged for banishment. He died at Lampsachus, in the year 428 *B. C.* and by his desire the boys were allowed to play on the anniversary of his death.

ANCHISES : a Trojan prince; the son of Capys, who was brother of Laomedon. He was said to have had his son Æneas by Venus; but to have been struck blind with lightning, for having boasted of the favours of the goddess.

ANNIBAL : a Carthaginian, the son of Amilcar, who made him swear before the altar, when nine years old, perpetual hostility to the Romans. Educated in his father's camp in Spain, he served first under him, then under his son-in-law Asdrubal; and upon Asdrubal's death was appointed to the command of the army. After subduing various tribes in Spain, he laid siege to Saguntum, a town in close alliance with the Romans, on the eastern coast of Spain, and a few miles to the north of Valencia. After an obstinate resistance (at the close of which many of the inhabitants burnt themselves with their effects) this town was taken; and Annibal, leaving his brother Asdrubal in Spain, crossed the river Iberus (Ebro), the Pyrenees, the Rhone, and the Alps. These mountains had been reckoned impassable; and Annibal there encountered the greatest difficulties, both from the nature of the country, and the attacks of its barbarous inhabitants. He thus entered Italy (in the year 218 *B. C.*) before the consul Publius Cornelius Scipio, who had been sent to oppose his progress, could overtake him. At length the armies met at the Ticinus, a river which flows into the Po, where Scipio was defeated. The consul Sempronius, being then recalled from Sicily, formed a junction with his colleague: but they were both totally routed by Annibal at the river Trebia, near Placentia. Next year having passed the Apennines and penetrated into Etruria, he lost one of his eyes in crossing the marshes, but drew the consul C. Flaminius into an ambuscade at the lake Trasymenus, and routed the Romans with great slaughter. Q. Fabius Maximus was now appointed dictator, and studiously avoiding an engagement, notwithstanding the murmurs of his own army, and of Minucius, the master of the horse, distressed Annibal, and on one occasion brought him into considerable danger in Samnium; from which, however, the

Carthaginian's readiness in stratagem extricated his army. On the following year, at Cannæ, in Apulia, he defeated the consuls C. Terentius Varro, and L. Æmilius Paullus, with immense slaughter; but he is censured by some for not having immediately marched to Rome, and (instead of this) exposing his troops to the enervating influence of luxurious winter quarters at Capua. The fact, however, seems to be, that, having brought into Italy not more than 26,000 troops, and not receiving reinforcements from home, his means were now so reduced, after all his victories, that he was unable to act on the offensive. And when it is considered that he yet maintained his ground in Italy for 14 years after this, and at one time encamped within three miles of Rome, it may perhaps be said that his talents as a general shone brighter in the decline of his fortune, than in the midst of his greatest successes. The total defeat of his brother Asdrubal, when he had marched into Italy from Spain, for the purpose of joining Annibal, terminated his hopes of conquest. He was at length recalled from Italy to the defence of his native country against the invasion of Scipio Africanus, and lost the battle of Zama, in Numidia, in consequence of his adversary's great superiority in cavalry, but without any impeachment of his extraordinary military skill. This battle terminated the second Punic war; but did not put an end to the hostility of the Romans against Annibal. It will ever remain a foul blot on their national character, and the highest testimony to the powers of him who was so much their dread, that they persecuted him in exile with unrelenting animosity; making the surrender of him an article of the peace which they granted to Antiochus, king of Syria; and sending ambassadors to demand him of Prusias, king of Bithynia, to whom he had fled. There, to avoid falling into their hands, he killed himself by poison, which he is said to have always carried in a ring for such an occasion. He died in his 70th year, and may justly be considered the most consummate general of antiquity.

ANTIOPE: the daughter of Nycteus, king of Thebes, and beloved by Jupiter, by whom she had the twins Amphion and Zethus.

ANTISTHENES: an Athenian philosopher, the head of the Cynic sect. Diogenes was among his pupils. He professed himself a disciple of Socrates; but that philosopher sagaciously observed that *he saw his vanity through the holes of his coat*.

ANUBIS: an Egyptian deity, represented under the form of man with the head of a dog.

APIS: an Egyptian deity, worshipped under the form of an ox, in which the soul of Osiris was supposed to reside. The ox chosen for this purpose was distinguished by particular marks; and on its death the greatest cries and lamentations filled Egypt, till another ox was found with the proper marks, to succeed as the deity; the discovery of which was hailed with acclamations of joy

APOLLO: the son of Jupiter and Latona, and twin brother of Diana; born in the island of Delos, which Neptune raised from the sea for the purpose, as Juno had sent the serpent Python to persecute Latona in her pregnancy. As soon as he was born, Apollo slew the serpent with his arrows, whence he got the name of *Pythius*. He was the god of medicine, music, and poetry; and, under the name of Phœbus, is often put for the sun. His oracles were famous in various parts of the world; particularly at Delphi, in Phocis, where the riches of his temple were celebrated so early as Homer's time, and afterwards frequently became an object of plunder.

ARAXES: a river of Armenia Major, separating it from Media and falling into the Caspian sea.

ARGUS: fabled to have a hundred eyes, employed by Juno to watch Io, whom Jupiter had transformed into a heifer. He was slain by Mercury; and his eyes transferred by Juno to the Tail of the Peacock.

ARIADNE: daughter of Minos, king of Crete, by his wife Pasiphae. When Theseus went to Crete among the seven youths and virgins, who were yearly sent from Athens to be devoured by the Minotaur (in revenge for the death of Androgeus, son of Minos), he engaged the affections of Ariadne, who furnished him with a clue to extricate himself from the Labyrinth; and after killing the Minotaur, he carried off Ariadne, but deserted her in the island of Naxos. She was then beloved by Bacchus, and her crown was said to be translated to heaven, where it forms one of the constellations.

ARION: a famous poet and musician of Methymna, in the island of Lesbos. His story is given in the 8th Dialogue.

ARISTIDES: a famous Athenian, surnamed the *Just*. He lived at the period of the Persian invasion, and engaged the Greeks to unite in resisting it. Through the intrigues of Themistocles he was banished by the ostracism, but afterwards recalled. Though he had the management of the Grecian revenues, he died so poor that the expenses of his funeral were defrayed, and his daughters portioned, at the public charge.

ARISTIPPUS: a philosopher of Cyrene, a city of Libya; a disciple of Socrates, and founder of the Cyrenaic sect, who placed the *summum bonum* in pleasure. He was one of the flatterers of Dionysius, tyrant of Sicily, and distinguished himself for voluptuousness.

ARISTOTLE: a famous philosopher, son of the physician Nicomachus, born at Stagira, a town on the coast of the Strymonic bay, near the borders of Macedonia. At Athens he heard the lectures of Plato, but afterwards opened a school for himself. He was engaged by Philip of Macedon as tutor to Alexander the Great, from whom he received large sums of money to assist him in prosecuting his studies. His opinions long held

as absolute and wide a sway over the minds of men, as his pupil obtained over the nations. He was the head of the Peripatetic school.

ATLAS: one of the Titans, son of Japetus, and king of Mauritania. He was fabled to sustain the heavens on his shoulders, and to have been once relieved of the burden by Hercules. A chain of high mountains in Africa bears his name; and his daughters (one of whom was Maia, the mother of Mercury) were said to be changed into stars, seven of them forming the constellation of the Pleiades, and five others that of the Hyades.

ATROPOS: one of the three *Parcæ*, or Destinies; represented with scissars in her hand, for cutting the threads, which *Lachesis* spun from the distaff held by *Clotho*.

ATTIS, or **ATYS**: a Phrygian, who became a favourite and priest of Rhea, or Cybele, the mother of the gods; and after his death, received divine honours.

B

BABYLON: a celebrated city on the banks of the Euphrates, the capital of the Assyrian empire. It was taken by Cyrus, in the year 538, B. C. after he had drained the waters of the Euphrates into a new channel.

BACCHUS: the son of Jupiter by Semele, the daughter of Cadmus, and the god of wine. His mother while pregnant of him, rashly prevailed on Jupiter to visit her in the same majesty in which he appeared to Juno; but unable to bear the fiery splendour of the god, she was consumed. The child taken out of her was introduced into Jupiter's thigh, from which it issued after the due number of months. He was educated by the nymphs at Nysa, a town of Ethiopia; and in his youth was taken asleep in the island of Naxos by some mariners, whom he changed into dolphins. His Indian expedition and extensive conquests are celebrated. He was represented crowned with vine and ivy leaves, and accompanied by Pan, Silenus, and the Satyrs; and the goat, as an enemy to the vine, was generally sacrificed to him. He is supposed to be the same with the Egyptian Osiris; but there appear to have been several persons of the same name.

BITON: see **CLEOBIS**.

BOREAS: the north wind, represented with wings and white hair. He was the father of Zetes and Calais by Orithyia, daughter of Erechtheus, king of Athens.

BRIMO: a name given to Proserpine or Hecate.

C

CADMUS: the son of Agenor, king of Phœnicia. Being ordered by his father to go in quest of his sister Europa, he sailed

to Greece, where he is said to have been the first who introduced the use of letters, in the year 1493, B. C. He founded Thebes, the citadel of which was called Cadmea; and by Hermione, the daughter of Venus, had a son, Polydorus, and four daughters, Ino, Agave, Autonoe, and Semele; all of whom were the objects of Juno's persecution.

CALLIAS: the son of Hipponicus, an Athenian, remarkable for his great riches, and for his very bad character. He was charged with having taken bribes from the Persians, and with leaving his relation Aristides in great poverty.

CALLISTHENES: a philosopher of Olynthus, the friend and pupil of Aristotle. See **ALEXANDER**.

CAMBYSES: king of Persia, son of Cyrus the Great. He conquered Egypt, placing in the front of his army a number of animals, whom the Egyptians held sacred. Proceeding on an expedition to Ethiopia, he detached 50,000 men to destroy the temple of Jupiter Ammon, all of whom perished in the desert. He slew his brother Smerdis from suspicion; and died himself of a wound he received in the thigh from his own sword falling out of the scabbard. This the Egyptians considered as a judgment on him, for having slain their god Apis.

CASTALIA: a fountain of Parnassus, sacred to the Muses.

CASTOR, and **POLLUX**: twin brothers, sons of Leda, the wife of Tyndarus, king of Sparta. It was fabled that Jupiter assumed the form of a swan, in his amour with Leda; and that she brought forth two eggs, from one of which came Pollux and Helena, her children by Jupiter; and from the other Castor and Clytemnestra, by Tyndarus. Castor and Pollux accompanied the expedition of the Argonauts, and were noted for fraternal affection: Pollux being distinguished for prowess in the use of the cestus, Castor for skill in horsemanship. On the death of Castor, Jupiter permitted Pollux to share his immortality with his brother so that they alternately lived and died every day. They were afterwards translated into the constellation *Gemini*, or the *Twins*, one of which rises when the other sets. Their name is given to a meteor, or fire-ball, which is said often to appear about a ship, and, when double, to indicate a calm, but, when single, a storm. They were called also *Anakes* and *Dioscuri*.

CAUCASUS: a famous mountain between the Euxine and Caspian seas; to which Prometheus was said to be bound, and exposed to the vulture that was sent to gnaw his liver.

CECROPS: a native of Egypt, who led a colony into Attica about the year 1556, B. C. civilized the rude inhabitants, and collected them into twelve villages. He is considered the first founder and legislator of Athens.

CERBERUS: the dog of Pluto, stationed as keeper at the entrance into hell. He was represented with three heads, encir-

ded with snake. Those heroes, who visited the shades alive, appeased Cerberus with a cake. Chrysaor, son of Medusa by Neptune, married Callirhoë, daughter of Oceanus, and had by her Geryon, and Echidna. Echidna (represented as a beautiful woman above, but as a serpent below the waist) had by Typhon the Chimæra, Cerberus, and the Hydra.

CERES: the goddess of corn, daughter of Saturn and Vesta, and mother of Proserpine by Jupiter. Travelling in search of her daughter after she was carried off by Pluto, she came to Attica, and taught Triptolemus the art of tillage, lending him her chariot drawn by two dragons to convey the knowledge through the earth. She was also called *Thesmophora*, or the Law-giver, and her festival *Thesmophoria*. See also **ELEUSIS**, and **JASTON**.

CHARON: the son of Erebus and Nox, employed in ferrying the souls of the dead over the river Styx and Acheron. Each of the shades was obliged to pay an obolus for his passage; and this piece of money the ancients commonly placed in the mouth of the deceased. Such as had not received the rites of sepulture could not be ferried over for one hundred years.

CHARYBDIS: see **SCYLLA**.

CHIMÆRA: (see **CERBERUS**) a monster represented as having the fore part of a lion, the middle of a goat, and the hinder parts of a dragon. It infested Lycia, and was slain by Bellerophon mounted on Pegasus.

CHOASPE: a river of Media flowing into the Tigris. Its waters are so pure, that the kings of Persia drank no other.

CIRRHA: a town of Phocis, where Apollo was worshipped.

CLEARCHUS: a Lacedæmonian exile, commander of the Greeks who joined Cyrus the younger in his expedition against his brother Artaxerxes, king of Persia. After the battle of Cunaxa, in which Cyrus was slain, (401, B. C.) during the famous retreat of the 10,000 Greeks, Clearchus, with other officers, was treacherously seized by Tissaphernes, and put to death.

CLEOBIS and **BITON**: sons of Cydippe, the priestess of Juno at Argos. Having drawn their mother in her chariot to the temple, as oxen could not be procured for the purpose, she entreated the goddess to reward the filial piety of her sons with the best gift that could be granted to mortals. Next morning they were both found dead.

CLEON: a rash and intriguing demagogue at Athens, who obtained the chief management of affairs; but was defeated at Amphipolis by Brasidas the Spartan, and slain.

CLEONÆ: a town of Peloponnesus, between Corinth and Argos, where Hercules killed the Nemæan lion.

CLITUS: see **ALEXANDER**.

CLOTHO: see **ATROPOS**.

CODRUS: the last king of Attica, son of Melanthus. The Dorians having invaded Attica, and an oracle having promised

them the victory provided they did not kill the Athenian king, Codrus entered their camp in disguise, and provoked a soldier to slay him. In honour of him, the Athenians abolished the kingly power, and called the supreme magistrate perpetual *archon*.

CORYBAS: a son of Jasus and Cybele, after whom her priests were called *Corybantes*. From Phrygia they brought her festivals into Crete, and celebrated them with the beating of cymbals, and demonstrations of frantic enthusiasm.

CRATES: a Bœotian philosopher, and disciple of Diogenes the Cynic.

CREON: a king of Thebes, son of Menœceus, and father of Jocasta, who was the mother of Œdipus. Upon the death of Eteocles and Polynices, the sons of Œdipus, their sister Antigone buried Polynices by night, contrary to the positive orders of Creon, and for this was condemned by him to death. Creon was afterwards slain by Theseus.

CRÆSUS: the last king of Lydia, son of Alyattes, and remarkable for his riches. He engaged in a war with Cyrus the Persian, induced to it by the ambiguity of an oracle which he received from Delphos, and which assured him that he should *destroy a great kingdom*. He was defeated, and his capital Sardis stormed. A son of Cræsus, who was born dumb, seeing a Persian soldier about to kill his father, is said to have gotten the power of speech, and to have prevented his death by exclaiming that he was the king. Cyrus ordered him to be burnt alive; but, when the pile was lighted, hearing him repeatedly utter the name of Solon (from a recollection of the conversation with that philosopher, related by Lucian in Dial. 20.) he enquired into the cause; and was so struck with a sense of the vicissitudes of fortune, which the recital of Solon's conversation suggested, that he spared his life.

CUPID: the god of love, son of Venus. He is represented as a winged child, naked, and armed with a bow and quiver.

CYCLOPES: a race of giants in Sicily, having but one eye in the middle of the forehead, and from their neighbourhood to Ætna represented as the workmen of Vulcan, in forging Jupiter's thunderbolts. See **POLYPHEMUS**.

CYLLENE: a mountain and town of Arcadia, where Mercury was born; who is thence called *Cyllenius*.

CYRUS: son of Cambyses and Mandane, daughter of Astyages, king of Media. Having dethroned his grandfather, he transferred the empire to the Persians; subdued Lydia; (see **CRÆSUS**) invaded Assyria, and took Babylon. (See **BABYLON**.) Afterwards marching against Tomyris, queen of the Massagetæ, a Scythian nation, he defeated her forces and slew her son; but his death was soon avenged, the Persian army being cut to pieces and Cyrus slain by Tomyris, who is said to have thrown his head into a vessel full of blood, that he might satiate himself with that for which he had always thirsted.

D

DANAE: the daughter of Acrisius, king of Argos. An oracle having declared that a son born of her would put Acrisius to death, he confined his daughter in a brazen tower: but Jupiter, enamoured of her, obtained access by changing himself into a shower of gold. Perseus was the fruit of this amour, who when born was exposed along with Danaë on the sea by order of Acrisius. The wind drove the vessel to Seriphos, an island in the Ægean sea, where Polydectes, king of the place, entertained them.

DANAIDES: the fifty daughters of Danaus, king of Argos. His brother Ægyptus followed him from Egypt with his fifty sons, to be married to the Danaides. On the night of their nuptials they were directed by Danaus to murder each her husband; a command which all obeyed except Hypermnestra, who spared Lynceus. The Danaides were represented as punished in Tartarus, by being obliged to pour water continually into a vessel, the bottom of which was full of holes.

DARIUS Codomanus: the third of the name, and last king of Persia, defeated by Alexander. Soon after the decisive battle of Arbela, (see ALEXANDER) Darius was assassinated by Bessus, the governor of Bactriana.

DEMOSTHENES: the great Athenian orator, was the son of an opulent blacksmith, or armourer, and was left an orphan in his childhood. He was indefatigable in his application to qualify himself for a public speaker, and had to overcome some natural defects in his utterance. He transcribed the history of Thucydides eight or ten times with his own hand, to form his style, or perhaps rather to store his mind with political knowledge. The thunder of his eloquence roused the Athenians to oppose the ambitious views of Philip of Macedon: but, like many other men of fine genius, he was deficient in animal courage, and is reproached with having fled early in the battle of Chæroneæ. After the death of Alexander, the Greeks endeavoured to shake off the Macedonian yoke; but Antipater prevailing against them, demanded that Demosthenes should be delivered up to him, as the person who had ever most successfully animated the Athenians to such efforts. The orator, when all hopes of safety had vanished, terminated his life by a dose of poison.

DEUCALION: a king of Thessaly, son of Prometheus, and married to Pyrrha, daughter of Epimetheus. In his age, Jupiter, on account of the wickedness of the country, destroyed its inhabitants by a deluge, Deucalion and Pyrrha alone escaping, by taking refuge on the top of Parnassus. After the waters had retired, they were directed by the oracle of Themis to re-

pair the population by throwing stones behind them, which immediately became men and women.

DIANA : daughter of Jupiter and Latona. (See **APOLLO**.) She was the goddess of hunting and chastity ; and is considered the same with Luna, and Hecate, whence she is called Triformis. A crescent was one of her symbols ; and, as the Moon, she was said to have been enamoured of Endymion.

DICTÆ : a mountain in Crete, where Jupiter was said to have been reared.

DIOGENES : a native of Sinope, a town of Pontus, on the shore of the Euxine Sea. Banished from his country for coining, he came to Athens, and adopted the Cynic philosophy from Antisthenes. He prided himself in rejecting all the conveniences of life, lodged in a tub, and threw away a wooden bowl (with which he drew water) on seeing a boy drink out of the hollow of his hand. Alexander the Great visiting him in his tub, and asking what he could do to gratify him, the Cynic replied, "Get out of my sun-shine." He lived much at Corinth, and killed himself at an advanced age, to escape the pain of a fever.

DION : a noble Syracusan, brother-in-law to Dionysius the tyrant, whom he often urged to lay aside the supreme power. Banished by him, Dion collected a force in Greece, with which he sailed to Syracuse, and expelled the tyrant ; but was himself easily murdered by one of his friends.

DIONYSIUS the younger : son of Dionysius the first tyrant of Sicily. He entertained Plato for some time in his court ; and, like his father, affected literature. Some years after his expulsion by Dion, he recovered Syracuse ; but was finally driven from it by the Corinthians under Timoleon. He retired to Corinth, where he supported himself by keeping a school.

I

ELEUSIS : a town of Attica, famous for the Eleusinian mysteries. They were celebrated every fifth year in honour of Ceres and Proserpine, and were reckoned the most sacred festivals observed by the Greeks. None but those who were solemnly initiated could be present, and they were bound to religious secrecy under the penalty of death.

ENDYMION : a shepherd, with whom Diana (or Luna) is said to have become enamoured, as she saw him sleeping on mount Latmos, in Caria.

EPHIALTES : see **ALOEUS**.

EPICURUS : a philosopher of Attica, who flourished shortly after the death of Alexander the Great. Though he placed the *summum bonum* in pleasure, yet he certainly did not mean by

pleasure the grossness of sensual indulgence, but rather mental tranquillity. He represented the gods as wholly indifferent to human concerns.

EPIMENIDES: a poet of Crete, contemporary with Solon, and sent for to Athens on occasion of a pestilence to perform certain lustrations, after which the plague ceased. He is said to have fallen asleep in a cave, and to have remained so for 40 or 50 years.

ERECHTHEUS: son of Pandion, and sixth king of Athens.

ERIDANUS: the Po, the largest river of Italy; rising in the Alps, and falling into the Adriatic by several mouths.

ERIGONE: the daughter of Icarius, and one of Bacchus' mistresses. She hung herself upon hearing of her father's death, and was said to be translated into the constellation Virgo, as well as her faithful dog (by whom she was led to discover the place of her father's interment) into the star Canis.

EURIPIDES: a celebrated tragic poet, born at Salamis the day on which the army of Xerxes was defeated by the Greeks. His writings were so admired, that in the unfortunate expedition of the Athenians against Syracuse, such of the captives were released, as could repeat the verses of Euripides. He was the contemporary and rival of Sophocles.

EUROPA: daughter of Agenor, king of Phœnicia. Jupiter, assuming the form of a bull, carried her off to Crete, according to the fable which Lucian elegantly narrates in the 9th Dial. Minos, Sarpedon, and Rhadamanthus, were the fruit of this amour.

EURYSTHEUS: king of Argos and Mycenæ, son of Sthenelus. Juno hastened his birth by two months, that he might come into the world before Hercules, and thus, according to the decree of Jove, possess the sovereignty over him. (See **HERCULES**.) Eurystheus made use of his power, to impose on Hercules the most dangerous tasks. After the death of Hercules, persecuting his children, he was killed by one of them, Hyllus; and was succeeded on the throne of Argos by his nephew Atreus.

G

GANYMEDES: a beautiful youth of Phrygia, son of Tros, and brother to Ilus and Assaracus. Jupiter was said to have employed his eagle to carry him up from mount Ida to heaven, where he became the cup-bearer of the gods.

GELA: a city and river in Sicily. *Geloi campi*. *Æn.* iii. 701.

GORGONS: the name of three monstrous sisters, of whom Medusa alone was vulnerable, and who had the power of turning into stone any one who fixed his eyes on them. Perseus, protected by the shield of Pallas, and wearing the helmet of Pluto,

which rendered him invisible, succeeded in cutting off Medusa's head; which, entwined with serpents, was afterwards placed in the ægis of Minerva.

H

HECATE: the same as Proserpine, or Diana. She was supposed to preside over magic, and was represented as a woman, with three heads.

HECTOR: son of Priam and Hecuba, husband of Andromache, and the most distinguished of the Trojan chiefs in the siege of Troy. After slaying Patroclus, he was himself slain by Achilles. His body, after being dragged by Achilles at his chariot, was ransomed by his father.

HEPHÆSTION: a Macedonian, the peculiar favourite of Alexander the Great, who was inconsolable for his death, and slew the physician that attended him in his last illness.

HERCULES: son of Jupiter by Alcmena. (See **ALCMENA**.) Juno delayed the birth of Hercules, and hastened that of his cousin Eurystheus, Jupiter having declared that the child born of his blood on a particular day should have the dominion. He was brought up at Tirynthus, an Argive town, and in his infancy squeezed to death two snakes, which Juno had sent to destroy him. In his youth, in a fit of frenzy, he killed the children which he had by Megara, daughter of Creon, king of Thebes. The 12 labours imposed upon him by Eurystheus were—1. to kill the Nemæan lion, the skin of which he afterwards wore: 2. to destroy the Lernæan hydra, in the gall of which he dipped his arrows, so that their wounds were mortal: 3. to bring alive a stag of incredible swiftness, and famous for its golden horns and brazen feet: 4. to bring alive a wild boar, which ravaged the neighbourhood of Erymanthus: 5. to clean the stables of Augeas, king of Elis, which he effected by turning into them the river Alpheus: 6. to kill the carnivorous birds, which ravaged the country near the lake Stymphalis, in Arcadia: 7. to bring alive a prodigious wild bull from the island of Crete: 8. to kill Diomedes, king of Thrace, who fed his horses with human flesh: 9. to obtain the girdle of Hippolyte, queen of the Amazons, whom he gave in marriage to Theseus: 10. to kill the triple-bodied monster Geryon in the island of Gades: 11. to obtain the golden apples from the garden of the Hesperides, which were guarded by a watchful dragon: 12. to bring Cerberus from hell, into which he descended by a cave in mount Tænarus; at which time he is also said to have obtained the release of Theseus and Pirithous, who had attempted to carry off Proserpine.—Besides these, he performed many other exploits. In his contest with the giant Antæus, son of Neptune and

Terra, finding that his antagonist's strength was renewed as often as he touched the ground, he held him up from the earth, and so squeezed him to death. He took Troy in the reign of Laomedon, who withheld from him the promised reward for having slain a sea-monster, to which his daughter Hesione was to be exposed. He acted as a slave to Omphale, queen of Lydia, of whom he was enamoured, submitting to spin for her, clad in female apparel, while she wore his lion's skin, and corrected him with her slipper. He married Dejanira, daughter of Æneus, king of Ætolia; and when Nessus, the Centaur, offered her violence, Hercules slew him with one of his poisoned arrows. The dying Centaur gave to Dejanira his tunic, covered with blood, pretending that it had the power of recalling the affections of a faithless husband, while it was really tainted with the deadly venom of the Lernæan hydra. Dejanira, informed of her husband's attachment to Iole, sent him the poisoned tunic; which diffused such tortures through his frame, that erecting a funeral pile on mount Ceta, with the assistance of his friend Philoctetes, to whom he bequeathed his bow and arrows, he burned himself to death; but was translated by Jupiter into heaven, where he married Hebe, the daughter of Juno.

HESIOD: an ancient poet, born at Ascra, in Bœotia, and supposed by some contemporary with Homer.

HIPPONICUS: father of Callias, and similarly remarkable for riches and dishonesty. Solon having in confidence communicated to him his intention of cancelling all debts, Hipponicus made large purchases of lands on credit, and so cheated his creditors.

HOMER: the prince of poets; whose age, parentage, and country, are alike uncertain. He is supposed to have lived about the year 900, *B. C.* and was probably an Asiatic Greek. His *Iliad* and *Odyssey* are the rich store-house, from which subsequent poets have drawn their highest beauties, and critics have derived the soundest rules and choicest examples of the poetic art. Plato had been addicted in his youth to versifying; but struck with the sublimity of a passage in Homer, he committed his own poems to the flames.

HYPERBOLUS: an Athenian demagogue of bad character, who obtained considerable power after the death of Cleon; but at length was banished by the ostracism.

HYMETTUS: a mountain near Athens, famous for its honey and marble.

I

JAPETUS: one of the Titans, son of Cœlus and Terra, and father of Atlas, Prometheus, &c.

JASION: an Arcadian king, son of Jupiter and Electra. Ceres intrigued with him; in consequence of which Jupiter struck him with a thunderbolt.

ICARIUS. an Athenian, father of Erigone. He gave wine to some peasants, who were ignorant of its effects, and their friends conceiving them poisoned, killed him. See **ERIGONE**.

INACHUS: first king of Argos, and father of Io. He gave his name to a river, of which he was considered the tutelar deity. Having adjudged the guardianship of Argos to Juno against Neptune, the latter is said to have punished the river with such scarcity of water, that the channel became dry in summer.

INO: daughter of Cadmus, and married to Athamas, king of Thebes, after he had divorced Nephele. Ino persecuting Phryxus and Helle, the children of Nephele, they fled through the air to Colchis, on a golden ram, from which Helle falling, gave her name to the Hellespont. Athamas in a fit of frenzy attacked Ino and her sons Melicerta and Learchus, the latter of whom he dashed against the wall. Ino flying from him, with Melicerta in her arms, threw herself from a rock into the sea, where she was changed into a sea-goddess, called Leucothoë, and Melicerta into a sea-god, called Palæmon.

ISTRA: the Danube, a great river of Europe, which falls into the Euxine, or Black sea.

JUNO: daughter of Saturn and Rhea, sister and wife of Jupiter. His amours produced continual strife between them. Her resentment against Paris, for adjudging the golden apple to Venus, occasioned the destruction of Troy. She presided over marriage and child-birth. Some of her milk dropping, was fabled to have produced the appearance in the heavens called the *milky way*.

JUPITER: king of the heathen gods, son of Saturn and Rhea. Saturn devouring his sons as soon as born, from a knowledge that he was to be dethroned by one of them, Rhea, to preserve Jupiter, imposed a stone on Saturn in his place. He was brought up in a cave on mount Ida, in Crete, and fed with the milk of the goat Amalthæa, the Corybantes beating their cymbals in order to drown his cries. Jupiter when grown up, dethroned his father. His kingdom was assailed by the giants, sons of Coelus and Terra; but Jupiter with the assistance of Hercules overcame them. He married his sister Juno; and assumed various forms in his numerous amours. See **DANAE**, **ALCMENA**, **EUROPA**, &c. The eagle was his attendant, as the peacock Juno's.

IXION: a Thessalian, who became enamoured of Juno; but had a cloud in her form imposed on him by Jupiter. From this intercourse Centaurus, the father of the Centaurs, was fabled to have sprung. Ixion was described as punished in Tartarus, by being tied to a wheel, which continually turned.

L

LEARCHUS: see **INO**.

LEBADEA: a town of Bœotia, near mount Helicon, famous for the oracle and cave of Trophonius.

LEDA: wife of Tyndarus, king of Sparta, and beloved by Jupiter, who assumed the form of a swan to obtain access to her. See **CASTOR**.

LETHE: one of the rivers of hell, whose waters had the power of making those who drank them forget all past transactions.

LUCIAN: a native of Samosata, a town of Syria, near the Euphrates. His parents were in low circumstances; and in his boyhood he was bound to the trade of a sculptor, under one of his uncles. Abandoning this for literature, (as he humorously describes in the 23d piece of this collection) he for some time applied to the practice of the law; but renouncing this also in disgust, he studied eloquence and philosophy. After travelling through various parts of Asia, Greece, and Italy, he was appointed by the Emperor M. Aurelius Antoninus to the place of register under the prefect of Egypt. He died at a very advanced age, about *A. D.* 200.

LYCORES, or **LYCOREA**: a town of Phocis, at the top of Parnassus, where Deucalion's bark grounded after the deluge.

LYNCEUS: one of the Argonauts, so sharp-sighted that it was said he could see through the earth.

M

MÆANDRIUS: a domestic of Polycrates the Samian, and his successor in the government. Lucian relates, that he betrayed his master to Oroetes. See **POLYCRATES**.

MAÏA: daughter of Atlas, and mother of Mercury by Jupiter.

MARS: the god of war, son of Jupiter and Juno. His intrigue with Venus was divulged by Apollo to her husband Vulcan, who contrived a net in which the lovers were caught. Mars changed the youth Alectryon into a cock, for having neglected to give him notice of Apollo's approach.

MAUSOLUS: a king of Caria, whose wife Artemisia was so disconsolate at his death, that she swallowed his ashes in a draught; and erected to his memory a monument so grand, that it was reckoned one of the seven wonders of the world. Hence the name of *Mausoleum*.

MEGILLUS: a Corinthian, remarkable for his beauty.

MELICERTA: see **INO**.

MENIPPUS: a Phœnician by descent, and originally a slave.

He practised usury at Thebes, and thus acquired great wealth; but being robbed of it, he hanged himself. He combined the profession of the Cynic philosophy with his love of money, and wrote several satirical works. He seems to have been a disciple of Diogenes; and Lucian makes Corinth his place of residence.

MERCURY: the son of Jupiter and Maia, born on mount Cyllene, in Arcadia. His various offices and his dexterity are humorously described in Dial. 2. and 5. His chief ensigns were the *caduceus*, (a rod entwined at the upper end with two serpents,) the *petasus*, (a winged cap,) and the *talaria*, wings attached to his feet.

METHYMNE: a principal city of the island Lesbos, in the Ægean sea, the birth place of Arion.

MIDAS: king of Phrygia, son of Gordius. For his hospitality to Silenus, Bacchus permitted him to choose whatever recompense he pleased: and Midas foolishly desired that every thing which he touched might be turned into gold. Finding himself in danger of being starved in consequence of this property, he soon entreated to be released from it, and was directed to wash himself in the river Pactolus; which thus acquired golden sands. Midas having adjudged Pan superior in music to Apollo, the god in anger changed his ears into those of an ass. This deformity, which Midas was most anxious to conceal, one of his servants discovered: and afraid to divulge it, yet unable to keep the secret, he whispered the fact in a hole, which he opened in the ground, and afterwards covered with earth. But some reeds growing in the place, when agitated by the wind, uttered the same sound; and published to the world that Midas had the ears of an ass.

MILLO: an athlete of Crotona, in the south of Italy, celebrated for his prodigious strength. He won prizes at the Pythian and Olympic games, till no one would enter the lists with him. He is said to have been a hearer of Pythagoras, and to have died in consequence of an oak (which he had partly cleft by the force of his arms,) closing on his body, and thus detaining him till he was devoured by the wild beasts.

MINERVA: the goddess of wisdom, daughter of Jupiter, from whose brain she sprung in complete armour, as Lucian describes in Dial. 4. She maintained perpetual virginity: was the patroness of Athens, to which she gave the olive; and was represented wearing a plumed helmet, with a spear in one hand, and a shield in the other, with the Gorgon's head on its boss, or on her breastplate.

MINOS: king of Crete, son of Jupiter and Europa. His justice and wisdom as a legislator, procured him the office of supreme judge in the infernal regions. He was the father of **MINOS** the second, who carried on war against the Athenians on account of the death of his son Androgeus. See **ARIADNE**.

MITHRAS : a god of Persia, supposed to be the sun.

MOMUS : the god of laughter and ridicule, the son of Somnus and Nox. He is said to have been driven from heaven, on account of his continually satirizing the gods.

MUSES : virgin goddesses who presided over poetry, music, and all the liberal arts. They were daughters of Jupiter and Mnemosyne, and nine in number : viz. Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Calliope, and Urania. The mountains Parnassus, Pindus, and Helicon, with their fountains, were sacred to them.

MYRON : a celebrated statuary of Greece, peculiarly happy in representing animals.

N

NEPTUNE : brother of Jupiter. He was allotted the dominion of the sea. He produced the horse, as Minerva the olive, when these deities contended which of them should name and have the tutelary care of Athens. He married Amphitrite.

NEREIDS : nymphs of the sea, daughters of Nereus and Doris.

NEREUS : a sea deity, son of Oceanus and Terra. He married Doris, and was the father of Thetis and the other Nereids.

NESTOR : son of Neleus and Chloris, king of Pylos, in Messenia. He was distinguished in the Trojan war for his great age and wisdom ; and outlived three generations of men.

NINUS, or **NINEVEH**, the capital of Assyria, built on the banks of the Tigris, and once celebrated for its size and magnificence. It was taken and destroyed by Cyaxares, king of Media, and his allies in the year 606, *B. C.*

NIOBE : daughter of Tantalus, king of Lydia. She married Amphion, the son of Jasus, king of Orchomenus, by whom she had such a numerous family of children, that she boasted of herself as more worthy of divine honours than Latona. The goddess, incensed at this insolence, procured Apollo and Diana to avenge it, the former slaying all Niobe's sons with his darts, and the latter all her daughters, except Chloris, who had married Neleus, king of Pylos. Struck with her misfortunes, Niobe was transformed into a stone.

NIREUS : the son of Charops and Aglaia, remarkable for his beauty. He was one of the Grecian chiefs in the Trojan war.

NOTUS : the south wind.

O

ŒTA. a mountain or chain of mountains between Thessaly and Macedonia, on which Hercules burned himself.

OLYMPIA, or **PISA** : a town of Elis, in Peloponnesus, where was

the temple and celebrated statue of Jupiter Olympius, and near which the Olympic games were celebrated. These games are said to have been instituted by Hercules, (Homer *Il.* A. v 699. and seq. mentions games in Elis, at which chariots ran.) They were re-established by Iphitus, king of Elis, in the time of Lycurgus, about 884, *B. C.* but the æra of the Olympiads did not commence till 776, *B. C.* when Corœbus won a prize. The games were celebrated after the expiration of every four years, about the time of the summer solstice; and consisted of horse and chariot races, besides the exercises of the *πινταλλον*, viz. running, leaping, wrestling, boxing, and throwing the quoit. The prize was a crown of olive, and conferred the highest celebrity.

OLYMPUS: a mountain on the confines of Thessaly and Macedonia, the top of which was supposed to touch the heavens, and was thence considered the residence of the gods.

OMPHALE: queen of Lydia. See **HERCULES**.

ORPHEUS: one of the most ancient poets and musicians. Beasts and things inanimate were said to be sensible of the melody of his lyre. His wife Eurydice having died by the bite of a serpent, as she fled from Aristæus, Orpheus descended to the shades, and by the power of his music prevailed on Pluto to restore his Eurydice; but on condition, that he should not look back to her till they were out of the infernal regions. Forgetting this condition, when they had nearly escaped, she was lost to him irrecoverably. He was afterwards torn in pieces by the Thracian women, as they celebrated the orgies of Bacchus.

OSIRIS: a king of Egypt, celebrated for the introduction of agriculture and other arts of civilization; the husband of Isis and murdered by his brother **TYPHON**. He was deified after his death. See **APIS**.

OTHRYADES: the leader of 300 Spartans, who fought with 300 Argives, in order to decide the right of their respective states to the Thyræan plain. The combat was maintained so obstinately, that but two Argives survived, while all the Spartans lay as dead. The Argives went home with news of their victory; but Othryades reviving, collected the spoils of the slain Argives, and erecting a trophy, inscribed on it with his blood a claim to the victory. He afterwards killed himself, unwilling to survive his troops.

OTUS: see **ALOEUS**.

P.

PÆON: the physician of the gods, whom Homer describes as curing the wounds of Pluto and Mars.

PALEMÓN: see **INO**.

PALAMEDES: one of the Grecian chiefs in the war of Troy, son of Nauplius, king of Eubœa. He is said to have added four letters to the alphabet of Cadmus, and to have invented some

games of dice, for the amusement of the troops during the siege. Having detected the pretended insanity of Ulysses, by which he had endeavoured to avoid joining the expedition, that chief pursued him with enmity; and under a forged charge of a treasonable correspondence with the enemy, had him stoned to death.

PAN: the god of shepherds, son of Mercury and Dryope. He had two small horns on his head, and his lower parts were those of a goat. He invented the flute with seven reeds; and resided principally in Arcadia, where his festivals were called *Lycæa*, from Lycæus, a mountain sacred to him. At Rome they were called Lupercalia.

PANOPE: one of the Nereids.

PARIS, OR ALEXANDER: son of Priam and Hecuba. Before his birth his mother dreamed that she was pregnant of a fire-brand. In his youth, as he tended the flocks on mount Ida, the three goddesses, Juno, Minerva, and Venus, submitted to his decision their contest for the prize of beauty. (See Dial. 7.) Having adjudged the golden apple to Venus, under her influence he some time after equipped a fleet, and sailing to Greece visited Sparta; where Helen, the most beautiful woman of the age, was married to Menelaus. He requited the hospitality with which he was there entertained, by persuading Helen to fly with him into Asia. This occasioned the confederacy of the Greeks under Agamemnon against Troy, and the destruction of that city after a war of ten years. Paris is said to have been slain by one of the deadly arrows of Philoctetes.

PARNASSUS: a lofty mountain of Phocis, sacred to the Muses and Apollo. It had two tops, on one of which the city of Delphi was situated.

PEGASUS: a winged horse, sprung from the blood of Medusa, when Perseus cut off her head. (See GORGONS.) By a stroke of his foot, he produced the fountain of Hippocrene on mount Helion.

PELEUS: son of Æacus, and father of Achilles by the goddess Thetis. Having accidentally killed his brother Phocus, he fled from Ægina, accompanied by a number of Myrmidons, and came to Actor, king of Phthia, in Thessaly, grandfather of Patroclus, whom he succeeded in the kingdom. His marriage with Thetis was attended by all the gods. See Dial. 7.

PENTHEUS: king of Thebes, son of Echion by Agave, the daughter of Cadmus. Refusing to acknowledge the divinity of Bacchus, and concealing himself on mount Cithæron, in order to view the celebration of the orgies, he was discovered by the Bacchanals, and torn to pieces by his mother and her sisters Ino and Autonoe.

PERIANDER: the son of Cypselus, an oppressive tyrant of Corinth, yet reckoned by some among the seven wise men, on account of his patronizing the arts. He died about 586. B. C.

PERICLES : a famous statesman, orator, and commander of the Athenians, the son of Xanthippus. He lessened the dignity and power of the Areopagus and fomented the Peloponnesian war, in the third year of which he died of the pestilence, which had before carried off all his children.

PHÆACIA : an island of the Ionian sea, near the coast of Epirus, afterwards called Corcyra. Its inhabitants were proverbially luxurious. Alcinous was king of the island, when Ulysses was shipwrecked on its coast.

PHAETON : the son of Phœbus and Clymene. He prevailed on his father to let him drive the chariot of the sun for one day. But unable to manage the horses, they ran out of the usual track, and a general conflagration would have ensued, had not Jupiter struck Phaeton with a thunderbolt, and hurled him from heaven into the River Po. His sisters mourning his fate, were changed into poplars.

PHIDIAS : a celebrated statuary of Athens, in the time of Pericles. He made the famous statue of Jupiter Olympius at Elis, and that of Minerva at Athens.

PHILIP : king of Macedon, son of Amyntas, and father of Alexander the Great. He was educated at Thebes, where he had been sent as an hostage. After his accession to the throne on the death of his brother Perdiccas, he pursued undeviatingly plans of ambition and aggrandizement, with the utmost subtlety of counsel and energy of action. The gold mines near Philippi, in Thrace, of which he had made himself master in the early part of his reign, materially aided him in the prosecution of his objects; and he was accustomed to say that he would not despair of taking any city, which had a gate wide enough to admit an ass laden with gold. He was at length declared head of the Amphictyonic council, and executed the decrees of that body against the unhappy Phocians. In the battle of Chæronea he finally triumphed over the independence of Greece; but in the midst of preparations for the invasion of Asia, he was assassinated by Pausanias, as some suppose at the instigation of his wife Olympias. History affords no record of any more able monarch than Philip of Macedon.

PHINEUS : a king of Bithynia. For cruelty to his children by a former marriage, he was punished by the gods with blindness, and the Harpies were sent to torment him, and spoil his viands. He was delivered from these monsters by Zethes and Calais, sons of Boreas, two of the Argonauts, who chased the Harpies as far as the Strophades, islands in the Ionian sea.

PHRYNE : an Athenian courtesan, celebrated for her beauty. She lived in the time of Alexander the Great.

PLATO : a celebrated Athenian philosopher, whose original name was Aristocles, but called Plato from the breadth of his shoulders. He was of noble birth, and a diligent hearer of

[illegible][illegible]

PURVIS: THE SUM OF WHICH WAS 2 MONTHS AND 12 DAYS IN
 WAS REPRESENTED WITH THE SAME THE USUAL.

POOR: see **WASTON**

POLYGRAPHIC: A RECONSTRUCTED RECORD OF AN INTERVIEW

Polycrates: a friend of **Solomon** - at a time of
 times of **peace** in the **kingdom** - **Solomon** was in
 close alliance with him, so that the **kingdom** was in
 prosperity. It was in the **year** of the **king's**
 time which he **ruled** - **he** **ruled** with his **son**
Polycrates **threw** **him** **into** **the** **sea** **and** **his** **son** **was**
 his cook in a few days **found** **in** **the** **sea** **and** **his** **son** **was**
 to him. **Ammon**, **son** **hearing** **this** **news** **of** **his** **son**
 with **Polycrates**; **and** **he** **sent** **him** **back** **to** **his** **son**
 satrap, was seized and put in prison.

POLYDANAS: 2 CRUISEMEN ~~SAVED~~ **WHILE** **INMATES** **HERNANDEZ:**
BUT PERISHED BY ENDORSEMENT TO SUPPORT A FLAMING TANK

POLYPHEMUS: one of the Cyclopes, whom see son of Neptune and the sea-symph Thoosa. In *Æn.* 6 we have an account, borrowed from the 9th book of the *Odyssey*, how Ulysses and his surviving companions, after six of them had been devoured by the monster, put out his eye, and contrived to escape from the cave under the bellies of the rams. The boon which Polyphemus promised Ulysses in return for the wine, was that he should be the last devoured.

PRAXITELES: a famous sculptor of Magna Græcia, who flourished about the time of Alexander the Great.

PRIAM : the last king of Troy, son of Laomedon, and husband of Hecuba. His name was originally Podarces : but having been taken captive when Hercules took Troy, and redeemed by his sister Hesione, he thence received the name of Priam.

PROSERPINE: the queen of the infernal regions. See **CHARON** and **PLUTO**.

PROTESILAUS: king of Phylace, in Thessaly, and one of the Grecian chiefs who sailed to Troy. An oracle had foretold that the first of them who landed on Trojan ground should be slain. When the rest therefore hesitated, Protesilaus boldly sprung on shore, and was immediately killed by Hector. He had married

Laodamia, and is said to have obtained leave from Pluto to visit his wife for one day, and to have persuaded her to accompany him to the shades.

R

RHADAMANTHUS : son of Jupiter and Europa, and one of the judges of hell.

RHEA : daughter of Cœlus and Terra, and wife of Saturn. She is the same deity as Ops. See **JUPITER**.

RHÆTEUM : a promontory of Troas, on the Hellespont, near which Ajax was buried.

S

SABAZIUS : a surname of Bacchus or of Jove ; though Lucian speaks of him as a spurious deity distinct from both.

SALMONEUS : a king of Elis, son of Æolus. He assumed divine characters, and imitated Jupiter's thunder and bolts, by driving his chariot over a brazen bridge, and hurling lighted torches. For this impiety Jupiter struck him with a real thunderbolt.

SARDANAPALUS : the last king of Assyria, remarkable for luxury and voluptuousness. Two of his officers, Belesis and Arbaces, conspired against the effeminate monarch ; who, after being besieged in the city of Ninus, at length burned himself in his palace, with his concubines and treasures. The Assyrian monarchy thus terminated, and gave place to the Median, under Arbaces, about 820 B. C.

SATYRS : demigods of the country, attendants of Bacchus. They were represented with the upper part of the body human, but with sharp ears and horns on their heads, and with the feet and legs of a goat.

SCIPIO : Publius Cornelius, surnamed Africanus. When very young he distinguished himself at the battle of Ticinus, by saving his father's life when he was wounded. After the battle of Cannæ, Scipio, learning that some of the young nobles were forming a design to abandon Italy, entered their meeting with a drawn sword, and forced them to swear that they would renounce the plan. At the early age of twenty-four he was sent as proconsul into Spain, where his father Publius and his uncle Cnæus had been lately cut off with their armies, and where the Roman affairs seemed so desperate, that no other offered himself for the command. Here Scipio conducted the war with such success, that in four years he expelled the Carthaginians from that country, having also attached to the Roman

interest two African princes, Masinissa and Syphax. Returning to Rome, he was appointed consul; and, in spite of the opposition of Fabius Maximus, was allowed by the senate to carry the war into Africa. His successes there occasioned the recall of Annibal from Italy; and his victory at Zama terminated the second Punic war. Scipio afterwards accompanied his brother Lucius, as his lieutenant, in the war which the latter conducted against Antiochus, king of Syria. After his return he was accused by the Petillii, tribunes of the people, of having received money from Antiochus. The day on which Scipio should have replied to this charge, happened to be the anniversary of the battle of Zama. He therefore, without taking any notice of his accusers, reminded the people of this circumstance, and called them to accompany him to the temples, that they might offer thanksgivings to the gods. All obeyed the summons; but Scipio finding the prosecution not likely to be abandoned, indignantly retired from Rome, and spent the remainder of his days in a kind of voluntary exile, at his country seat near Liternum.

SCYLLA: a dangerous rock on the Italian coast; opposite to which, on the Sicilian, was the whirlpool **CHARYBDIS**. Scylla and Charybdis are described by the Poets as two monsters occupying the strait, which separates Sicily from Italy, and destructive to Mariners. *Odys.* 12. *Æ.* 3.

SEMELE: the daughter of Cadmus by Hermione. See **BACCHUS**.

SICYON: a town in the northern part of Peloponnesus, celebrated as the capital of the most ancient kingdom in Greece.

SIGÆUM: a town and promontory of Troas, near which was the Grecian camp.

SILENUS: the foster-father and attendant of Bacchus. He was represented as a drunken old man riding on an ass.

SIRENS: three virgins, daughters of the river Achelous, by one of the Muses, and residing in a small island off the northern promontory of Sicily. They attracted all who passed near them, charming them by their powers of music and song. Ulysses, warned of this danger, when he approached the spot, stopped the ears of his crew with wax, and had himself tied to the mast, that he might not be able to turn the vessel to their coast. Some relate that the Sirens, disappointed by this artifice of Ulysses, threw themselves into the sea and perished.

SISYPHUS: the son of Æolus and founder of Ephyre, afterwards called Corinth. He was remarkable for his craft; and in the infernal regions was condemned (it is uncertain for what crime) to the perpetual toil of rolling to the top of a hill a great stone, which no sooner reached the summit, than it rebounded with impetuosity to the bottom.

SOCRATES: an Athenian, the son of Sophroniscus, a statuary and Phenarete, a midwife. He for some time followed his fa-

ther's profession; but became the most extraordinary and most amiable character among all the philosophers of antiquity. He was indeed strikingly distinguished from them all by his unaffected modesty, simplicity, and benevolence. He assumed not the character of a teacher, but of an inquirer, and laboured for the moral benefit of all with whom he conversed, by removing their prejudices, and correcting their errors or their vices. He displayed the greatest bravery on different occasions in the field; and saved the lives of Alcibiades and Xenophon. With this animal courage he combined the highest mental fortitude, meeting with an unruffled equanimity the frowns of power, the slander of enemies, and the domestic vexations of his wife Xantippe. His death will remain an indelible stigma on that light people, who were incapable of estimating his worth till after they had lost him. He was accused by Melitus, Anytus, and Lycon, of corrupting the Athenian youth, of introducing new divinities, and not acknowledging the gods of his country; and though he exposed with manly boldness the falsehood of the charges, he was condemned to die by the poison of hemlock. The Delian festival intervening, during which no citizen could be put to death, he lay in prison and in irons for thirty days; during which he conversed with his friends on the usual topics and with his usual cheerfulness. This calm serenity and fortitude did not forsake him to the last. After a conversation with his friends on the immortality of the soul, he calmly drank the poison, and directing Crito to offer a sacrifice which he had vowed to Æsculapius, expired in the 70th year of his age, and 400 years B. C. The Athenian people soon after conferred idle honours on his memory, and turned their vengeance against his accusers. It is to be regretted that there was no foundation for the charge brought against Socrates, of not acknowledging the gods of his country. He took part in all their sacred rites; he directed his friend Xenophon to consult the oracle at Delphi; and even asserted an obligation on every man to conform to the religion of his country, whatever it might be. Yet among heathens the character of Socrates stands *unique*.

SOMNUS: the god of sleep, son of Erebus and Nox, and father of Morpheus.

STRYX: the most celebrated river of hell; by which the gods swore, when they wished to confirm their words by an oath the most inviolable.

SUNIUM: a promontory of Attica, above 40 miles from Athens.

T

TÆNARUS: the most southern promontory of Lyconia; where was a cavern which was supposed to be one of the entrances to hell, and the passage by which Hercules dragged up Cerberus

TANTALUS: a king of Phrygia, and (as some say) son of Jupiter. He was the father of Niobe and Pelops. Entertaining the gods, he served up to them at table the limbs of his son Pelops. The other gods abstained from the disgusting food; but Ceres unwittingly ate part of the shoulder, which was therefore replaced with ivory when the gods restored Pelops to life. Tantalus was condemned in the infernal regions to suffer perpetual thirst and hunger, while the water and fruits, which were placed apparently within his reach, eluded all his attempts to seize them.

TARTARUS: one of the regions of hell, where the most impious were punished. It was represented to be as far below the earth as the heavens were above it.

THRAGENES: a famous athlete of Thasos, an island in the Ægean Sea. His father was a friend of Hercules; and the son received divine honours after his death.

THERSITES: a loquacious Greek at the Trojan war, deformed alike in body and in mind.

THETIS: a sea deity, daughter of Nereus and Doria. Jupiter courted her; but being warned by Prometheus that her son must prove superior to his father, he withdrew his addresses; and Thetis was given in marriage to Peleus; whom see.

TIMON: an Athenian, celebrated as a misanthrope. He lived in the time of the Peloponnesian war.

TIRESIAS: a celebrated prophet of Thebes, who lived in the time of the Theban war, and to an extraordinary age. He was struck blind, as some say, for having seen Minerva bathing; but the goddess compensated him for the loss of sight by granting him the gift of divination. He was said to have changed his sex twice; and received divine honours after death. Homer represents Ulysses as going to the shades for the purpose of consulting Tiresias about his return to Ithaca.

TISIPHONE: one of the three furies, ministers of divine vengeance on earth and in Tartarus. The other two were Alecto and Megæra. They held a burning torch in one hand, and a whip of scorpions in the other, their hair being intertwined with serpents.

TITANS: sons Cœlus and Terra, of gigantic stature. They made war against the gods, and were cast into Tartarus.

TITHONUS: son of Laomedon, king of Troy. Aurora was enamoured of him, and at his request granted him the gift of immortality: but exemption from the infirmities and decrepitude of old age not having been combined with it, Tithonus became weary of the boon, and was transformed into a grasshopper.

TITYUS: a giant, son of Terra. Attempting to offer violence to Latona, he was slain by the arrows of Apollo and Diana. In the infernal regions he was represented as covering nine acres, while vultures perpetually fed on his entrails.

TOMYRIS: see Cyrus.

TRIPTOLEMUS : son of Celeus, king of Attica. Ceres, while in search of her daughter, had been hospitably entertained by Celeus : in return for which the goddess taught Triptolemus agriculture and the use of corn ; and sent him in her chariot, drawn by winged dragons, to disperse the benefit to others, and to distribute corn over the world.

TRYTONS : sea deities, half men and half fishes ; generally represented as blowing a conch.

TROPHONIUS : a Boeotian, considered after his death as a demigod. His oracle, in a cave at Lebadea, was famous. Many ceremonies were to be observed by those who consulted it, some of which are mentioned in Dial. 10. They always returned from the cave pale and dejected : whence it became a proverbial expression for a melancholy person, that he had been in Trophonius's cave.

V

VENUS : the goddess of love and beauty, daughter of Jupiter and the Nereid Dione. According to others she sprung from the froth of the sea. She was given in marriage to Vulcan ; but intrigued with Mars, Anchises, Adonis, &c. The islands of Cyprus and Cythera were particularly sacred to her.

ULYSSES : king of the islands of Ithaca and Dulichium, in the Ionian sea, son of Laërtes and Anticlea, husband of Penelope, the daughter of Icarius. . He was remarkable for his prudence and sagacity. To avoid going to the Trojan war, he counterfeited insanity, and ploughing the sea-shore with a horse and bull yoked together, he sowed salt. Palamedes discovered that his madness was pretended, by placing his infant son Telemachus before the plough, which Ulysses immediately turned aside. In the Trojan war, distinguishing himself both by his wisdom and valour, he obtained the arms of Achilles in preference to Ajax, who was his competitor. In his return to Ithaca, after the taking of Troy, he met with various distresses and adventures, which form the subject of Homer's *Odyssey* ; and visited the infernal regions to consult the shade of Tiresias. At length reaching Ithaca, he succeeded in putting to death all the suitors of Penelope, and recovered his throne. Telegonus, his son by the enchantress Circe, slew him unwittingly.

VULCAN : the god of fire and forges, son of Jupiter and Juno, or (as others say) of Juno alone, and husband to Venus. He was born decrepid, on which account his mother wished to conceal him in the sea. There Thetis and Eurynome took care of him, and he wrought for them various ornaments in metals. Jupiter afterwards flung him out of heaven for attempting to assist Juno, whom Jupiter had bound ; and falling in the island of Lemnos, he there took up his residence. All

volcanos were considered as his forges. He formed Jupiter's thunderbolts. Homer, on one occasion, describes him as putting the gods in good humour, and exciting general laughter, by taking the place of Ganymede in handing about the nectar.

X

XENOPHON: an eminent Athenian, the son of Gryllus, and disciple of Socrates. He joined as a volunteer the expedition of Cyrus the younger, against his brother Artaxerxes. After the battle of Cunaxa, and the death of Clearchus (whom see), he headed the 10,000 Greeks in their retreat, and distinguished himself by his consummate judgment and fortitude in effecting it. He was banished from Athens for having joined the expedition; and has left an interesting account of it in his *Anabasis*, written with that pure simplicity of Attic style which distinguishes all his works. He died at an advanced age in Corinth.

XERXES: king of Persia, son of Darius. He resumed the expedition against Greece, which his father had so unsuccessfully commenced; cut a channel through mount Athos for the safer conveyance of his fleet; built a bridge of boats over the Hellespont, and when the first bridge was carried away, arrogantly ordered the waves to be lashed, and fetters thrown into them. He invaded Greece with an army of some millions; was checked at Thermopylæ by a handful of Spartans under Leonidas; and defeated in sea fights at Artemisium and Salamis. His return to Asia was a disgraceful flight, while he left Mardonius in Greece, to be utterly routed at Plataea. Xerxes fell by assassination in the 21st year of his reign.

Z

ZAMOLXIS: a slave and disciple of Pythagoras. Returning to the Getæ, his countrymen, he concealed himself for three years in a cave, and then persuaded them that he had risen from the dead. After death he received divine honours.

ZEPHYRUS: the west wind; represented as a young man winged, with a garland of flowers on his head.

ZEUXIS: a celebrated painter, born at Heraclea. He flourished about 420 B. C.

ZOROASTER: an ancient king of Bactria, whose age is little known. He was famous for his researches in philosophy, and was the author of the doctrine of the Magi. He admitted no visible object of worship except fire.

AN
ALPHABETICAL CATALOGUE
OF
PROPER NAMES.

Those marked with an obelisk (†) are names of imaginary characters; or, from the obscurity of their history, may be so considered.—The letters I and L refer the Student to the Index and Lexicon.

A

- † Ἀγλαυλος. p. 51.
 Ἀγαμέμνων. I.
 Ἀγασ. I.
 Ἀγχίσης. Anchises. I.
 Ἔδης. I. Pluto. I.
 Ἀἴας. Æacus. I.
 Αἴας. Ajax. p. 46.
 Ἀγαυός, ἢ ἀρχαῖος. & το Ἀργεῖον. the
 Ægean sea, or Archipelago. p. 9.
 Ἀργεῖος. an inhabitant of Ægium,
 (I.) where Jupiter was said to have
 been reared by a goat. p. 106.
 Ἀργινεῖος. adj. of Ægina, an isl-
 and in the Saronic bay.
 Αἰγυπτός. ἢ. Ægypt. Αἰγυπτίος.
 Egyptian.
 Ἀἰθίοπες. I.
 Αἰθιοπία. Æthiopia.
 Ἀἰσχίνης. Æschines. I.
 Ἄεττα. Ætna.
 Μέννα. Minerva. I.
 Ἀθῆναι, ἢ. Athena. Ἀθηναῖος. Athe-
 nian.
 Ἀχαρῆς. a native of Acharnania.
 p. 51.
 Ἀκταίων. Actæon. I.
 Ἀλεξάνδρος. Alexander. I.
 Ἀλκμήνη. Alcmena. I.
 Ἄλκιος. I.
 Ἀμύν. I. Ἀμύντιος. p. 23. See n.
 Ἀμύντας. Amyntas, the father of
 Philip. p. 25.
 Ἀμφιλόχος. Amphilochous. I.
 Ἀμφικρίτης. I.
 Ἀνδραγόρας. I.
 Ἀννίβας. Annibal. I.
 Ἀντιόβης. Antiochus. I.
 Ἀντίοχος. I.
 Ἀντιόχης. I.
 Ἀργεῖος. I.
 Ἄπης. I.
 Ἀπόλλων. Apollo. I.
 Ἀρξίης. I.
 Ἀρβηλα. ἢ. Arbela. See Alexan-
 der. I.
 Ἀργυροπότης. I.
 Ἀργος. ἢ. Argos. p. 3.
 Ἀρης. Mars. I. Ἀρειος πύλος. "the
 bill of Mars, the Areopagus. I.
 Ἀρκάς. -ἄδης. an Arcadian.
 Ἀρτιάδης. I.
 † Ἀριστίας. et -ιος. p. 17.
 Ἀριστιδῆς. Aristides. I.
 Ἀριστάρκης. I.
 Ἀριστοτέλης. Aristotle. I.
 Ἀρίων. Arion. I.
 Ἀρμένιοι. Armenians.
 † Ἀρσάκης. Arsaces. p. 29.
 Ἀρτέμις. Ἰδός. Diana. I.
 Ἀσία. Asia.
 Ἀσκληπιός. Æsculapius. I.
 Ἀσσύριοι. Assyrians.
 Ἀτλας. I.
 Ἀτρεΐς. Atreus, the father of Aga-
 memnon.
 Ἀντρέας. I. L.
 Ἀντίς. I.
 Ἀφροδίτη. Venus. I. L.
 Ἀχαιοί. the people of Achæa.
 Ἀχέρουσιος. Acherusian. I.

B

Βάβυλων. ἡ. Babylon.

Βακτρα. τα. Bactra, a city of Asiatic Scythia.

Βιθύναι. the Bithynians.

Βιτων. Biton. I.

† Βλιψίας. the name of a usurer. p. 31.

Βοιωτία. Boeotia.

Γ

Γαδυρα. τα. a small island on the coast of Spain, near the pillars of Hercules. p. 22.

Γαληνη. L.

Γάνυμηδης. Ganymedes. I.

Γελοιοι. the Geloi, or people of Gela. I. p. 13.

Γεταί. the Getæ; Scythians.

† Γλυκεριον. Glycerium. p. 53.

† Γναθωνιδης. the name of a parasite. p. 98.

† Γνιφων. the name of an usurer. p. 56.

Γρανίκος. the river Granicus. See Alexander. I.

† Γωβαρης. p. 50.

Δ

Δαμασιας. the name of an athlete. p. 14.

† Δαμης. p. 31.

Δανάη. I.

Δαναος. Δαναΐδης. See Danaides, I.

Δαρείος. Darius. I.

† Δεινίας. p. 19.

Δελφοι. Delphi. p. 39. and the Delphians. p. 40.

Δευκαλίων. Deucalion. I.

† Δημίας. the name of a rhetorician. p. 99.

Δημοσθενης. I.

Δικταιον. sc. αντρον. See Dicta. I.

Διογενης. I.

Διονυσιος. Dionysius. I.

Διονύσος. Bacchus. Διονύσια. τα. the festival of Bacchus.

Διον. Dion. I.

† Δρομων. the name of a slave. p. 90.

Ε

Ειλιθυία. Ilithyia, the goddess presiding over child-birth.

Εκατη. Hecate. I.

Ἑκτωρ. Hector. I.

Ελευθέραι. See n. on p. 29. f.

Ελευσις. I. Ελευσινια. τα. the Eleusinian mysteries. p. 59.

Ἑλλάς. ἡ. Greece, properly the part of Greece north of Peloponnesus.

Ἕλληνες. Greeks. Ἑλληνικός. Grecian.

Ενδύμιον. Endynion. I.

Επιμενιδης. I.

Εριχθιους. Erechtheus. I. -πῆς φυλα. p. 100.

Ερινυς. L.

Ερις. L.

Ἑρμης. Mercury, I. -ίδιον. dimin.

Ερως. Cupid. I.

† Ευνομιος. p. 18.

Ευριπίδης. I.

Ευρυσθιους. Eurystheus. I.

Ευρωπη. Europa. I.

Ευφράτης. the river Euphrates.

Εχικρατιδης. the father of Timon. p. 98.

Ζ

Ζαμολξίς. I.

Ζισξίς. I.

Ζεύς, Δίος. Jupiter. I.

† Ζηνοφαντης. p. 19.

Ζωροαστρος. Zoroaster. I.

H

Ἡλιαι. the people of Elis in Peloponnesus.

Ἥρα. Juno. I.

Ἡρακλῆς. -αλῆς. Hercules. I.

† Ἡρακλῆς. p. 58.

Ἥρως. Erigone. I.

Ἡρῶνα. the river Pa.

Ἡσίοδ. Hesiod. I.

Ἡφαιστῖον. Hephestion. I.

Ἡφαιστ. Vulcan. I. L.

Θ

Θαυ. an island in the Ægean sea.

Θεαγεν. Theagenes. I. p. 108.

† p. 50.

Θεογυτων. p. 72.

Θερσίτης. Therzites. I.

Θεσμοφορες. ἱ. L.

Θητις. Ἰδης. Thetis. I.

Θουράλα. or Θουσαλα. Themaly.

Θεῖα αἰ. & Θεῖα. Thebes. -αν. the Thebans.

Θραξ, ἄνθρωπος. a Thracian.

† Θρασυκλῆς. Thrasyclus. p. 18 & 101.

I

Ἰάπετος. Japetus. I.

Ἰάπεξ. L.

Ἰάπων. Jasion. I.

Ἰβηρία. Iberia, Spain.

Ἰδα, & Ἰδη. mount Ida.

Ἰθάκη. the island of Ithaca: -ανος. adj.

Ἰκάριος. Icarus. I.

Ἰλιον. Ilium: Troy.

Ἰλλυριοι. the Illyrians.

Ἰνάχος. Inachus. I.

Ἰνδοι. the Indians. -ανος. adj.

† Ἰδοστατης. p. 58.

Ἰννα. αἰ. ἱ. Ino. I.

Ἰξίων. Ixion. I.

Ἱππονῖκος. Hipponicus. I.

Ἴρως. Irus. a beggar of Ithaca, mentioned in the Odyssey.

Ἰσθμος. I.

† Ἰσμηνοδαυρος. 29.

Ἰστος. See Alexander. I.

Ἰστρος. the Ister. I.

Ἰταλία. Italy. -αναι. the Italians.

Ἰωνία. Ionia.

K

Καδμος. Cadmus. I.

Καλλιῶς. I.

† Καλλιδημιδης. p. 19.

Καλλισθηνης. I.

Καμβυσης. Cambyses. I.

Καππαδοξ. a Cappadocian.

Καπυη. Capua.

Κάρ. a Carian.

† Κάρϊων. the name of a slave. p. 53.

Καρχηδων. ἡ. Carthage. -ανος. a Carthaginian.

Καστάλια. I.

Καυκάσος. Caucasus. I.

Κεκροψ. Cecrops. I.

Κελτιῖνες. the Celtiberi: a people of Spain, near the river Iberus.

Κερβερος. Cerberus. I.

Κίθαιρων. mount Cithæron in Boeotia.

Κιλικία. Cilicia.

Κίρρα. Cirrha. I.

Κλισαρχος. Clearchus. I.

Κλυτος. Clitus. I.

Κλισῖς. I.

† Κλισπεριτος. p. 52.

Κλιωναι. Cleonæ. I.

Κλωβα. I. L.

Κοδρος. Codrus. I.

Κολυττινός. a Colyttensian. See n. v p. 100. a.

Κορινθος. Corinth.
Κορύβας. -αντις. Corybas. I.
Κράτης. Cratea. I.
† **Κρατων.** p. 14.
Κριων. Creon. I.
Κρητη. Crete. -ις. Cretans.
Κρυσος. Cræsus. I.
Κρονος. Saturn.

Κροτων. See Milo. I.
† **Κυδιμαχος.** p. 52.
Κυλληνιος. an epithet of Mercury. I
† **Κύνισκος.** L.
Κυρηναιος. a native of Cyrene. See
Aristippus.
Κῦρος. Cyrus. I.
Κωκυτος. Cocytus. L.

Λ

Λακιδαιμόνιοι. the Lacedæmonians.
† **Λᾱκῦδας.** p. 51.
† **Λαμπις.** p. 31.
† **Λαμπιχος.** p. 13.
† **Λαχης.** Lachea. p. 103.
Λιαρχος. Learchus. I.
Λιβαδία. Lebadea. I.

Ληδη. Leda. I.
Ληθη. I. L.
Λιβῶν. Libya. **Λιβῦς.** a Libyan.
Λυγκιευς. Lynceus. I.
Λῦδια. Lydia. **Λῦδοι.** the Lydians.
Λῦκωρης. I.

Μ

Μαία. I.
Μαιαιῶριος. Mæandrius. I.
Μακεδων. a Macedonian. -ονικος. *adj.*
Μαντινιεις. the people of Mantinea in
Arcadia.
Μᾶραθωνιος. a native of Marathon
in Attica.
Μασσαῖγισται. the Massagetæ. -τις.
a woman of that nation. See
Cyrus. I.
Μαυσωλος. I.
† **Μιγαῤῥος.** p. 90. the name of
one of the seven Persian noble-
men, who conspired against Smer-
dis Magus.
† **Μιγακλης.** p. 90, 52.
† **Μιγαπεινης.** p. 51.
Μιγαῤῥα. τα. the city of Megara. in
Achaia. -ικος. *adj.*

Μιγίλλος. I.
Μεμφίτης. of Memphis in Egypt.
Μινιππος. I.
Μεινοικευς. Menœceus. See Creon. I
Μηδοι. the Medes. -ικος. Median.
Μηθυμνη. Methymne. I.
Μίδας. I.
Μιθρης. Mithras. I.
† **Μιθροβαρζανης.** p. 66.
† **Μικυλλος.** Micyllus. p. 54.
Μίλων. Milo. I.
Μίνως. Minos. I.
Μοιραι. the Fates. L. See Atropos. I
† **Μοριχος.** Mœrichus. p. 17.
Μύκηνη. & **Μύκηναι,** αἱ. Mycenæ
† **Μυρτιον.** ἡ. p. 31. See n.
Μύρων. Myron. I.
Μωμος. Momus. I.

Ν

Νιστωρ. Nestor. I.
Νηρηίδεις. Nereids. I.
Νίνος. ἡ. Niniveh. I.

Νῆσκη. I.
Νερις. I.

Ξ

Ξινοφων. I.

Ξιζῆς. I.

O

- Ὀδυσσεύς. Ulysses. I.
 Ὀθρυάδης. Othryades. I.
 Οἶτη. Œta. I.
 Ὀλυμπιά. ἡ. I. Ὀλυμπιά. τα. the Olympic games.
 Ὀλυμπίας. Olympias, the wife of Philip of Macedon.
 Ὀλυμπος. Olympus. I.
 Ὅμηρος. Homer. I.
 Ομφάλη. I.
- † Ὀξυάκτῆς. p. 50.
 Ὀξυδράκων. the Oxydracæ, an Indian nation.
 † Ὀρώτης. Orontes. p. 29. and 41.
 Ὄρεβος. I.
 Ὀσίρης. I.
 Ὄσσα. a mountain of Thessaly.
 Ὀντις. L. the name assumed by Ulysses, in the cave of Polyphemos.

Π

- Παῖων. Pæon. I.
 Παιονίς. the Pæonians: a people of Macedonia.
 Πάλλᾶμνης. I.
 Πᾶν. I.
 Παιωνία. the name of a sea-nymph. p. 8.
 Πειραιεύς. I.
 Πειραιεύς. the Piræus: the port of Athens.
 Πελοποννησίαι. the Peloponnesians.
 Πενίης. I.
 Περδίκκας. See Alexander. I.
 Περιανδρὸς. Periander. I.
 Περιπλῆς. I.
 Πέρσαι. the Persians.
 Περσιφονεία. Proserpine. I.
 Πηγάς. Pegasus. I.
 Πηλιός. I.
 Πηλιον. Mount Pelion, in Thessaly.
 Πισιδᾶι. the Pisidians near Cilicia.
- Πλουτὸς. Plutus. I.
 Πλούτων. Pluto. I.
 Πολυδάμας. Polydamas. I.
 Πολυκλῦτος. Polycletus. I.
 Πολυκράτης. Polycrates. I.
 Πολύφημος. Polyphemos. I.
 Ποσειδών. Neptune. I.
 Πραξιτέλης. I.
 Πριάμος. Priam. I.
 Προυσίας. Prusias. See Annibal. I.
 † Πρωταρχος. Protarchus. p. 90.
 Πρωτισιλάος. I.
 † Πτοιδωρος. p. 19.
 Πτολεμαῖος. Ptolemy: one of Alexander's generals and successors.
 Πύβιος. L.
 Πύριφλιγιθων. L.
 Πυδίας. the name of a slave. p. 70. and 90.
 Πωλος. the name of an actor. p. 71.
 Πωρος. Porus. See Alexander. I.

P

- Ῥαδάμανθους. Rhadamanthus. I.
 Ῥέα. Rhea. I.
- Ῥαιτειον. Rhoeteum. I.

Σ

- Σαλαζίης. I.
 Σαλμωνίης. I.
 Σάμιοι. the people of Samos.
 Σαρδάνειος. I.
- Σαρδεις. αἱ. Sardis, the capital of Lydia.
 Σάτυροι. Satyrs. I.
 Σᾶτυρος. the name of an actor. p. 71

M

Σιληνος. Silenus. I.

Σιρηνις. the Sirena. I.

Σιμιλη. I.

Σηρες. the Seres, a nation of Asia between the Ganges and the eastern Ocean.

Σιγυον. Sigeum. I.

Σιδων. Sidon, a city of Phœnicia.

Σικελια. Sicily. -ιωτης, a Sicilian.

Σικυων. Sicyon. I.

† **Σιμμυχη.** p. 58.

Σκηπιων. Scipio. I.

Σκιρωνιδις. the Scironian rocks. See n. on p. 9. c.

Σκυθης. a Scythian. -ις, a Scythian woman.

Σκυλλα. or -η. Scylla. I.

Σολων. Solon. I.

Σουνιως. a native of Sunium. I.

Στυξ, ὕγος. Styx. I.

Συροφαινιξ. a Syrophœnician.

Σωκράτης. Socrates. I.

T

Ταινᾶρος. ἡ. et -ον. τα. Tænarus. I.

Τανᾶϊς. the river Tanais, or Don.

Τανταῖλος. I.

Τυρισῆας. Tiresias. I.

Τελλος. Tellus, an Athenian. p. 38.

Τίσιος. the name of a slave. p. 90.

Τιγρης, et -ις. the river Tigris.

Τίμωνος. I.

Τίμων. Timon. I.

Τισίφοτη. I.

Τίτυος. Tityus. I.

Τριπτολιμος. I.

Τρίτωνις. Triton. I.

Τροφωνιος. I.

Τρωϊκος. adj. Trojan.

Τύρος. ἡ. the city of Tyre in Phœnicia.

Τωμῦρις. I.

T

Τμηντος. Hymettus. I.

Φ

Φᾶιδων. Phæton. I.

Φαιᾶκις. inhabitants of Phœacia. I.

Φειδίας. Phidias. I.

† **Φιλιαδης.** p. 99.

Φίλιππος. Philip. I.

† **Φίλωνιδης.** p. 62.

Φίνιος. I.

Φοινίκη. Phœnicia.

Φρυγία. Phrygia. **Φρυγίς.** the Phrygians.

Φρύνη. Phryne. I.

Φωκίς. a native of Phocis.

X

Χαλδαιοι. the Chaldeans.

Χαριπλης. p. 71.

† **Χαρμολας.** et -ιος. p. 13.

Χάρυβδις. Charybdis. I.

Χάρων. Charon. I.

Χερρόνησος. the Thracian Cheroneus. I.

Χίμαιρα. the Chimæra. I. I.

Χοασπης. the Choaspea. I.

A
LEXICON,
GREEK AND ENGLISH,
ADAPTED TO
THE PRECEDING WORK.

LEXICON,

δc.

ΑΓΑ

ἈΒΕΑΤΗΡΙΑ. ἰ. *stupidity, blockhead-ism*. 39. e. βελτιρος, *better*, seems to be a comparative formed from βελος, and properly to denote one who excels in hitting a mark. Hence ἄβελτιρος, *a blockhead, a stupid person, who knows not how to aim aright at a proposed object*.

Ἄλγος. *soft, delicate, tender*. 25. f. qu. ἀφγος, *soft to the touch*, from ἡ ἀφή, *the touch*. th. ἀπτα.

Ἀγαθός. *excellent, good*. from ἀγασμαι, *to be astonished, to admire*. This adjective, denoting something superlative, has no degrees of comparison. το ἀγαθόν, or τἀγαθόν, the *summum bonum*, about which the old philosophers disputed: that in which the happiness of man consists. 24. g. ὦ γαθε. *a colloquial address, my good Sir*. 81. a. 103. e. ἐγαθή εὐχη. See note, 109. b.

Ἀγαλμα. το. *a statue, image*. 110. e. properly, *an ornament, or piece of finery*, any thing in which one (ἀγαλλισται) *exults, or prides himself*.

Ἀγαλματιον. *a little image*. 76. a.

Ἀγᾶν. (adv.) *excessively, very*. 54. f. With the article prefixed, it assumes, like other adverbs, the force of an adjective. 42. f.

ΑΓΕ

Ἀγῆσταντι. *to be indignant*. 30. a. 33. f. 40. a. 61. b. 85. a. It is used in the middle voice in the same sense, 76. d.

Ἀγάσασθαι (to love.) *to be content, to think it enough*. 21. g. 72. c. 86. e. 104. f. ἡ ἀγαπωμένη. 11. a. *his beloved, his mistress—the same as ἡ ἱεραιμένη*, 105. g.

Ἀγαπητός. *beloved*: applied peculiarly to an only son. 52. f. also applied to a thing that is *desirable*, or with which one may be *satisfied*. 55. a.

Ἵπεραγαγασθαι. *to love excessively*. 26. d.

Ἀγγιλλᾶν. *to carry a message, to bring news*: perhaps from ἀγᾶν. ἀγγιλος. *a messenger*. 42. g. (hence *angel*.)

Ἀγγελια. *a message*. 2. d.

Ἀπαγγιλλᾶν. *to bring news, to report*. 9. b. 26. b. 78. d.

Παραγγιλλᾶν. *to bid, to desire*. 28. a. See εἰρωζᾶν.

Ἀγυρᾶν. *to collect, assemble*. It seems compounded of the verbs ἀγᾶν and εἰρᾶν, the latter of which signifies *to connect*. Hence Σύν— or Συνάγυρᾶν. *to amass, collect*. 43. f. 44. c.

Νεφεληγηγετης, κ. ἰ. *an epithet of Jupiter: the cloud-collector*. (See νεφ-

λα.) 81. d. where *φιλαγγεῖα* is the vocative; but in this form also Homer often uses it in the nominative.

Ἄγορα. ἡ. *the place of popular assembly. also the assembly itself. a market-place, forum.* 90. a.

Ἀγορεύς, ε. ἰ. *a person who goes about, collecting money from the multitude: a mountebank.* 1. c.

Ἀγορεύω and *ἀγορεύω*. *to address an assembly, to speak.* *Ἀγορεύω*. *to speak.* 104. b.

Ἀπαγορεύω (*to forbid.*) *to be spent, or worn out.* 3. b. 57. b. The verbs *ἀπύπτω* and *ἀπυρρηνέω* have the same meanings, both primitive and derivative, with this verb. Stephens supposes that they were properly applied to a person so worn out as to be *unable to speak*.

I should derive their meaning from athletic games, when a person, worn out in the contest, *declared against* a continuance of it. We find the word *ἀπολιγομαι* also employed in a similar sense. Thus Plut. in vit. Lyc. speaking of that principle of the Spartan discipline which forbade them to continue the pursuit of a flying enemy, says, οὐτε γυναικῶν οὐτε Ἑλληνικῶν ἡγουμένους, κοπτεῖν καὶ φονεῖν ἀπολιγομένους καὶ παρακιχωρηκούς.

Ἐξαγορεύω. *to divulge, disclose.* 63. f.

Κατηγορεύω. (*to speak against.*) *to accuse.* 31. e. 59. c. d. 68. f. 69. e. § *Κατηγορέω*. *an accuser.* 59. d. 104. e.

Μεγαληγορέα. ἡ. *magnificent, or pompous, language.* 46. g.

Ἀγκίστερον. *a hook.* 92. f. It seems of the same family with the two following words; and in each of them *bending, or curvature*, seems to be the radical idea. Perhaps they are formed from *ἄγω*, *to break by bending*.

Ἀγκυρίον. *a dimin. from ἄγκυρα, ἡ. an anchor.* 16. b. 47. f.

Ἀγκών. ἰ. *the elbow.* *παραγκωνίζομαι* (m.) *to elbow, to thrust with the elbow.* 102. a.

Ἄγιος. *pure, unpolluted:* perhaps formed from *ἄγῶ*, the 2d fut. of *ἄζω* or *ἄζομαι*, *to reverence*. Hence *ἄγιζω* and § *Πιεργιζω*. *to purify.* 66. f.

Ἀγωνίμῳ, or *ἄγω*, *to break.* 2d aor. *ἄγων* or *ἰᾶγων*. *καταγωνίμῳ*, or *κατᾶγω*. *to break in pieces, to break.* 76. c. (2d aor. p.) 85. f. (part. perf. p.) 99. f. (perf. m.) § *Ναυᾶγρια*. ἡ. *a shipwreck, a wreck, ruin.* 82. f. (see n.) § *Ναυᾶγιον*. id. 51. a.

Ἄγος, ιος. το. *expiation, guilt:* probably from the same root as *ἄγος*. q. v. § *Ἐνᾶγος*, ιος. ἰ. καὶ ἡ. *impure, wicked.* 108. b. § *Ἐναγισμα*. το. *an expiatory sacrifice. an offering for the dead.* 48. d.

Ἀγρεα. ἡ. *the taking of game. or in hunting, the game taken.* § *Εὐαγρεα*. ἡ. *a fine catch, or take.* 50. c. § *Ποδαγρεός*. *gouty.* (qu. caught by the feet.) 68. e. § *Πύραγρεα*. ἡ. *a smith's pincers, or tongs.* 6. a.

Ἀγρός. ἰ. *land. a field.* 44. g. 55. e. 70. c. 95. c. § *Ἀγρίος*. *rustic, savage, rude.* 94. d.

Ἄγυια. ἡ. *a street:* from *ἄγω*, *to lead* as *αἶθια* from *αἶθω*. § *Εὐρυάγυιαι*. *having broad streets:* an Homeric epithet of cities, particularly Troy. 47. a.

Ἀγχῆ. adv. *near. superl. ἀγχιστα* *nearest.* 56. f. § *Ἀγχιστίς*, ιος. ἰ. *a near relation.* 100. g. § *Ἐνεαγχῆ*. adv. *lately.* 38. b. 70. a.

Ἀγχω. *to strangle, choke.* 28. c. 61. a. § *Ἀγχονῆ*. ἡ. *strangulation, choking.* 98. c. (*it would choke them, i. e. with vexation.*)

Ἄγω. and Att. *ἄγῶ*. *to lead.* 22. a. *to bring.* 9. f. *ἄγων σχολῆν*. *to be at leisure.* 29. b. 24. b. *ἡσυχῶν*. *to be quiet.* 11. b. *πένθος*. *to be grieved.* 90. c. *διονυσία*. *to keep, or celebrate, the festival.* 100. f. *ἐκκλησιᾶν*. *to hold an assembly.* 109. b. *εὐα* ἢ *εὐμν*. *to hold one in honour.* 69. f.

ἀγναι φεῖν. to pillage and plunder. 41. g. So the Latin *agere et ferre*. In this phrase *ἀγναι* refers to things animate, *φεῖν* to things inanimate.

Ἀγέ, imper. but used as an adverb of exhortation; and, like the Latin *agedum*, applied to the plural number as well as to the singular. 58. c. come then. 96. f.

Ἀγῶν. ἡ. a leading away; a carrying off. 43. b.

Ἀάγω. to lead, or bring, up. 46. b. 105. a. g. to put up. 40. f. § *Ἀναγῶν.* ἡ. a setting sail. 47. e. 67. b. § *Ἐναγῶν.* to lead back. 66. f. 80. e.

Ἀάγω. to lead, or bring, away. 11. e. 24. b. 28. f. 62. c. *ἀπαγέ*. imp. away with you. 58. a. (Hence Lat. *apage*.)

Δάγω. to bring over. 58. e. to spend, or pass, time. 73. f. 96. d.

Ἐάγω. to bring upon one. 95. a. *ἱναγέμαι.* to bring with one. 30. a. 92. g. 105. d. 110. a.

Κάγω. to lead down. 6. e. 46. b. The verb is also applied to a ship, putting in to port; as *ἀναγέιν* is to its setting sail. (See *ἀναγῶν*.)

Hence § *Προκαταγέμαι*, to arrive in port before another. 57. c.

Πάγω. to bring forward. 50. d. e. 59. b.

Προάγω. to lead the way. 11. d. to lead forth. 87. f.

Προάγω. to bring to one. 30. a. 59. b. 61. g.

Συνάγω. to bring together, collect. 37. b. 60. e.

Ἵπάγω. to bring under. 96. c. *ὑπαγέμαι.* to subdue, reduce. 9. e. 22. g. 52. e.

Δημάγωγος. ὁ. a demagogue. a popular leader. (See *δημος*.) 73. d.

Εὐάγωγος. easy to be led. manageable, tractable. 49. c.

Μεταγῶν. to conduct the dead. 33. f.

Παιδάγωγος. a boy's tutor, one who has the care of educating boys.

Hence our *pedagogue*. 87. b. § *Παιδαγῶν.* to tutor. 86. e.

Στεγῶν. to lead by the hand. 93. b. d.

Ψυχάγωγος. to conduct the shades. 2. e. 6. e.

Ξιναγός. a commander of foreign troops. 31. a. § *Ξιναγέω.* to act as guide, or *Cicerone*, to a stranger. 32. e.

Στρατηγός. (See *στρατός*.) a general. 20. b. 21. g. 24. a. § *Στρατηγέω.* to command an army. 100. e. § *Στρατηγικός.* military, warlike. 21. e. 52. e.

Χορηγέω. to perform the office of *χορηγός*, or manager of a chorus. In the Athenian festivals, this officer supplied the chorus with the necessary dresses, instruments, &c. § *Χορηγία.* ἡ. the supply of necessary implements, &c. for setting up in a trade. 75. c.

Διακτορός. an epithet of Mercury, frequent in Homer. a person employed in bearing messages, *ἀπο τοῦ διαγίεν τὰς ἀγγελίας*. Others have supposed that Mercury had this epithet as employed in transporting the shades, *ἀπο τοῦ διαγίεν τοὺς νεκρούς*. Hence § *Συνδιακτορός.* a person joined in employment with Mercury. 33. b. Hemsterhuis, though he rejects the second interpretation of *διακτορός*, conceives that Lucian had it in view in this passage. I doubt this; and would rather interpret *διακτορός* an agent employed for another in any business; and *συνδιακτορός* an associate in any such employment.

Ἄγων, ἄνους. ὁ. a game, contest. 66. d. § *Ἀγωνίζομαι.* to contend for a prize. 9. b. to fight. 31. d.

Ἀνταγωνιστής, οὗ. ὁ. an antagonist, an opponent. 37. f.

Καταγωνίζομαι. to subdue in conflict. 1. c. 3. d. (2d pers. sing. 1st aor. m.) 21. a.

Συναγωνίζομαι. to co-operate. 92. c.

Ἀδελφός. ὁ. a brother. 11. d. 35. b. § *Ἀδελφή.* ἡ. a sister. 49. d.

Ἄν. adv. always. *σίς*, or *ίς*, *ἀν.* for ever. 31. e. 33. d. Hence perhaps *αἰδῖος*. perpetual. 44. f.

ᾄδω, and by crasis ᾄδω. ᾄδω. to sing. perhaps from α intens. and ἰδω, to know : qu. to be skilled in song. 8. e. 10. a. 11. c. 98. g. (1st fut. m. 2d pers. sing.) 99. b. to celebrate. 79. d.

ᾄσμα. το. a song. 57. g. 98. f.

ᾄδῃ. ἡ. a song, singing. 4. b. 37. b.

102. b. § ᾄδῃς. tuneful. 99. c.

ᾄδῃμος. celebrated. 39. b. 82. a. 95. g.

Ἐπρῃ. ἡ. an incantation. 36. f. 66 d.

Παρῃδω. to parody : i. e. to apply a quotation, slightly changed, to another purpose than the original meaning of the author. 41. c.

Θεσπρῃδω. to deliver oracles. 108. b. (Θεσπρῃς, ἰος. ἡ. divinely inspired. from θεός and ἰσπῶ, or πῶ, to speak.)

Κιθῃρῃδῃς. a harper. 9. c. 11(1) c. (See κιθῃρα.)

Μελῃδω. to make melody. 6. d. (See μελος.)

Ῥαψῃδω. ἡ. a rhapsody, a poetical effusion : peculiarly applied to the compositions of Homer. 37. c. (ῤαπτω. to sew, connect.) § Ῥαψῃδω, to utter rhapsodies. 37. b. 63. c. to chaunt, to spout verses. 21. d. § Ἐπὶ Ῥαψῃδω. id. 65. a.

Τραγῃδω. to rant in tragic verses, 63. a. (See τραγῃς. and Hor. de Art. P. 220.) § Τραγῃδῃς. a tragedian. either an actor, or writer, of tragedy. 100. f. "during the representation of the new tragedians in the festival of Bacchus." At Athens during the Διονυσια μεγάλα or ἑσπέρια (celebrated within the city) poets brought forward their new dramatic productions ; and each had three actors assigned to him by lot. The phrase occurs in Ctesiphon's decree and elsewhere in Demost. de Cor. In Æsch. contra Ctes. it is expressed more fully τραγῃδῶν ἀγωνιζομένων παρῶν.

Χρησῃδω. (See χρησμος.) to deliver oracles. 108. c. 110. b.

Ἄνω. to lift up, raise. from ἀνῆ, ἔτος. ἡ. the air : qu. τίς ἀνῆρα αἶρω. ἀνῆ

from ἀνω. to breathe. § Ἀναῖω. to lift, raise. 17. c.

Ἄιτος and Αἰτος, ὤ. ἡ. an eagle. 107. c. (perhaps from α intens. and ἴτιος, true, certain ; this bird being supposed to afford the most certain augury. Il. Θ'. 247.)

Ἀθλῃς, ου. ἡ. (contracted for ἀεθλῃς.) a contest, struggle. § Ἀθλητης, ὤ. ἡ. a champion, or combatant, in the athletic contests. 14. c. 37. e. 108. c. § Ἀθλῃς, wretched, a wretch : qu. one who has to struggle with misfortune. 2. c. 31. b. 86. e.

Ἀθροῖς. crowded. in a crowd, or mass. 48. f. 83. d. (from α, for ἄμα, and θροῖς the noise of a crowd. th. θρεῖω, to make a noise.) § Ἀθροῖς. adv. all at once. 90. d. The word may here be considered as opposed to any thing done gradually or leisurely : but the force of the expression will be better conceived, by imagining a body of water (for instance) descending in one gush.

Αἶ. interj. alas ! ah ! 43. a. 57. g. where it is followed by a genitive which, however, I would consider as governed by ἰνικα understood.

Αἰγῃᾱλος, ὤ. ἡ. the sea shore. 102. g. (απο του αἰων την ἄλα, breaking the sea.)

Ἄιδης, ου. ἡ. orcus, the region of the dead : qu. the invisible place, from α priv. and ἰδω. Also, a name of Pluto. 63. a. b. ἄιδας, the Æolic genitive for ἄιδου, and governed by δομῃ understood. § Ἐδης id. 2. f. (ἰν ἄδου sc. δομῃ.) 6. e. 14. g. 32. e. § Ἀιδωνιῖς, ἰως. ἡ. Pluto. 67. f.

Αἰδῶς, οος. (and contr. ὤς.) ἡ. shame, modesty. 104. e. (from α priv. and ἰδω, shame preventing one from looking at others.) § Αἰδομαι. to reverence, to regard with awe. 4. b.

Αἶθερ, ιος. ἰ. the æther, atmosphere : from *aíthē*, to shine. § **Ἐραυθριος.** under the open air. 66. e.

Αἶθρμαι. to burn, to shine. 97. a. § **Αἶθρλος, εἰσα, εἰν.** flaming, burning. (properly sooty : from *aíthra*, soot.) 81. f.

Αἷμα, τοσ. το. blood. 26. f. § **Ἄναιμωτι.** adv. without bloodshed. 4. g. 22. f. 103. f. § **Ἰσχυμῶν. ἰ, ἦ.** styptic, having the power of stanching blood. 99. a. (*ἵσχω* to stop, restrain.)

Αἰὼς, η, ον. dreadful, terrible. § **Ἑραινός.** ἰ, ἦ. id. an Homeric epithet of Proserpine. 67. e.

Αἶος, ου. ἰ. praise. also, an apologue, or fable. § **Ἑραινός. ου. ἰ.** id. 20. c. 47. a. 75. f. § **Ἑραῖναι.** to praise. 16. f. 6. b. *εἶνος.* 10. b. *ἰς, τι.* 24. g. 26. e. *ἰπαινομαι.* 78. c. *ἰσι, τι.* 77. e. § **Ἐπιεραῖναι.** to praise excessively. 99. b. § **Παραῖναι.** to admonish, exhort. 44. e. 64. e. g. 99. f. (the Æol. opt. 1st aor.)

Αἰνγμα, το. an enigma, riddle. 108. a. § **Αἰνγματωδῶς.** adv. enigmatically. 105. a.

Αἶ, αἶγος. ἦ. and Att. *ἰ.* a she-goat, a goat. 85. a. 105. e. It seems to be formed from the 1st fut. of the verb *αἶσσω*, to rush, to dart : and from *ἦγα*, the perf. m. of the same verb, probably come, § **Αἶγες, ἶδες.** ἰ. the Ægis of Jupiter and Minerva. 82. e. (see Il. Δ'. 167.)—though Mythologists say that the Ægis was so called from its being covered with the shaggy hide of the goat Amalthea, that suckled the infant Jupiter. § **Καταἰγιζω.** to rush down with violence ; applied particularly to a squall of wind. 34. b. (neut. gend. part. 1st aor.) Compare Il. B'. 148.

Αἶρω. (borrows the 2d fut. *ἰλῶ* and 2d aor. *ἔλῶ* from the antiquated verb *ἵλω.*) to take. 4. d. 22. c. 36. f. (*ἵλω* for *ἔλῶ*) to subdue. 20. d.

αἶρωμαι. to choose, to adopt. 24. a. 109. e. 66. a.

Ἀναἶρωμαι. to take up. 8. f. 16. b. 96. f. **Ἀναἶρω.** to take off, kill. 52. g.

Ἀφαιρῶ, and **—ομαι.** to take away. 7. f. 15. f. 27. a. **ἀφαιρῶμαι** (pass.) to be deprived of a thi to have it taken away. 88. f.

Διαιρῶ. to divide, split. (2 aor. per.) 4. e. f.

Καταἶρω. to take down. 110. e. overturn, pull down, subdue. 23. a. 38. b.

Προαἶρωμαι. to prefer, choose. 76. b. 86. f.

Ἐφαιρῶμαι. to steal. 6. c.

Αἰδαῖριτος. ἰ, ἦ. a volunteer, of one's own accord. 49. g.

Αἶρω and **αἶρωμαι** (mid.) to raise, lift up. 83. d. 2. a. 30. g. 34. b. (subj. 1st aor. p.) 44. c. 80. c.

Ἐρῶμαι. to raise, elevate. 14. g. 15. f. 56. d. 41. e. (see n.) to excite, impel. 63. a.

Αἶσα. ἦ. an allotted portion. fate. perhaps from *daō* to divide. qu. *δαῖσα.*

Αἰεῖος. fortunate, auspicious. 37. b.

Αἰσθάνομαι. to perceive. 53. e. (2d aor. m.) 54. b. to have a sense of a thing. 86. d. (see n.)

Αἰσχος, ιος. το. ugliness, disgrace, shame. § **Αἰσχος.** disgraceful, shameful. 107. g. superl. *αἰσχιστος.* 107. a. § **Αἰσχύνη, ἦ.** shame, a sense of disgrace. 84. g.

Αἰσχύνομαι. to be ashamed. 24. g. 27. c. § **Καταἰσχύνομαι.** to dishonour. 60. g.

Ἀναισχυρία. ἦ. shamelessness, impudence. 15. c. 99. c. 102. d. § **Ἀναισχυρτος.** shameless, impudent. 23. b.

Αἶτω, to ask, demand. 5. c. 19. c. 24. f. **αἶτιομαι.** (m.) id. 32. e.

Ἀπαἶτω, and **—ομαι.** to demand back, re-demand. 71. d. 55. g. to require. 75. b.

Μεταἶτω. to beg. 72. f. § **Μεταἶτης, ου. ἰ.** a beggar. 70. f.

Προσάιτιν. to beg. 41. f.

Αἰτία. ἡ. a cause. blame. 48. a. 63. a. § Αἰτίας. an author, or cause. 95. f. a person in fault, or to blame. 12. a. το αἴτιον. the cause. 33. d. 43. e. § Ἀσάιτιος. blameless. 95. g.

Αἰτιόμαί. to accuse. 31. c. 86. f. (contr. for αἰτίαη.) 87. e. 109. b. (1st aor. m.)

Ἄϊν. to hear. § Ἐπαῖν. id. 108. g.

Αἰώρειν. to suspend aloft. to elevate. 42. b. f. (It seems to be formed from αἰερεν.) Hence Μιτιώρες. ὅ, ἡ. elevated, aloft. 42. e. (whence our meteor.)

Ἀκανθᾶ. ἡ. a thorn. 30. f. (from ἀκν. ἡ. a sharp point.) § Ἀκανθῶδης. ὅ, ἡ. thorny. 15. b.

Ἀκισμαί. to heal. to mend. 72. e. (perhaps from α priv. and χαινω. applied to the healing of a wound.)

Ἄκος, ιος. το. a remedy. 25. a.

Ἀνηκιστος. incurable, irremediable. 102. g.

Ἄκν. ἡ. a point. § Ἀκων. ἡ. the point of a weapon. 30. d.

Ἀκμν. ἡ. (the point at which any thing is in its highest state.) vigour. 37. g.

Ἀκμαίος. in the vigour, or bloom, of age. vigorous. 5. b. 88. c. 82. d.

Ἀκολουθος. ὅ, ἡ. (accompanying, following.) a follower. 104. c. consequent on, corresponding to. 82. g. (The word is formed from α, for ἄμα, and κολουθος. ἡ. a way: and this from ἰλινθω, to go. See ἱεχομαι.)

Ἀκολουθεῖν. to follow, attend. 56. c. 80. c. 93. g. § Παρακολουθεῖν. to accompany. 11. b.

Ἄκον. η. a whetstone. § Ἀκοναω. to whet, sharpen. 89. c.

Ἄκουω. to hear. 6. b. 10. e. 13. a. 64. a. § Ἄκον. ἡ. hearing. 64. a.

Ἐξακουω. to overhear. 42. f.

Ἐπακουω. to listen. 39. f. to hear. 41. d. 50. d. 94. c. § Ἐπηκοος, sc. τοπος. a place from which one can be heard. 44. g. § Κατακουω. to hear. 66. d.

Παρακουω. to disobey, disregard. 110. d.

Ἵπακουω, and —ομαι. to listen to, obey. 21. c. 96. e. 61. d. § Ἵπηκοος. a subject. 60. f.

Φιληκοος. (fond of hearing.) attentive. 76. e.

Ἀκριβής, ιος. ὅ, ἡ. accurate, exact. 28. a. 36. c. complete. 102. d. strict. 87. a. is το ἀκριβιστάτην. to the highest degree. 31. b. § Ἀκριβῶς. accurately, completely. 6. a. 10. f. 29. b. 84. f. clearly. 12. e.

Ἀκροῖομαι. to listen, hear. 9. g. (perhaps from ἀκουω.) § Ἀκροῖσις, ιως. ἡ. a listening, hearing. 10. b. 45. a. § Ἀκροῖτης, ου. ὅ. a hearer. 76. e.

Ἄκρος, α, ου. topmost. extreme. (perhaps by transposition from το κερα, the head.) 11. c. "with the extremities of their feet." το ἀκρον. the summit. 65. a. 60. f. "to the highest degree." § Ἀκρα. ἡ. a summit. 36. a.

Ἀκτῖν, ἴνος. ἡ. a ray. 85. f. 100. f.

Ἄκων, οντος. ὅ. a dart. probably from ἀκν. § Ἀκοντιζω. to dart, hurl. 85. f. § Πρακοντιζω. id. 82. e. § Ἀκοντιστης, ου. ὅ. a lancer. 25. f.

Ἀλαζονί, ονος. ὅ, ἡ. vain-glorious, boastful: perhaps from α intens. and λαζομαι to take. See Xen. Cyrop. l. 2. c. 2. § Ἀλαζονία. ἡ. vanity, ostentation. 15. b. 69. b. 73. d.

Ἄλγος. ιος. το. pain, wo. § Ἀλγίνος. grievous. 41. e. "more grievously."

Ἀναλγητες. insensible to pain. 86. e.

ἄλειψαι to anoint, besmear: perhaps from α intens. and το λίπος. fat.

Εξάλειψαι. to wipe out, efface. 59. g.

Ἀληθής, ιος. ἰ, ἦ. (probably from α priv. and ληθω to conceal: undisguised.) true, real. 35. c. 89. e. τῆς ἀλ. (το ἀλ.) the real thing. 4. e. § Ἀληθῶς. really, truly. 14. d. 27. f. ὡς ἀλ. in reality. 78. e. § Ἀληθεία. ἡ. truth. 18. c. 40. e. reality. 76. f. used in the plural, 57. e.

Ἄλῃς. adv. enough. 49. e. 66. e.

ἄλίσκω. to take: borrows tenses from ἄλω and ἄλωμι. The 2d aor. ἦλόν (Att. ἰαλόν) and the perf. ἦλωνα (Att. ἰαλωνα) have always a passive signification. 31. e. 40. f. 110. b. (subj. 2d aor.)

Αἰχμᾶλωτος. a captive, taken in war. 41. b. 71. c. (αἰχμη. ἡ. the point of a spear. a spear.)

Ἄλιττω, or ἄλιπτω. to transgress, err: perhaps from ἄλασ, to wander.

Ἀλιτῆριος. ὁ. a wicked person, a sinner. 57. d. 61. b.

Ἀλλὰ, an adversative conjunction: but—to be distinguished from τὰ ἄλλα.

Ἀλλάσσω, Att. ἄλλαττω. to change, exchange: from ἄλλος. § Ἀλλάγη. ἡ. a change. 84. d. § Ἀπαλλάττομαι (pass.) to part, to depart, to quit. 47. d. 54. b. 55. c. 85. e. to have done with a thing, to be released from it, or rid of it. 97. g. (part. perf. p.)

Ἀλλομαι (mid.) to leap. § Καταλλομαι. to leap down. 26. e. (infin. 1st aor.)

Ἄλλος. η, ο. other. 11. b. "being nothing else but spectators only." 11. f. "one and another part" i. e. some one part, and others, another. τᾶλλα for τε ἄλλα. 57. e.

"but otherwise" i. e. though I cannot pay you in money, yet in another way I am ready. 63. f. "and besides." § Ἄλλως. adv. (otherwise.) unintentionally. 3. f. (see n.) in vain, at random. 33. a. 61. a. ἄλλως τε. besides, especially. 27. a. 55. b. 57. c. § Ἄλλοτε. adv. at another time. 108. b. ἄλλοτε ἄλλου. various persons at various times. 47. c.

Ἄλλοτριος. belonging to another. 77. a. alien, foreign from. (followed by a gen.) 1. a. 77. d. 94. a. "conceiving those many superfluities foreign from him," i. e. things that he should have nothing to do with.

Ἀλληλῶν. a defective noun, of which no cases are in use prior to the genitive plural. each other. 1. a. 76. g. § Ἐπᾶλληλος. one upon another. 34. f.

Ἄλσσω and ἄλσισσω. to thresh, to beat: from ἄλση or ἄλως. ἡ. a threshing-floor. § Μητρεαλίας. ὁ. one who has struck, or murdered, his mother. 108. b.

Ἄλς, ἄλος. ἡ. the sea. But οἱ ἄλεις plur. and masc. salt. 102. f. (Hence the Latin sal, by transposition.) § Ἐνᾶλιος. marine, maritime. 7. § Παρᾶλιος. maritime, adjoining the sea. 10. d.

Ἀλύσις, ιως. ἡ. a chain. 68. d. (The word is written by some without an aspiration, ἄλυσις, and derived from α priv. and λυω, to loose.)

Ἀλφίτον. barley meal. τὰ ἀλφίτα pl. food, sustenance. 95. d. (perhaps from ἀλφισ or ἀλφω, to invent.)

Ἀμᾶ. adv. together, at once. 13. a. 89. d. 51. a. ἅμα τῷ. 44. d. "as soon as they were formed." § Σύν-ἅμᾶ. together. 90. f.

Ἀμαρτάνω. to err, go astray. § Ἀμαρτημα. το. an error, fault. 51. c. Διαμαρτανω. to miss. 85. g. (2 aor.)

Ἀμαυρός, ῥα, ῥα obscure. 59. f. 70. e. 74. f. 87. d.

Ἀμβλῦς, ιος. ὁ blunt, dull. § **Ἀμβλωττω**. to be dimsighted, purblind. 9. c. 33. d. 92. b.

Ἀμύβω. to exchange. **ἀμύβομαι**. to requite, remunerate. 80. b.

Ἀμύνων, ονος. ὁ, ἡ better, superior. 14. e. 15. c. (accus. sing. contracted for **ἀμύνονα**.) 20. b. (perhaps from *a* intens. and **μύνω**.)

Ἀμιλλᾶ. ἡ a contest : perhaps from **ἄμα** and **ἰλη. ἡ** a troop, squadron. § **Ἀμιλλαμαί** to contend, to vie with. 23. b. 44. e. § **Ἐναμιλλος**. a rival. 27. b.

Ἀμπίλος, ου. ἡ a vine. 58. a.

Ἀμύδρις, obscure, dim. 32. a. "dimsighted."

Ἀμύνω. to defend, to repel. **ἀμύνομαι**. to punish, take vengeance on. 8. b. 22. d. 25. b.

Ἀμφί. prep. about. **ἀμφι τι ἔχιν**. to be employed about a thing. 66. f. (Hence comes the Latin *ambi* in the composition of *ambages*, *ambire*, &c.)

Ἀμφις. on each side. § **Ἀμφω, οἷν**. both. 17. f. § **Ἀμφοτερος**. id. 2. b. 20. b.

Συναμφοτερον. both at once. 12. d.

Ἀν. a conjunction giving a potential force to various parts of a verb. 9. b. 6. c. 19. f. 64. d. e. expletive, joined with the potential mood. 5. e. 45. a. 64. a. a particle having the force of the Latin *cunque*. 38. a. "whenever."—for **ἰαν. ἰφ**. 29. b. for which **ἡν**. 33. c. 9. b. **ἄν τι, ἄν τι**. whether, or. 55. a. **καὶ ἄν** for **καὶ ἄν**. even if. even if it be. even. 54. c. 25. a. (see n.) 47. c. 89. f. (see n.) Observe another **καὶ** for **καὶ** in 78. a.

Ἀνά. prep. through, by, on, &c. In

composition, it denotes back, again, up.

Ἀνάγκη. ἡ necessity, 44. g. (perhaps from **ἀναγιν**.) § **Ἀναγκαῖος**. necessary ; unavoidable. 2. g. 27. f. **τα ἀναγκαῖα**, necessities. 95. b. § **Ἀναγκαζω**. to force, compel. 13. c. 28. a. § **Καταναγκαζω**. id. 28. a. to keep down. 65. a.

Ἀναξ, ακτος. ὁ a king. 67. f. § **Ἀνακτεον**. **τα**. the temple of Castor and Pollux, who were peculiarly called **ἀνακτε**, or **ἀνακτε**. 85. g. § **Ἀνακτερον**. a temple : peculiarly that of Eleusinian Ceres. 90. d.

Ἀναφαλαντίας, ου. ὁ bald in the top of the head : qu. **φαλαντος τα ἄνω**. 99. b.

Ἄνιμος, ου. ὁ wind : perhaps from **ἄω**, to breathe, blow. § **Ἄνιμον** to blow, or agitate with wind. 11. a. (part. perf. p.)

Ἄνω. prep. without. 103. f.

Ἄνεψιος. ὁ a cousin. 17. c. 51. g. 106. g. (perhaps from **ἀναπτομαι**, to adjoin.)

Ἄνθρωπος, ιος. ὁ a man. 64. b. opposed to a boy, 64. c. § **Ἀνδρῆος**. manly, valiant. 27. g. § **Ἀνδρεία. ἡ** (or as it is more commonly written **ἀνδρεία**.) manliness, fortitude. 93. c. § **Ἀνδρίας, ακτος. ὁ** a statue. 14. f. 53. b. 97. e. § **Ἀνδρῆος**. masculine. 3. e. 77. a. manly. 95. a. § **Ἀνδρῆως**. manfully. 98. b. § **Ἀνδρῶδης, ιος. ὁ, ἡ** manly, masculine. 1. d. 77. c.

Ἀντανδρῆος. a substitute. 52. f. So in the Dial. between Diogenes and Hercules, **ἀντανδρῶν σε τῷ Πλάτωνα παρὶδωναι ἀντὶ ἑαυτοῦ**.

Ἄνθος, ιος. τα a flower. 11. d. bloom. 56. c. (perhaps from **ἄνω** and **θῆμι**.)

Ἀνθραξ, ἄκος. ὁ a coal. 96. g. (as some say, because the heat **ἄνω** τριχῶ.)

Ἀνθρωπος. ου. ὁ, ἡ a man, one of the

human species. 9. d. 75. f. (perhaps from *ἀν* *ἀν* *ἀν*, to look upward with the eye. Ovid. *Os homini sublime dedit*, &c.) § *Ἀνθρωπῆς*. human. 51. c. 78. f. like a man. 15. e. § *Ἀνθρωπῆος*. human, belonging to man. 32. f. § *Ἀνθρωπῆος*. like a man. 27. d. § *Ἀνθρωπῆος*. a. inhumanity. 98. a. § *Τριπλοῦς*. super-human. 56. c. § *Ἡμιάνθρωπος*. half a man. 106. c. § *Μισάνθρωπος*. a man-hater, a misanthrope. 97. g. § *Φιλάνθρωπος*. a lover of mankind, a philanthropist. 9. c. § *Φιλάνθρωπος*. i. philanthropy, benevolence. 84. e.

Ἄνε. i. vexation, trouble. § *Ἄνε* to vex trouble. 8. b. 32. a. *ἄνε* to vex oneself, to be vexed. 25. b. 53. a. 48. b. (imperf.) 98. d. (potential.) § *Ἀνάεος*. troublesome. vexatious. 43. g. 83. g.

ἄντι. prep. instead of, in place of, in return for. 52. f. 28. b. (see n.) (I conceive that the primitive meaning of *ἄντι* is opposition; then equivalence, things equivalent being set opposite to one another, as in a balance; then substitution, &c.) § *Ἀντιπεῖ*. adv. opposite. 46. d. § *Κατααντιπεῖ*. id. 108. d. § *Ἀνταῖ*. to meet. *Ἀπανταῖ*. id. 66. d. to present oneself to. 54. b. § *Ἀσυντυχτος*. unlucky to meet. 83. f. § *Ἐναντίας*. opposite, contrary. 65. c. *ἐναντία* for *τα* in. 64. d. *ἐναντίον* for *το* in. on the contrary. 96. a.

Ἀντλος, *ον* i. the well of a ship. 47. f. (also the pump by which the water is discharged: perhaps from *ἀν* and *τλαω*, or *ταλαω*, to take up.) § *Ἀντλιω*. to pump. 28. e. 33. b. 57. e. § *Ἐξαντλιω*. to pump out. 88. e. g. § *Ἐπαντλιω*. to pump into, or upon. 18. e. 89. a. 46. c. § *Τριπαντλος*. overflowing. It is applied to a ship, in which the water has so gained upon the

pump as to overflow the deck. 88. c. 88. g.

ἄντρον. *ον* a cave. 7. b. 11. e. (perhaps from a priv. and *τρον* to four: caves being used as places of security.)

ἄντι to accomplish, effect. § *Ἀντιπερ*. effectual, efficacious. 60. a.

ἄν. adv. (from *ἀν*, as *ἀν* from *ἀν*.) up, on, and *ἀν* up and down. 2. d. 91. a. § *Τριαν*. overhead. 42. a.

ἄξιος. worthy, deserving, adequate, fit. 20. c. 10. b. 22. e. 91. a. *ἄξιον*. worth while. 17. f. § *ἄξιον*. i. desert. 42. f. 54. c. 69. a. 83. g. § *ἄξιος*. in a manner worthy of. 28. a. § *ἄξιον*. to think another or oneself worthy. 20. d. 23. b. to claim, require, demand. 21. b. 3. b. 8. g. 26. c. 30. a. to dare, presume. 54. b. to think fit, to deign. 21. g. 22. b. to estimate, reckon. 34. g. 38. g. § *ἄξιωμα*. *ον* dignity. 14. e.

ἄναξιος. unworthy. 104. a. § *Ἀναξιος*. equivalent with, of equal value. 106. b. § *Κοταξιος*. to think worthy of. 12. a.

ἄπᾶλος. tender. 30. e. (qu. *ἄφαλος*, soft to the touch, from *ἄ* *ἄφα*, the touch.)

ἄπαξ. adv. once. 24. c. 89. b. (see n.) once for all. 97. g. § *Εἰσπαξ*. for once. 98. d.

ἄπαρη. i. deception, fraud. 45. a. 91. g. (perhaps from a priv. and *ἄ* *παρος*, a path: qu. a turning from the right way.) § *Ἐξαπαταω*. to deceive. 16. d. 23. d. 25. d.

ἄπειλιω. to threaten. 3. g. 54. b. 87. a. § *Ἀπειλητικός*. menacing. 59. a.

ἄσπλην. i. a chariot. 38. f. (properly a cart or waggon for carrying

loads, and drawn by mules or oxen.)

ἄσπηνος, *ios. ὁ, ἡ. harsh, rough.* 73. a. 94. f. (the word *πρῶσπηνος* is used in the opposite sense, *mild, kind*, of the same meaning as *ἰσπηνος*. They seem therefore to come from the same root as the latter *ἰῦς, ἰσος*, and *ἰσός, kind, good*.)

ἄπλος. *contr. ἄπλουός. simple.* 64. f. *ἀπλῆν contr. for ἀπλοῆν.* (from *α*, denoting *unity*, and *πλω*, *to be*. So *διπλος, τριπλος, &c.*) ἄπλως. *simply.* 63. b. § ἄπλοικος. *simple.* 102. f.

ἄπο. *prep. from.* (whence the Latin *ab.*) ἀφ' οὗ *sc. χρόνου.* 10. c. 14. g. "judging at least from his figure." 35 a. "with" or "by means of two lines." So Thucyd. l. 8. c. 87. *τα τε αὐτα ἀπ' ἐλασσοῶν πραξας*, on which see Ducker.

ἄπτω. *to connect, join. also to light, kindle:* whence probably Ἡφαίστος *Vulcan. ἡμίνοος part. perf. p.* 11. c. *ἀπτομαι. (to touch.) to bear hard upon.* 69. a.

ἔναπτομαι. *to be clad with.* 83. f. § ἔξαπτω. *to hang from, append.* 48. f. (part. perf. p.) "having a bag suspended from him." § καθάπτομαι. *to touch one's mind, to bear hard upon by words.* 109. a. § προσάπτω. *to attach, assign.* 71. a. *προσάπτομαι. to touch.* 87. f. 88. c.

ἄρα and interrog. ἄρα. a conjunction which must be variously rendered according to the context. It is often equivalent with our *then, therefore, accordingly*. In 23. d. it may best be rendered by *it seems:* in 31. g. and 53. e. by *I suppose*.

ἄρα. *ἄς. ἡ. prayer, in a good and bad sense.* § καταρασμαι. *to curse.*

31. d. § καταρᾶτος. *curled, a cursed wretch.* 7. a. 28. b. 94. a. § Τρῖσκαταρᾶτος. *id.* 49. e. 60. d.

ἄρασσω. *to dash, smite, break with a noise:* from *α* *intens.* and *ρασσω*, or *ρησσω, to break.* § καταρασσω. *to burst, gush out.* 44. b. (This verb is rather to be considered as compounded of the prep. and the simple *ρασσω*. Hence our *cata-ract*.)

ἄραχνης, *ου. ὁ. and ἀραχνη. ἡ. a spider:* perhaps from *ἀραιός slender* and *ἰχνος.* § ἄραχνη. *τα. a cobweb.* 42. c.

ἄργος. *active, swift. also white, perhaps as a lively colour:* from *α* *intens.* and *ἰργον.* § ἄργυρος, *ἰστος. ὁ. white, bright.* 81. f. § ἔναργος, *ἰος. ὁ. clear, manifest.* 76. f. 110. e.

ἄργυρος. *ὁ. silver:* probably from *ἄργος, white.* 9. f. § ἄργυρον. *τα. id.* 102. e. *money.* 16. d. 69. f. "in money matters." § Φιλαργυρία. *ἡ. avarice.* 102. d. 42. a. where it occurs in the plural.

ἄριστω. *to conciliate. ἀριστομαι. to be pleased with.* 45. c. 61. b. (perhaps from *ἄρω, to fit, join.*) § Δυσἄριστιω. *to be morose.* 65. a.

ἄριστη. *ἡ. (excellence of any kind.) courage. virtue.* 65. a. 85. d. 108. e. (perhaps from *ἀρετός desirable.* th. *ἀρετή. ἡ.*) Ἄρης, the name of *Mars*, appears to be of the same family: whence are formed the comparative ἄρειων and the superlative § ἄριστος. *bravest, best.* 13. d. 66. a. 79. c.

ἄριστιω. *to distinguish oneself in war.* 14. g. 100. d.

ἄριθμος. *ὁ. number.* 61. g. (perhaps from *ἄρω.* Hence *Arithmetic*.) § Ἀπαριθμεῖν. *to count off.* 49. d. § Καταριθμεῖν. *to enumerate.* 25. a.

'Αρκιω. (to *repel*: whence the Latin *arceo*.) to suffice, to be sufficient. 75. b. § Διαρκιω. to be sufficient. 22. b. to last. 44. b. § Διαρκης, ιος. competent, sufficient. 75. c. 95. c. § Αὐταρκεια. ἡ. independence. (qu. *self-sufficiency*.) 18. c. § Ὀλιγαρκης, ιος. frugal, satisfied with a little. 103. c. το ὀλιγαρκις, frugality. 101. g. § Πιολυαρκης. lasting, durable. 70. d.

Αρκτοι, ου. ἰ and ἡ. a bear. the northern constellation of that name. § 'Αρκτος. northern. 35. e.

'Αρμα, ατος, το. a chariot. 11. d. 100. c. (perhaps from ἄρω.)

'Αρνομαι. to refuse, deny. § 'Εξαρνος. a person that denies. ἱξ. γινωσκειν. to deny. 25. c.

Αρσ. to plough. perhaps from ἡ ἱρα, the earth. § 'Αροτρον. το. a plough. 47. c. § 'Αροτρος. ὁ. (ploughing.) procreation. 88. c.

'Αρπαζω. to rob. 63. d. 64. d. 73. e. 85. b. 'Αρπαζομαι. to snatch. 90. b. (the Latin *rapio* is formed by transposition from the same root.) § 'Αρπᾶγη. ἡ. robbery, rapine. 64. c. 90. f. § 'Αρπυῖαι. αἱ. the Harpies. 88. f. Αναρπαστος. hurried off, snatched away. 42. g. § Προαρπαζω. to snatch before another. 10. g. § Συναρπαζω. to seize. 5. d.

Ἀρρην, ινος. ὁ. a male. 43. d. 101. a. 107. a.

Αρταω. to suspend, append. 42. c. (from ἄρω.) § Αναρταομαι. to hang upon. 83. e. § Ἀπαρταω. to suspend, to make depend on. 95. b. § Προσαρταομαι. to be attached to. 65. f.

Αρτι. adv. just now, lately. 3. a. 5. d. 43. c. 75. a. 105. f. ἄρτι, ἄρτι. one time, another time. 17. e. 24. g. 65. d. § 'Αρτιως. id. 16. c.

Αρχω. (to take the lead.) to rule. 21.

b. 38. b. ἀρχομαι. m. to begin. 37 b. 77. g. § 'Αρχη. ἡ. government, empire, command. 33. f. 18. c. 44. e. 69. a. beginning. 73. b. 20. c. 'Αρχαι. magistrates. 73. g. ἀρχην and την ἀρχην are often used adverbially in a sense similar to the Latin *omnino*, *prorsus*—at all, absolutely. 58. d. 91. f. The reader may find other examples in our author, Nigrin. § 26. Ver. Hist. § 4. Bacch. § 5. Eun. § 6. § 'Αρχαιος. ancient. 83. a.

'Εναρχομαι. to make a commencement. 76. a. § 'Εξαρχω. to begin, lead. 16. g. § Καταρχομαι. to initiate. 76. c. § 'Υπαρχω. to be. 16. c. 34. g. 89. f. § 'Υπαρχος. a lieutenant, a subordinate commander. 20. d. a governor. 29. e. § 'Υπαρχη. ἡ. a beginning. ἱξ ὑπαρχῆς, anew, newly. (i. e. by a change from the original state.) 59. g. 62. f.

'Αρω. to fit, join, to agree. perf. m. ἤρα, Att. ἀρηρα, and thence Dor. ἀρᾶρα. Hence ἀραρον it is settled, determined. 51. f. So 'Αναβ. § 3. 'Αραρον οὐκ ἐν ἀφιδιης ἱρι.

Εὐνης, ιος. well-fitted, handy. 57. e. 'Αρμοζω. to fit, adapt. § 'Εναρμοζω. id. 6. d. § 'Εναρμοnios. musical, harmonious. 6. d. § 'Εφαρμοζω. to apply, adapt. 105. b. § Συναρμοστης, ου. ὁ. one who joins together, a framer. 75. e. (the word λιθῶν must be understood as going along with συναρμοστην, as well as ἱεγατην.)

'Ασβολος. ἡ. soot, smut. 82. c. (perhaps from ἡ ἄσις, dirt, and ἑαλω.)

'Ασθμα. το. panting, breath drawn with difficulty. 48. g. (from ἄω, to breathe.)

'Ασκαρδαμυκτι. adv. without winking, without closing the eyes. 60. g. 87. c. from a priv. and σκαρδαμυτω, to wink: which verb is supposed to be compounded of σκαίρω to leap, dance, and μυω. (qu. a dancing of the eyelids.)

ἄσκη. *to exercise, practise.* 6. e.

ἄσκη. *cu. ἰ. a vessel made of skin.* 40. g.

ἄσμιος. *glad, delighted.* 16. e. 55. f. 62. d. (*qu. ἄσμιος part. perf. p. of ἄδω.*)

ἄσπαστος. *to embrace, salute.* 74. g. § **ἄσπαστος.** *agreeable, pleasant.* 63. b.

ἄσπίς, ἴδω. *ἡ. a shield.* 5. b. § **ἄσπαστος,** *cu. ἰ. a satellite, body-guard.* (*qu. one who protects another under his shield.*) 24. b. d.

ἄστρεον. *ἡ. and by sync. ἄστρεον. ἡ. lightning.* 81. e. 82. e. *from a priv. and στρέω. ἡ. id. which seems to be compounded of στρέω, to deprive, and ὥρα, the sight.* § **ἄστρεωντος,** *cu. ἰ. an epithet of Jupiter: the sender of lightning.* 81. d.

ἄστρο, ἱερ. *ἰ. a star.* 105. g. (*perhaps from αἶω to blaze, burn. qu. αἶστρο.*)

ἄστρον. *το. a constellation.* 17. e.

ἄστυ, ἱερ. *το. a city: peculiarly Athens.* 84. g. § **ἄστρος.** *ἰ. a citizen.* 101. b.

ἄστυος. *pleasant, comical.* 19. e. § **Πραστια.** *το. the suburbs.* 20. e.

ἄσφιδιλος. *ἰ. the plant asphodel. also a place set with it.* 68. c. 46. c. 74. e. (*It was planted about graves, and supposed to grow in the Stygian plain.*)

ἄσπερ. (*and αὐταρ.*) *conj. but.* 63. d. § **ἄσταρ.** *id.* 35. c.

ἄσ. *adv. as.* 2. c. 55. c. e. 66. a. 97. a. (*It is really the neuter pl. of ἵσσι.*)

ἄσπετος, *cu. ἰ. et ἡ. a spindle.* 42. c. 51. c.

ἄσπε. *Att. for ἄσπε from ἵσσι.* It is used in the same sense as *σπε*, and often redundant. 92. d. So *Odyss.* c. 218. *ἴπῳ ἄσπε ἵματα.*

ἄδ. *again. on the contrary. joined with παλιν.* 65. b. § **ἄδεις.** *again.* 1. b. 85. e. *hereafter.* f.

ἄδλος. *ἰ. a flute.* § **ἄδλητρις, ἴδω.** *ἡ. a female flute-player, or minstrel.* 102. c.

ἄδλος. *sounding, or ringing, in the ears.* 76. g. So *Æsch. contra Ctes.* § 63. *Ἐκλυον γὰρ ἡ' σπασα.* "It was rung in the ears of all." (*Others derive the word from ἡ αὐλή a court, hall. qu. ἰ ἵσσι τῆς αὐλῆς.*)

ἄδξω, *or αὐξω.* f. *πρω. to increase.* 21. a.

ἄδριον. *adv. to-morrow.* *is ἰ. id.* 57. a.

ἄντες, η. *c. pron. he, himself, &c.* 90. f. "the very things." *ἰ αὐτοί,* (*with the article*) *the same.* 34. f. 65. c. 74. b. *ταυτῷ* for *τῷ αὐτῷ*. 65. d. *αὐτοῖσι* *μοι* *ἐργατης.* 78. b. "merely that thing, a workman." § **ἄντων.** *there.* 15. f. 57. a. *αὐτοῖσι.* *id.* 70. c. § **ἄντων.** *for ἱαση.* 65. d. 20. d. *ἱασην.* *herself.* 76. g. so *ἱμαντῷ,* &c. 10. a. *σαντι* for *σαντων.* 31. d. § **ἄντων.** *immediately.* 10. a. 35. a. joined with *μαλα.* 2. a. 19. e. 60. d. 94. b.

ἄνδρα. *ἡ. self-complacency, arrogance.* 109. d. (*ἡδωμαι.*)

ἄντομος. *spontaneous, of oneself.* 63. c. (*from μω to be eager.*) Hence our *automaton.*

ἄντοσχιδος. *extemporaneous, random.* 108. f. *from σχιδω, near: qu. next to hand.*

ἄνχω. *to boast.* 28. e. § **Μεγαλαυχωμαι.** *to be boastful.* 82. c. § **Μεγαλαυχια.** *ἡ. boastfulness.* 30. e. 92. e.

ἄνχω, *and αὐχμω.* *to be equalled.*

65. a. 84. b. (properly to be parched with heat: from αῖω.) § Ἀύχμηρος. squalid, nasty. 56. g. 77. a.

ἄνω. to dry. to kinulle. αῖος. dry. 54. a. 84. f. § Ἐναυεμαι. to kindle. 7. c. 84. a.

Ἀφρός. οὐ ἰ. froth, foam. 44. b. (perhaps from α, for ἄνω, and φρεν, because it floats at the top. Hence Ἀφροδίτη, the name of Venus, because she was fabled to have sprung from the foam of the sea.)

Ἀχλὺς, ἰος. το. a weight, load. 35. b. 72. c. (perhaps from το ἄχος grief,

trouble.) § Ἀχθεμαι. to be burdened. to be grieved, displeased, troubled. 16. d. 30. a. 54. g. 109. a. § Ἐπαχθης. troublesome. 104. e.

Ἀχλὺς, ἰος. ἡ. darkness, mist. 36. f. (perhaps from α priv. and λίσσω, to see.)

Ἀχος, ἰος. το. grief. § Ἀχῦμαι. to be grieved, sad. 67. c.

Ἀχρεῖ, and ἄχρεῖς. adv. as far as. 6. e. 18. f. 9. a. "it would have proceeded to blows" as long as. 64. b. ἄχρεῖς ἄ. until. 73. f. § Μιχεῖ. id. 76. e. 67. c. "for some way," or "time" 71. c.

B

ΒΑΒΑΙ. an exclamation of surprise. O! strange! bless me! 14. f. 31. f. 50. c. § Παπαῖ. id. (Lat. papæ.) 35. d. 47. a.

Βᾶδύς, ῥα, υ. deep. 96. f. (see n.) βαθυ. σε. ὑπνον, a profound sleep. 7. e. 83. g. long, reaching low. 15. a. § Βᾶθος, ἰος. το. depth. 39. d. 96. f. 103. a.

βαινω. (forms its tenses from βαω and βῆμι.) to go. 67. c. § Βᾶδην. adv. step by step, slowly. 48. e. § Βᾶδιζω and —ομαι. to go, to walk. 25. b. 29. e. 30. f. 89. f. 6. f. § Βᾶδισμα. το. gait. 101. f. 105. d. § Βακτηρια. ἡ. a staff, walking-stick. 18. a. § Βακτηρον. το. id. 13. d. 54. f. § Βᾶλρον. το. a seat, foundation. 34. e. 47. c.

ἀνέβαινω. to mount, ascend. 10. f. (inf. 2d aor.) 35. d. 57. d. § Ἀναβᾶσι. ἡ. an ascent. 65. a. § Ἀναβᾶρα. ἡ. a step-ladder. 15. e.

§ Ἀμείβω, for ἀνιβατος. a place that can be scaled or ascended. 35. a. § Ἀνιβάζω. to mount, (tr.) to put one up, or make one mount. 35. g.

Ἀντιβαινω. to resist, or strive against going in the direction in which one is impelled. 29. d. (compare the description 49. c.)

Ἀποβαινω. to dismount. 30. f. (subj. 2d. aor.) to disembark. 67. d. —ομαι. to come to pass. 5. d. "likely to prove a great blessing." § Ἀποβᾶρα. ἡ. a step-ladder. 16. b. 50. a.

Ἐμβαινω. to embark, go on board. 13. a. d. 54. b. (imp. 2d. aor.) § Ἐπιμβαινω. to go into. 103. a. —ομαι. to go on board. 52. d. § Ἐμβαραί. οἱ. high shoes, or buskins. 71. g. § Ἐμβιβαζομαι. to put on board. 50. c. 51. d.

Ἐριβαινω. to walk upon. 30. f. to mount. 11. d. 80. b. to go on board. 9. f. 13. b. c. to get upon land. 11.

to enter on. 93. a. § Ἐπιβάτης, ου. ἰ. a passenger. 28. e. 34. c. § Ἐπιβατῖον. to step upon, to mount. 34. a.

Καταβαίνω. to descend. 63. b. 71. g. § Καταβάσις. ἡ. a descent. 66. a. § Συγκαταβαίνω. to descend along with. 29. d. § Ὑποκαταβαίνομαι. to go down. 36. e. § Μιταβαίνω. to pass over. 79. g.

Προβαίνω. to go forth. 56. d. § Προβάσις. ἡ. access, ascent. 34. e.

Συμβαίνει. to happen. 42. c. 55. d. 85. d.

Ὑπερβαίνω. to pass over. 20. e.

Ἠλιβάτος. craggy, precipitous. an epithet of a rock. 91. f. (probably from ἄλιτω or ἄλιτιω, to err, a person being liable there to miss his steps; or, as they commonly say, so high as to be accessible only to the sun.)

Βάλλω. to throw, fling. to pelt. 94. b. 103. f. 16. f. § Βίλος, ιος. το. a missive weapon. a dart, arrow. 4. b. 7. a. (see n.) 5. f. § Βῶλος. ου. ἡ. a clod, a sod of earth. 94. b.

Βάλαντιον. το. a purse. (into which the money is thrown.) 18. e.

Ἀμφιβολός. ambiguous, doubtful. 43. g. (So we say to cast about.) § Ἀμφιβολία. ἡ. doubt. 64. d.

Ἀνάβολη. ἡ. garb. (qu. what is thrown over one.) 77. b. 101. f.

Ἀποβάλλω. to throw away. to reject. 65. e. § Ἀποβλήτος. a thing to be rejected. 95. e.

Διαβολή. ἡ. calumny. 61. a.

Ἐμβαλλω. to cast into, throw into, put into. 3. f. 37. c. 8. e. 50. b. (imper. 2d aor. m.) 18. e. 19. c. 59. a. "give me your hand." 67. c. § Ἐμβλήτης. a person to be cast into. 62. a. § Ἐπιμβάλλω. to throw in an addition. 103. e.

Ἐπιβάλλω. to lay upon. 83. a. § Ἐπιβολή. ἡ. imposition, impression. 86. g.

Ἐσβάλλω. to invade, make an incursion. 22. a. to enter. (as we say, to strike into a road.) 70. c.

Ἐσβάλλω. to throw down. 30. f

to lay down or aside. 26. c. 94. d. to pay down. 57. c. 105. a.

Μεταβάλλω. to change. 9. e. 44. g. 71. b.

Παραβάλλω. to compare. 27. c. 23. b.

Περιβάλλομαι. to be covered. 14. d. to be invested with. 20. d. § Περιβολός. ἰ. a circuit. 46. f.

Προβάλλω. to thrust one forward. 60. c. Προβάλλομαι. to put forward, present, as a weapon. 25. a. 30. c. § Προβλήμα. το. a protection, bulwark. 100. a.

Προσβολή. ἡ. a charge, attack. 30. d. Συμβολόν. το. a ticket, check. 49. f.

Ὑπερβάλλω, —ομαι. (to shoot beyond another.) to excel, surpass. 17. d. 76. d. to pass over. 29. f. § Ὑπερβολή. ἡ. excess. ἰς. ἰ. excessively. 32. a. 36. d. 87. b. (hence hyperbole.)

Ὑποβάλλω. to put under. to subject. 95. g. § Ὑποβολιμαίος. one put in place of another, a substitute. a supposititious child. 19. e. 106. d.

Ἀπροβολίζομαι. to cast missive weapons from a summit. 98. d. (hence generally to skirmish with missive weapons.) § Ἀπροβολισμός. ἰ. a shower of missive weapons. 82. e.

Ἐκβολός. darting from a distance, far-darting. 4. d. 82. a. (from ἰκᾶς, far off.)

Βᾶναυσος. ἰ, ἡ. mechanic. 75. b. 78. c. (probably from ἰ βαῦνος a furnace, and αὖω to kindle.)

Βαπτω. to dip. § Βαπτίζω. to dip, plunge. 98. b.

Βαρβάρος. ἰ, ἡ. barbarian. (a name given by the Greeks to all foreigners, and primarily denoting the vitiousness of their pronunciation.) 21. c. 24. a. § Βαρβαρίζω. to pronounce corruptly, as a barbarian. 77. f. § Βαρβαρισμός. a barbarism. 16. b. (see n.) § Βαρβαρίαι. bar

barous, like a barbarian. 67. e. 30. a. (see n.)

Bḗrūs, ūa, u. heavy. 6. c. 15. d. 17. b. *oppressive.* 70. b. *Ḓḗrios* Att. for *Ḓḗrios*. 39. e. § *Bḗrios, .os. το. weight.* 42. e. 16. b. § *Bḗrios. to load, weigh down.* 14. a. § *Barūnw. to weigh heavy. to burden.* 14. f. 39. b. 72. c. § *Ḓḗrios. .os. light.* 14. e.

Bāsīlus. .os. ḡ. a king. 21. f. 41. c. (Some derive it from *Ḓāsīs* a foundation, and *lios*, or *laos*, a people; qu. the foundation of the people: others from *Ḓaw*, or, *Ḓainw*, to go, and *ilaos*, propitious.) § *Basīliw. to reign.* 22. d. § *Basīliw. ḡ. a kingdom.* 50. g. § *Basīlios. royal.* 107. c. *τα Ḓasīliw. a palace, court.* 34. a. 67. g. § *Basīlios. regal, princely.* 26. e. 105. b. 56. d. (see n.) § *Basīlios. adv. royally.* 71. a.

Bḗw. to break wind. § *Bḗlḗros, filthy.* 99. b.

Bḗaios. firm, stable, certain. 24. f. 64. f. 92. f. (probably from *Ḓḗw* Ion. for *Ḓḗw*. perf. of *Ḓaw*.) § *Ḓḗaios. unstable.* 43. g.

Bilṭṭiwn, bilṭṭistos. better, best. 40. a. 81. b. (contr. for *Ḓilṭṭiwn*.) 49. g. ḡ *Ḓilṭṭis, my good sir.* 22. g. 29. b. 31. g. (See *Ḓilṭṭis*.)

Bḗlos, ōw. ḡ. a threshold. door. 33. a. (perhaps from *Ḓaw*.)

Bḗ. ḡ. force, violence. 55. d. 64. c. 73. d. § *Bḗios. violent.* 82. e. f. § *Bḗios. violently.* 76. g. § *Bḗios. to force, compel.* 33. e. 96. c. 64. b. f. *to commit violence.* 73. e. 85. b.

Bḗlos. ḡ. and Ḓḗlon. το. a book. a schedule. 50. a. (from ḡ *Ḓḗlos*, the Egyptian papyrus, from which paper was made.)

Bḗos, ōw. ḡ. life. mode of life. conduct in life. 31. g. 18. a. 15. g. 64. f. 74. b. c. *the world.* 1. c. 44. g. *livelihood.* 32. a. § *Bḗos and Ḓḗw. to live.* 1. c. 31. e. 44. f. 38. f. § *Ḓḗw. to return to life.* 54. d. 62. f. § *Ḓḗw. to continue to live.* 38. g. § *Ḓḗw. to live longer. to survive.* 49. b. 51. g. 52. d. § *Ḓḗw. living by the labour of the hands.* 78. d.

Bḗs, ānos. ḡ. a worthless fellow, a blockhead. 108. f.

Bḗw. to hurt. 66. f.

Bḗw. to look. to see. 18. d. 26. f. 23. d. 32. a. § *Bḗw. το. look, aspect.* 10. f. § *Ḓḗw. to look.* 31. f. 38. c. 53. c. 79. b. 85. c. *προς. to have an eye to.* 53. e. *to look up to, look at with admiration.* 79. a. § *Ḓḗw. (to look advance.) to mistake in seeing.* 62. d. (see n.) § *Ḓḗw. to look around.* 36. a. 49. f. § *Ḓḗw. conspicuous.* 55. b. 77. f. 95. g. § *Ḓḗw. to look at.* 41. b. 70. b. 83. e. *to have a look.* 59. a. (compare 4. a.)

Bḗros. stern-looking. 13. f. (perhaps from *Ḓḗw* and *Ḓḗw*.)

Bḗw. to bawl, call out aloud. 16. e. 28. b. 86. b. 93. a. § *Ḓḗw. to shout, bawl.* 44. e. § *Ḓḗw. to be cried up, celebrated.* 65. f. § *Ḓḗw. to call out to.* 44. g. 96. c. § *Ḓḗw. to call upon for aid, to invoke.* 8. a. 67. e. § *Ḓḗw. celebrated.* 72. b.

Bḗw. to succour, come to one's assistance. 26. g. (qu. *Ḓḗw*.)

Bḗros. ḡ. a trench. 45. f. 67. d. (perhaps from *Ḓḗw*.)

Bḗ. ḡ. food, properly of cattle; fodder. 84. f. (perhaps from *Ḓḗw* or *Ḓḗw*.) § *Bḗros, a, ōw. greedy, voracious.* 98. f. (Hence the Latin *voro*.)

**Βερίαις, ου. ἰ. the north wind. § Αἰ-
τερίαις. a very Boreas. 101. f.**

Βοσκα. to feed : perhaps from βούς.
§ Περνεβοσκας. a pimp, a brothel-
keeper. 68. e. See περιη.

Βουβων, ὤιος. ἰ. the groin. 30. e.

**Βουλη. ἡ. will, counsel. a deliberative
body. the senate. 73. e. 100. b. Βου-
λομαι. to will, wish, mean. 5. c. 36.
c. 100. g. 14. f. "what do you
mean?" 49. a. 62. d. 53. e. "with
what intention?" 102. g. "than
any purple you please." (2d
pers. sing.) for βουλη. § Βουλιω.
to meditate, plan. 32. c. 34. f.**

**Ἐπιβουλη. a plot. 39. c. 43. g. § Ἐ-
πιβουλος. insidious. 7. d. 102. g.
§ Ἐπιβουλιω. to lie in wait. to plot.
7. b. 9. f. 61. b.**

**Συμβουλιω. to counsel, to give ad-
vice. 100. e.**

**Βούς, ους. ἰ, ἡ. an ox. 58. e. § Ἑκα-
τομβη. ἡ. hecatomb, a sacrifice of a
hundred oxen. 47. e. 84. c. (ἑκατον.
a hundred.)**

**Βραδύς, ῖα, υ. slow. 19. f. 89. d.
§ Βραδύνω. to loiter, delay. 3. c. 32.
f. 47. f. 54. g. § Ἐπιβραδυνω. to
delay. 99. a.**

**Βραχύς, ῖα, υ. short. ἰν βραχυ, in a
short time. 5. b. 36. f. 89. b.**

**Βριμα. to rear. Hence the Latin
fremo. § Βριμα. ἡ. one of the
names of Hecate. 74. a. § Βαρυβο-
μος. deep-roaring. 81. f. § Ὑψι-
βριμιστης, ου. ἰ. thundering on**

**high: an epithet of Jupiter. 83. b
§ Ἐμβριμασμαι. to roar. 74. a.**

**Βρινός. ἰ. Athenæus uses this word
for pomposity, conceit. Aristotle
mentions it as a species of sea-
fowl. § Βρινύομαι. to take airs upon
one, to be conceited. 14. g. 101. e.
In the latter passage, it seems to
mean, to grumble. And so in De
Merc. cond. § 37. Βρινύομεναι, ἰτι-
μη πλιν ἰδωνας. The origin of the
word is uncertain. Perhaps it is
borrowed from the gait and note
of the sea-fowl.**

**Βριφος, ιος. το. an infant. 5. d. e. 27
e. § Βριφυλλιον. το. a little infant.
34. g.**

**Βριχα. to moisten. § Ὑπερρυχιο.
sunk under water, overwhelmed.
82. f.**

**Βροντη. ἡ. thunder. 81. f. 82. e. § Ἀρ-
τιβρονταω. to thunder against. 82.
c. § Ἐμβροντητος. thunder-struck.
1. b. (see n.) 81. a.**

**Βροτος. mortal. a mortal. 97. a. Ἀμ-
βροσιος. immortal. divine. 76. f.
§ Ἀμβροσία. ἡ. ambrosia, the food
of the gods. 2. d. 48. d.**

Βραχος, ου. ἰ. a halter. 89. e. 98. e.

**Βῦω. to stuff. 45. a. 50. d. (perhaps
from μυω, to close.) § Ἐπιβῦω. id.
85. c. § Παραβῦω. id. 107. g.
§ Παραβυστοι. a place, or corner,
where things are stuffed. 72. b.**

**Βωμος. ἰ. (a pedestal.) an altar. 85.
b. 97. d. 110. d.**

Γ

ΓΑΛΛΑ, ακτος. το. milk. 66. e.

Γάλιη and γάλην. ἡ. a cat. 90. a.

**Γάληνη. ἡ. a calm. 14. b. the name
of a Nereid. 8. c.**

Ἰμος. ἰ. a marriage. 26. d. 64. c.

**88. d. § Γάμιω. to marry. 101. a.
γημας for γαμησας, 88. a. γαμῖν
γαμον, to form a marriage, 26. d.**

**Γάρ. conj. for. pass. οὐ γαρ, See n.
on 12. a. και γαρ, see n. on 25.
b. § Τυγαγετα. therefore. 82. g.**

Γαστήρ, γασ. (and by sync. γαστρες.)
 ἡ. the belly. the womb. 6. a. § Πε-
 γαστρ. big-bellied. 68. e.

Γι. a particle sometimes expletive,
 or equivalent with our *indeed* :
 but often it has a restrictive force,
 at least. 14. g. 52. d. g. 101. a.
 incorporated with other words; as
 ἰγῶγι. 8. d.

Γυμν. γος. ἰ. ἡ. a neighbour. 43. a.
 83. b. 97. g.

Γίλαμ. to laugh. 6. c. 16. a. 36. d.
 (γίλων Att. for γίλαμι or γίλαμ-
 μ.) § Γίλας, ὄτος. ἰ. laughter. 16.
 a. a joke, matter of laughter. 26.
 g. 106. a. § Γίλας. ridiculous.
 15. a. 26. c. 106. a. f. § Γίλας
 ridiculously. 12. c. § Γίλασμοι.
 laughable. 76. e.

Επιγίλαμ. to laugh at. 19. e. § Κα-
 ταγίλαμ. to laugh at, deride.
 29. a. 56. e. 87. d. § Καταγίλασ-
 τι. ridiculous. 42. f. § Περιγίλαμ.
 to laugh, or smile, on one. 5. d.
 § Παγγίλας. very ridiculous. 29.
 d. 42. f. 56. d.

Γίμω. to be full. § Καταγίμω. id.
 77. b.

Γινός, γος. ἰ. the chin. § Γινύσ.
 τα. id. the beard. 66. b. 102. a.

Γίφρον τα. a wicker shield. 25. e.

Γίρων, γος. ἰ. an old man. 19. b.
 32. b. § Γίροντιον. τα. a little old
 man. 74. b. § Γήρας, γος. τα. old
 age. 92. c. (γῆρας contr. for γῆρατι.)
 § Γήραμ. to grow, or be, old. 31. f.
 § Γήραιος. old, advanced in years.
 30. a.

Περγήραμ or —αση. to grow old
 previously. 89. d. § Ὑπεργήρας.
 ἰ. ἡ. very old. 31. g.

Γίωμαι. to taste. 54. f. § Ἀγίστος.
 without tasting. 56. f. 88. f.

Γιφῶρα. ἡ. a bridge: perhaps from

γῆ and φέρω. § Γιφῶρα. to bridge.
 20. f.

Γῆ. ἰ. (contr. for γῆα.) the earth,
 ground. 14. g. the world. 21. g.
 (probably from γῆα, to beget, pro-
 duce; whence the perf. m. γίγας
 Il. Δ. 325. et al.)

Γῆδιον. τα. a field, farm. 93. c.
 § Ἀπὸγυα. τα. the ropes that tie a
 ship to the land. 16. b.

Γῆδιω. to rejoice. 11. d. 80. a. (pro-
 bably from γῆα to exult.)

Γίγνομαι or γῆνομαι. (borrows tenses
 from γίνομαι.) to be born. 3. a. to be,
 to become, to be done, to happen.
 5. b. 4. e. 17. e. f. 92. a. "I was
 about 90 years old." τα. γίγνομαι,
 what comes to one, in the way of
 gain, or falls to his share in any
 way. 75. c. 100. a. So Dem. de
 Cor. τα. γίγνομαι κατὰ τὴν οὐσίαν
 ἵκασται τίθεται. (Hence the Latin
 gigno.) § Γίνομαι, γος. τα. race, birth,
 family. 11. c. 14. e. 28. a. 69. b.
 § Γινάδας, ον. ἰ. a noble, fine fel-
 low. 17. a. 35. a. 89. c. § Γίνομαι
 noble, generous. 21. e. 31. a.
 "my noble Sir." τα. γίνομαι, noble-
 ness of spirit. 16. a. § Γίνομαι
 nobly. 41. d. 77. d. "you shah
 feed nobly." § Γίνομαι. to be
 born. 101. a. 105. f. § Γίνομαι.
 legitimate. 82. c.

Ἐπιγίνομαι. to go on; to be pro-
 tracted. 19. b. So Thuc. l. 1. e.
 126. χρόνος ἐπιγίγνομαι. § Ἐπι-
 γονη. ἡ. propagation. 82. g.

Παραγίνομαι. to be at, arrive at. 68.
 d. § Προγόνος. an ancestor. 14. e.
 § Προγόνος. belonging to one's an-
 cestors. 110. a.

Συγγίνομαι. to be in company with.
 63. c. to meet. 66. b. § Συγγίνομαι.
 a relation. 17. f. 27. c.

Ἀγόνος. without offspring, childless.
 88. c. § Ἀγίνομαι. ignoble. 21. e.
 34. g. 93. f. § Γίγνομαι. earth-
 born. 70. c. § Εὐγίνομαι. well-born,
 of a good family. 90. e. § Ζῶογιναι.
 to breed a living animal. to breed.
 5. b. see ζῶον. § Νεογίνομαι. new-born
 5. f. 16. f. 31. f.

Γινωσκω or **Γινώσκω**. (borrows tenses from γινω or γινωμι.) to know.

17. b. 27. c. to think. 64. e. 74. b.

81. a. "meaning, intending."

(Hence the Latin *nosco*.) § **Γινωσκω**.

μν. ἡ. judgment. 21. e. 75. d.

sentiment, mind. 59. d. 64. b. a

resolution, decree. 73. f. 100. g.

109. c. § **Γινωρίζω**. to recognize.

e. 69. c. 83. d. 84. g. 99. c.

§ **Γινωρισμα**. το. a mark, character.

70. g. 79. a. 97. g. 110. e. § **Γινωριστος**.

known. 77. g. 98. c.

Ἀναγινώσκω. to read. 40. f. 73. d.

74. a. 83. e. 109. a. b. § **Ἀπογινωσκω**.

ἡ. desperation, a desperate

state. 81. b.

Διαγινώσκω. to distinguish. to ob-

serve. 9. a. 58. f. 13. c.

Ἐπιγινώσκω. an examiner, commis-

sioner. 109. e. 110. a.

Καταγινώσκω. to know. 45. c. to

condemn. 50. a. 92. b.

Μεταγινώσκω. to repent. 56. f.

Συγγινώσκω. to pardon, excuse.

§ **Συγγινωστος**. excusable. 22. d.

Ἀγνως, ὤτος. ἡ, ἡ. unknown. 79. a.

§ **Ἀγνοσια**. ἡ. the knowing of no

one. 97. d. § **Ἀγνομιστινῆ**. ἡ. folly,

want of sense. 71. d.

Εὐγινωμον. reasonable. 2. b. 23. b.

52. e. § **Εὐγινωμονως**. reasonably,

patiently. 21. c.

Γλᾶφω and § **Γλύφω**. to hollow, to

engrave. to carve, form as a sculp-

tor. 76. a. § **Γλᾶφύρος** (hollow.)

fine, elegant. 6. d. § **Γλυφεύς**. το.

a graver, carving tool. 79. e.

Ἐρμολύφος and —**ις**. a statuary;

the Athenians commonly placing

a rude bust of Mercury at their

doors. 75. d. e. § **Ἐρμολυφικῆ**. ἡ.

the art of statuary, sculpture. 77.

c. 79. d. § **Τοκογλύφος**. a usurer.

68. e. (See **τοκος**.) § **Τοκογλυφίς**.

to calculate interest. 63. d.

Γλῶσσα. ἡ. (Att. γλῶττα.) the

tongue, language. 104. d. § **Πο-**

λυγλωσσος. of many languages.

109. d. (hence *Polyglott*.)

Γνόφος. ἡ. darkness. 37. c. (probably from το νέφος, a cloud.)

Γουης, ητος. ἡ. a pretender to enchant-

ments, a juggler, an impostor. 15

a. 24. g. 108. c. (perhaps from

γῶαω, to wail; from the whining

tone of enchanters.) § **Γουητια**. ἡ.

imposture. 12. d. 102. d. § **Γου-**

τινω. to impose, play the impostor.

108. c. § **Καταγουητινω**. id. 95. g.

Γονῖ το. (gen. γονατες, or γουνοί.)

the knee. 30. d. 90. a.

Γοργος, ὤ. ἡ. active, nimble. 6. c.

Γοργῶ, οος, ὤς. and **Γοργῶν**, οος. ἡ. a

Gorgon. (See *Index*.)

Γοῦν. compounded of γι and οὔν. there-

fore, then, at least. (see γι.) 8. c.

33. b. 37. d. 38. a. 45. c. g. 49.

a. for. 16. a. 109. a. however. 5. d.

Γράφω. to write, to engrave. 8. f.

17. d. 40. f. 58. d. (a proverbial

expression for bestowing labour in

vain, or attempting an impossibi-

lity.) to draw, paint. 101. f. γ.

ψηφισμα. to draw up, or move a

decree. 100. b. **γραφισθαι γραφην**

to bring an indictment. 63. e. 57

b. (where γραφην is understood)

§ **Γράφη**. ἡ. a picture, drawing.

36. c. an indictment. 63. f. § **Γραμ-**

μα το. a letter. 72. d. § **Γραμμα-**

τινω. to act as secretary. 109. e.

Ἀναγράφω. to inscribe, set down.

47. d. an allusion to the custom of

publicly giving to individuals the

title of **ἐπιεργιστης** on coins or sta-

tuës. So in *Anach.* § 17. ὅστι

ἐπιεργιστης ὤμων ὁ ἀνὴρ ἀναγιγραφῶ.

Ἐπιγράφω. to inscribe. 8. e. 47. b.

§ **Ἐπιγραμμα**. το. an inscription.

72. a. § **Ἐπιγράφη**. ἡ. id. 14. f.

§ **Ἀνεπιγράφος**. without any in-

scription, or mark. 60. c. 70. g.

§ **Καταγράφος**. marked. 61. g.

Παριγγράφω. to enrol clandestinely

105. a. 107. e. 109. c. (from ἱγ

γραφῶ comes our engrave.)

Προγράφω. to enrol in a public list.

100. d. (a list of those who were

bound to serve on a military expedition was publicly set up in the forum at Athens.) § Συγγράφω. to compose, draw up in writing. 109. a.

Γρυψ, υψος. ἰ. a griffon: an imaginary bird of prey, supposed to be a native of India, and represented with the head of an eagle, and the body of a lion. 11. f.

Γυμνος. naked, bare. 13. g. 14. c. 70. f. § Γυμνω. to strip, bare. 70. e. 84. f. § Ἀπογυμνω. id. 92. b. § Καταγυμναζω. to exer-

cise. 95. b. § Ἠμυγυμνος. half-naked. 11. c. 58. b.

Γυνή, αιμας. ἡ. a woman, female, a wife. 3. a. 16. f. 26. d. (perhaps from γυναι. see γιγνομαι.) § Γυναικιος. effeminate. 105. d.

Γυψ, υψος. ἰ. a vulture. 17. b. 84. e. 98. f. (perhaps from κυπτω, from its beak.)

Γωνία. ἡ. a corner. 104. a. § Γωνιδιον. το. a little corner. 72. e. § Τετραγωνος. quadrangular, square. 58. d.

Δ

ΔΑΙΜΩΝ, σος. ἰ, ἡ. a deity, a demon. 66. d. (perhaps from δαημων, skilful, knowing: th. δάω. to learn, to be skilled.)

Εὐδαιμων. happy, fortunate. 38. e. 43. g. 64. g. § Εὐδαιμονως. happily. 38. g. 96. c. § Εὐδαιμονια. ἡ. felicity. 24. d. 38. f. § Εὐδαιμονιω. to be fortunate, happy. 91. e. 94. e. § Εὐδαιμονιζω. to pronounce happy. 79. b. (compare μακαριζω.) § Πᾶνδαιμων. completely happy. 41. c. § Κἄποδαιμων. wretched, infatuated. 47. e. 63. d. 87. d.

Δαιω. to burn. § Δας, φδος. ἡ. a torch. 3. d. 11. c. 66. f. § Δᾶλος, ου. ἰ. a fire-brand. 82. b. § Δηω. (or δηῖω.) to lay waste, spoil. 16. c.

Δακνω. (borrows tenses from δηκω.) to bite, pinch. 27. e.

Δακρυ, υος. το. a tear. 31. e. 67. d. § Δακρῦω. to weep. 15. f. 24. e. 54. l. used transitively, 16. g. § Ἀδακρυτι. adv. without tears. 32. e. 58. a. § Ἐνδακρυς, υος. ἰ, ἡ. in tears. 76. e.

Δακτύλος. ἰ. a finger. 56. g. 70. a. 87. a. (perhaps from δισχωμαι.)

§ Δακτύλιος. ἰ. a ring. 20. e. 23. f. 41. b.

Δάμαω. to subdue. § Πανδᾶματωρ. all-subduing. 82. b.

Δῶνος, σος. το. a gift, a loan. § Δᾶνιζω. to lend on usury. 41. ε. δανιζομαι. to borrow on usury. § Δᾶνιστης, ου. ἰ. a usurer. 91. a. 56. e.

Δᾶπαν. ἡ. expense. 75. a. (probably from δαπτω.)

Δᾶπιδον. το. the pavement, ground: perhaps from δᾶ Dor. for γῆ, and το πιδον, the ground. § Ἀλλοδαπος. of another soil, foreign. ἄλλοδαπη sc. γῆ. 77. d. 79. a.

Δαπτω. to tear to pieces, devour. § Δαρδαπτω. id. 69. g.

Δαρθᾶνω. to sleep, go to sleep. § Καταδαρθᾶνω. id. 76. e. (2 aor.)

Δε. but. an adversative particle commonly opposed to μιν in the preceding clause. pass. Also used as an enclitic particle, as in ἴδε, εἰ-παδε, which see.

Διδω. *to fear.* 4. a. (perf. m.) 18. b. 27. d. 67. f. (for *ιδωσι*, 1st aor.) § **Δῖμα.** το. *fear, terror.* 41. g. § **Διος,** ιος. το. id. 45. a. 67. g. § **Ἄδεια.** ἡ. *a state of exemption from fear, security.* 87. b.

Δεικνύμι or **δεικνύω.** (takes tenses from *δύω*.) *to show, exhibit.* 28. f. 45. d. 17. b. 77. e. (see n.) *to manifest, to make a thing apparent.* 9. f. So Dem. *πρὶς στίφ. πιστὴν πρὶς ὁμῶν ἔχοντες ἰδύξαν.*

Ἀποδεικνύμι. *to make appear.* 64. g. (see n.) *to render, make.* 77. f. 93. e. (compare *ἀποφαινω*.) § **Ἀποδείξις.** ἡ. *a proof, evidence.* 110. a. f.

Ἐπιδεικνύμι, and **—μαι.** *to exhibit, display.* 1. d. 9. f. 48. b. 78. d. 85. f. 92. b. § **Ἐπιδείξις.** ἡ. *a display.* 76. a.

Παραδειγμα. το. *an example, instance.* 81. c.

Ἐπιδεικνύμι. *to point out.* 64. f. 74. f.

Δύλη. ἡ. *the cool of the evening, or of the morning.* 53. f. As we have here, and frequently, *δύλη ἔψια*, so Herod. l. 8. c. 6. uses *πρὶς δύλην πρωῒην*, for *early in the morning.* But Eustathius and some others consider *δύλη* as always importing the time after mid-day, and distinguished as *early* or *late*, *πρωῖα* or *ἔψια*, the *afternoon* or *evening.* Stephens however quotes the expression *δύλη ἴφα* from Synesius. (Etymologists derive the word from *ἰλη* or *ῥίλη*, *the heat and light of the sun*, and *ἰδύω*, *to be deficient.*)

Δειλός. *cowardly.* 25. e. 55. d. (probably from *δύω*.) § **Ἀποδύλισμα.** *to be cowardly.* 15. g. 81. d. 93. d.

Δῖνα, gen. *δῖνος.* ἰ, ἡ, το. a word used in place of the name of a person unknown: *such-a-one.* 54. d. (see n.) 78. f.

ἄδυνος. *terrible, severe, hard.* 2. e. 21. g. 32. b. *strange, extraordinary.*

39. e. 65. c. (probably from το *δύω*.) § **ἄδυνος.** *terribly, extraordinarily.* 3. e. 99. a. § **Ἐπιδύνος.** *excessively terrible or severe.* 87. a.

Δειπνέω. το. *dinner, a meal, banquet.* 8. c. 16. d. 39. a. § **Δειπνίω.** to *dine, feast.* 16. d. 26. c.

Δεκά. *ten:* hence the Latin *decem.* § **Δωδεκά.** *twelve.* 24. a. *ἑκαδεκά.* *sixteen.* 90. f.

Δελιῶς, ατος. το. *a bait.* 90. c. (probably from same root as *δύω*. q. v.)

Δελτός, ου. ἡ. *a packet, tablet:* properly one made up in the triangular form of the Greek Δ. 89. g. 90. b.

Δελφῖν, ἴνος. ἰ. *a dolphin.* 9. c.

Δεμω. *to build:* perhaps from *δύω*, *to bind.* § **Δαμας.** ἰ. *a house.* Lat. *domus.* 51. e. § **Οἰκοδομῶ.** to *build.* (See *οἶκος*.) 24. a. 34. f. 97. c. § **Οἰκοδομητική.** ἡ. π. *architecture.* 35. f. § **Ἐκκοδομῶ.** *to build in addition.* 35. d. § **Ὀπισθοδομος.** ἰ. *the rear of a house. the treasury at Athens, called so from being kept in the rear of Minerva's temple in the citadel.* 101. c. (from *ὀπίσθι*, *behind.* See *ὀπίσω*.)

Δενδρον. το. *a tree.* 7. c.

Δεξιός. δεξία. sc. *χρῆς.* *the right hand* (probably from *δεχομαι*.) 36. a. *dextrous, ingenious.* 61. b. *propitious, kind.* 69. f. § **Δεξίως.** *dextrously, ingeniously.* 75. e. "being naturally dextrous;" qu. in the matter of natural genius. § **Δεξιόομαι.** *to give the hand.* 97. g. § **Δεξιωμα.** το. *a thing received, a boon.* 97. a. § **Ἐπιδείξις.** sc. *τοτός.* *a vantage ground, where the right hand is uppermost.* 98. d.

Δίγνων. *to look, to see.* 45. b. *to have*

a look. 70. f. (See *προβλίσσω*.)
 § *ὀξύδρακτις*. sharp-sighted. 36. f.
 91. d.

Διένω. to skin, excoriate. § *Διέρμα*. το. a skin, hide. 13. f. § *Πᾶχυδερμος*. thick-skinned : as a slave from hard work or repeated flogging. 90. d.

Δισσεζω. to lord it, to usurp dominion. 48. c. (perhaps from το *δισ* and *ποιω*.) § *Δισποτης*, ου. ἰ. a master, lord. 17. d. 22. g. 44. g. 87. d. 90. b. § *Δισποινα*. ἡ. a mistress, lady. 51. e.

Διῦρα and Att. *διῦρι*. adv. hither. 32. d. 59. d. 53. e.

Διυτιρος. second, next in order, or rank. 38. f. 75. c. (probably from *διω*, to be deficient : the same as *διω*.)

Διχομαι. to receive. 54. d. 63. a. to receive, hold. 13. b. 15. d. 18. d. to receive, meet, as an attack. 30. d. to admit, allow. 25. c. § *Ἀναδιχομαι*. to receive upon one. 96. d. § *Διαδιχομαι*. to receive in succession. 18. c. to succeed, relieve. 35. b. § *Διαδοχος*. ἰ. a successor. 65. g. § *Ἐρδιχομαι*. to admit, receive into. 68. b. 92. d. § *Παραδιχομαι*. to receive, admit. 13. c. 45. b. § *Ῥποδιχομαι*. to receive, take up. 9. c. 97. a. § *Νεκροδοχιον*. το. a receptacle of the dead. 45. f.

Διω. f. ησω. (See another *διω* below.) to bind. 49. c. 54. e. 55. d. 99. g. § *Δισμος*. ἰ. and *δισμον*. το. a chain, bond. 55. d. 87. g. 39. c. § *Δισμωτηριον*. το. a prison. 48. e.

Διαδιω. to bind round, encircle. 21. d. 24. e. § *Διαδημα*. το. a diadem : a white band encircling the regal tiara. 14. a. 71. b. § *Προσδιω*. to bind to. 69. f. (See n.) § *Ῥποδημα*. το. a shoe, sandal. 58. b. 72. e. § *Ἀνυποδιτος*. bare-footed. 55. f. 58. b.

Διω. f. ησω. and *διομαι*. to want, need. 39. f. 83. d. 48. c. 78. f. (See n.) *μικροῦ διῦν* and *ολιγου διῦν*, (ὥστε be-

ing understood) "so as to want but little," within a little, nearly. 54. f. 67. g. 69. f. 72. f. 80. f. 37. c. 49. a. *διῦν διοντις* τ. 50. d. "400 wanting two, i. e. 398." *διῦν*, taken impersonally. there is need, occasion. one must, ought, &c. 2. d. 4. d. 14. g. 18. b. 33. f. 63. b. 27. f. 28. d. *διον*, neuter of the participle taken absolutely. 9. e. "when he ought." 29. d. 47. f. 48. d. 88. d. *Soiζον* q. v. *ις διον*, opportunely. 32. e. *διομαι*. to intreat. 26. g. 51. d. 66. b.

Ἐνδιω. to be deficient. 49. e. § *Ἐνδης*. deficient, defective. 27. b. 40. a. § *Ῥποδης*. comp. — *ιστιρος*. inferior. 41. g.

Δη. a connective particle, to be rendered variously according to the context. truly, indeed, then. 66. b. "so," "accordingly." § *Δῆτα*. now : expletive. 50. g. § *Δῆτι*. forsooth. 27. f.

Δῆλος. manifest, clear. 45. c. 101. c. 88. d. *δηλον ἴτι*, often written in one word *δηλονοτι*, no doubt. 7. b. forsooth. 14. f. § *Δηλαω*. to manifest, exhibit, show. 5. d. 31. b. 89. g. to signify. 42. e. § *Διλαδῆ*. no doubt, certainly. 6. e. 23. d. *Ἀδηλος*. obscure, doubtful, uncertain. 70. g. § *Προδηλος*. manifest. 49. a. 67. a.

Δῆμος. ἰ. the people, populace. 72. c. 78. b. 73. e. a borough, or parish : a subdivision of the Athenian tribes. Of these there were one hundred and seventy-four. 100. e. § *Δημοσιος*. public. 104. e. § *Δημετης*, ου. ἰ. one of the same borough, a fellow-parishioner. 97. f. 99. d. *Ἀποδημιω*. to go abroad, travel. 78. g. § *Ἀποδημια*. ἡ. a journey. 47. e. 63. a. § *Ἐπιδημιω*. to visit as a traveller. 12. c. to sojourn. 43. a. § *Πανδημος*. popular, well-known. 65. a.

Δι᾽. a prep. governing a genitive or accusative : in the former con-

struction commonly signifying through, in the latter on account of. *δια πολλόν*. after a long time. 70. e. *δια τι*, often written in one word *διὰτι*, why? 34. g. § *Διοτι*. (for *δι' ὅτι*.) on which account. 53. e. § *Διοτι*. (for *δι' ὅτι*.) because. 8. c. 86. f. *that*. 98. c.

Διαίτα. ἡ. mode of living. 21. b. 97. d. (Hence our diet: perhaps from ἡ *δαις*, *αἶτος*, a feast.) § *Διαίταμαι*. to live. 70. d. § *Διαίτητης*, ου. ὁ. an arbiter, umpire. 9. b. *Ἐνδιαίταμαι*. to live in. 97. c. § *Καταδίαίταμαι*. to give sentence against. 110. d. (Att. for *καταδίαιτησασαι*, 3d per. pl. imp. 1st aor. See *διαίτητης*. The idea of judging or determining seems to be derived from physicians judging the diet or regimen of a patient. See also *προδιαίτησις*.) § *Μεταδίαίταμαι*. to change one's mode of living. 21. b. § *Προδιαίτησις*. ἡ. previous regimen. 66. e.

Διαμπαῖς. quite through. 30. e.

Διῆσια. τα. sc. *ἱερά*. the festival of Jupiter. 84. c. (from *Διός* the genitive of *Ζεύς*, formed as if from *Δις*.)

Διδάσκω. to teach, inform. 21. f. 72. d. (probably from *δαν*, or *δαιω*, to learn. Hence our *didactic*, and the Lat. *disco*.) § *Διδασκαλός*. ὁ. a teacher, master. 75. f. § *Διδασκαλίον*. το. a school. 75. a.

Ἐπιδάσκω. to instruct thoroughly 2. f. § *Προδιδάσκω*. to instruct, inform. 37. a. But the verb properly means to give previous instruction, for which idea there is no room in the passage. Hemsterhuis suspects an error. § *Νεοδιδασκός*. newly published. 98. f. *Διδασκων* is often applied to theatrical productions. So *τραγωδοδιδασκαλός*, or *τραγωδιοδιδασκαλός*, is a writer of tragedies. Luc. de Calum. § 1.

Δίδωμι. (borrows tenses from *δαν*.) to give. 6. f. 7. d. to concede, forgive. 70. b. δ. *δίκην*. to suffer punishment. 85. f. 88. f. (for *διδῶσι*.) Hence the Lat. *do*.

Ἀναδίδωμι. to give, hand 15. e. 41. c. § *Ἀποδίδωμι*. to pay. 5. c. 6. f. 10. b. 28. h. to give back, restore. 71. d. to grant. 104. a.

Διαδίδωμι. to distribute. 103. b.

Ἐνδίδωμι. to give, let loose. 34. b. § *Ἐπιδίδωμι*. to give. 19. c. 23. f. 84. g. to increase. 108. d.

Μεταδίδωμι. to give share. 87. c. 103. c.

Παραδίδωμι. to deliver up, to hand over. 21. a. 28. c. 33. a. 71. a. 86. d. 76. a. (the plup p. But we should rather read *παριδιδωμένη*.) § *Παραδοσιός*. a person to be delivered up. 62. a. § *Προδίδωμι*. to betray. 41. d. 96. a. § *Προδοσία*. ἡ. treason, treachery. 26. a. § *Προδοτικώς*. treacherously. 95. a.

Πλουτδοτής, ου. ὁ. a bestower of riches. 89. g.

Διθύραμβος. ὁ. (a surname of Bacchus, the origin of which is uncertain.) a *dithyrambic*, an irregular ode in honour of Bacchus. 98. g.

Διξίλλῃ. ἡ. a mattock, or instrument with two teeth used for digging. (It is plainly of the same root with *μαξίλλα*, a spade: perhaps from *δις* and *κίλλω* to put in motion.) 83. g. 96. f. § *Διξιλλότης*, ου. ὁ. a labourer with a spade, a digger, delver. 84. g.

Δίκη. ἡ. (justice.) punishment. 34. f. 69. a. 85. f. 88. f. a cause, trial. 69. e. 64. c. a judgment, sentence. 54. c. § *Δίκαιος*. just. 53. c. § *Δίκαιως*. justly. 54. e. 37. e. § *Δικαιοσύνη*. ἡ. justice. 78. e. 80. b. § *Δικαιωνός*. lawyer-like, tedious. 80. g. The allusion is not (as some have supposed) to the pleadings in the piece, but to the disgusting tediousness of lawyers. So Plat. in Apol. *φορτικὰ μὲν, καὶ ἀπαινετὰ*

ἀληθῆ δι. § Δίκαζω. to judge. to give judgment. 9. a. 20. a. 17. b. 22. g. 69. f. Δικαζομαι, to go to law. 41. f. § Δίκαστης, ου. ἰ. a judge. 42. g. § Δικαστήριον. το. a judgment-seat, a tribunal. 2. e. 17. a. 50. g.

ἄδικος. unjust. 31. c. 82. e. § Ἄδικια. ἡ. injustice, iniquity. 73. d. 83. c.

ἄδικω. to injure, to do wrong. 5. e. 51. c. "what harm had I done, that you left me," &c. 57. a. § Εὐ-αδικητος. a fit subject for injury. 93. f.

Ἐπιδικασίμος. capable of being an advocate. 78. b.

Καταδίκη. ἡ. condemnation, damna- tory sentence. 17. b. 69. f. § Κα- ταδικαζω. to condemn. 21. c. 62. c. 99. g.

Διονῦσια. τα. sc. ἡ. the festival of Bacchus, from his name Διονῦσος. 100. f. g.

Δίς. twice. (probably of the same origin with δύο, two.) 29. b.

Διφθερα. ἡ. a pelt. a coat of skin, employed by rustics. 83. f. 89. b. 97. b. § Διφθερίας, ου. ἰ. a per- son clad in a coat of skin. 84. g. § Ὑποδιφθερος. id. 84. b.

Δίψα. ἡ. thirst : perhaps from ἰπτω, to hurt. § Δίψᾶλος. thirsty. 87. e.

Δίω. to chase. § Δίωκω. to pursue. 4. d. 21. a. 23. a. to prosecute, accuse. 106. d. § Ἐκδιώκω. to drive out. 85. e. § Μισαδιώκω. to run after, pursue. 49. a.

Δοκίω. f. δοκῶ. and by sync. δοξω. 'o seem, to be thought. 7. d. 27. d. 12. a. 20. d. 21. e. (the Att. and Æol. opt. 1st aor.) to think. 22. f. to seem good, to determine, decree. 91. b. 10. a. 63. e. 73. e. 97. c. εἰ δοκῇ, if it seem good, if you please. 23. b. μοι δοκεῖν (ὥστε being understood) as it seems to me. 39. f. 68. b. 72. c. § Δοξα. ἡ. opi-

nion, glory. 14. e. 24. e. § Δοξαζω. to be of opinion, to think. 12. a. b. Ἄδοξος. inglorious. 81. d.

Ἐνδοξος. illustrious, famous. 20. a. § Παραδοξος. (contrary to opinion,) strange. 19. d. 23. c. 63. a. § Προδοκῶ. to look for, expect. 18. d. 43. b. (the simple δοκῶ means to watch for, lie in wait for.)

Ἀδοκίμος. a person or thing which cannot stand the test, spurious, not genuine. 110. b. § Εὐδοκίμος. ap- proved, reputable. 75. d. § Εὐδοκι- μῶ. to be in good repute. 77. c. 78. g. 108. c. § Κينوδόξα. ἡ. vain- glory. 15. b.

Δολος. ἰ. a wile, deceit. 22. e. (Lat. dolus.)

Δορυ, g. δοράτος and δούρος. τα. α. spear. (properly the wooden part.) 5. b. § Δορατίον. τα. a javelin. 3. f. 26. b.

Δούλος. a slave. 70. a. § Δουλεία. ἡ. slavery. 39. c. § Δουλιῶ. to be a slave. 1. d. 3. b. "those who have a hard servi'tude."

Ὀμοδούλος. a fellow-slave. 90. e.

Δούπος. ἰ. a noise, crush. § Ἐργυ- δούπος. loud-rattling. 81. e. (from ἰρῖ. very.)

Δράκων, οντος. ἰ. a dragon, serpent. 23. d. (from ἰδρακον 2d aor. of δρῶ, on account of the acuteness of its sight.

Δραχμή. ἡ. a drachma : a coin equi- valent to 6 oboli, or about 7½d. 103. b.

Δραω. to do. 25. a. 53. c. 61. b. g. 45. a. (also, to fly.) § Δράμα. το. a drama, the action of a play. 71. f. § Δρασμος. ἰ. a flight. 45. a. § Δραπίτης, ου. ἰ. a runaway slave. 54. d. 88. e. § Δραπίτιον. to run away, as a slave. 79. d.

Ἀποδραω, or —ημι. id. 33. f. 49. a. 52. b. —ομαι. 87. a. § Ἀποδιδ- ρῶ id. 49. a. b. § Ἀποδρα-

a running away, flight. 32. c. 49. g.

Δεῖμος. sour. 4. a. 48. f. (compare 59. a.)

Δεσμός. ἄ. a race. 100. e. (from δεῖμα, to run, from which τριχὼ borrows tenses.) § Δεσμάιος. at full speed. 10. f.

Βοηδρομια. to run to one's help. 83. b. (from ἡ βοή, an outcry.)

Ἡμιροδρομια. to act as a running footman. 2. d. (See n.)

Παλιδρομοί. running back. 95. d.

Δρυς, ὕς. ἡ. an oak. Hence druid and Dryad. § Ἀκροδρυα. τα. acorns. 66. e.

Δυναμια. to be able. 12. d. 34. f. 45. b. "the efficacy which it has." 69. f. "he has the greatest power." 75. e. "he has ability, or, capacity for this." § Δυνάμεις. ἄ. power, efficacy. 6. e. 20. d. § Δυνάτος. possible. 3. b. 34. a. powerful. 56. a. δυνατός εἶναι, to be able, 72. e. § Δυναστυα. ἡ. command, government. 69. b. (hence

our dynasty.) § Ἀδυνάτος. impossible. 5. d.

Δύο. two. (Lat. duo.) gen. δυν and Att. δυν. 50. d.

Δύς. a particle occurring only in composition; and denoting with difficulty, hardly, ill.

Δύνω, δύνω and δύνμι. to enter, as into water. to put on. § Ἀναδύνω, or —υμι. to emerge, rise. 11. c.

Ἀποδύνω, or —υμι. to put off, strip. 13. e. 14. d. 15. a. 59. e. 61. g. —ομαι. 56. d.

Ἐνδύνω or —υμι. to put on, to be clad. 2. a. 80. e. 92. a. —ομαι. 79. e. (Lat. induo.) § Μιτιδύνω. to put on a change of dress. 26. c. 71. c.

Καταδύνω. to sink. to immerge. 14. d. 58. g. 73. f. 82. f.

Ἵπιδύνω and —ομαι. to go under. 30. c. 38. e. 88. d. "his sunken eyes."

Δῶρον. τα. a gift. 95. e. (probably from δᾶω or δίδωμι.) § Δωρια. α. id. a boon, favour. 55. a. 86. d. § Μιγαλόδωρος. munificent. 89. g.

E

Ἔα. to allow, permit. 10. a. 14. b. 32. f. to leave, let alone, omit. 51. c. 22. e. 108. a. 3. c. 4. c. 37. g.

Εγγυή. ἡ. a pledge, engagement: probably from εἰς γυν, (a limb,) the hand. § Ἐγγυάω. to give into the hand. to give in marriage. 5. c. § Ἐγγυητής, οὔ. ἰ. a bail, security. 52. f.

Εγείρω. to arouse, excite. perhaps from εἰρεω. perf. m. ἡγώρα and by an Attic reduplication ἡγεγώρα. § Ἐγρηγορεῖω and γρηγορεῖω to

watch, stay awake. 87. b. § Ἀνγρομαι, for ἀνιγρομαι. to awake. 96. g. § Ἐπιγυρεω. to excite against. 95. a.

Ἐγχιλος. ἡ. gen. ως. and Att. ως. an cel. 92. f. (perhaps from ἡ ἱλσ, mud; qu, ἱχιν in ἱλσ.)

Ἐγώ. 1st personal pron. (Lat. ego.) εὖ contr. for εἰμι nom. dual. 34. f. § Ἐμός. mine. τοῖμος, for τοῖμος. 60. b. τᾶμα for ταῖμα. 83. ἰ. § Ἡμιστροφος. ουρς. 29. e. "our countryman."

Εἶναι to eat. Lat. *edo*. § **Κατῆδομαι** to devour. 55. a.

Ἔδω ἑ. f. **ἰδῶ** to seat: perhaps from *in* to place. **ἰδρα** ἡ. a seat. **ἰδης** το. id. § **Ἐδάφος**, **ἰος** το. the ground. **εὐδαφος** for το. id. 49. c. 67. f.

Καθίζομαι to sit down. 34. c. 36. a. 54. e. 107. c. § **Προεδρία** ἡ. the first seat, seat of honour. precedence. 13. d. 54. e. 20. b. 95. f. § **Προεδρεῖναι** to act as president. 109. b. (see n.) § **Συνεδριον** το. a session, assembly. 104. f. 109. f.

ἵζω to seat. § **Καθίζω** to sit down. 7. f.

Ἴλω, and **θίλω** to wish, please. 5. c. 27. e. 32. b. 4. e. 109. a. § **Ἐθελουσιος** voluntary. 28. a.

Ἔθνος, **ἰος** το. a tribe, nation. 24. d. 70. d.

Ἔω perf. m. **ἰσθα** to be accustomed. 17. c. 32. d. § **Ἔθος**, **ἰος** το. custom. 49. d. 58. a. 97. d. (hence our ethics.) § **Συνήθης** customary, familiar. 67. b. 76. b. 77. g. 99. d. 106. a. § **Εὐνθια** ἡ. simplicity. 84. e.

Εἰ conj. if. passim. **ἢτι...ἢτι** whether...or. 7. c.

Εἶδω, and **ἰδομαι** to see, to know. 2. a. 3. b. 4. d. perf. m. of which the 2d pers. sing. is **οἶσθα** by sync. for **οἶδασθα**, and that Æol. for **οἶδας**. 10. e. 6. b. 9. a. **ἰδως** by sync. for **ἰδηκως**, part. perf. formed from **ἰδω**. 31. c. so **ἰδιναι** for **ἰδηκιναι**. 24. f. **ἦδιν** plup. m. 19. b. 28. d. **ἰδωην** opt. as if from **ἰδημι**, or Att. for **ἰδισιμι**. 12. b. "let him see, or, consider." 35. d. "let me see." **ἰδωιν χάριν** to be obliged, thankful. 62. b. **ἰδυν** lo, see. (imp. 2d aor. m.) 13. d. 16. b. (see n.) **Εἰδωλον** το. an image, shade. 34. a. (hence idol.) § **Ἰδιαι** ἡ. a species, form. 60. f. 65. b. (hence idea.) **Ἀπειδω** to turn the eyes, to look. 34. d. 75. d. (used only in the 2d aor.)

§ **Ἐσιδω** to look at. 62. d. § **Πεσιδω** to overlook, neglect. 9. d. 74. c. (so **περισιδομαι**.) § **Προσιδω** to foresee, foreknow. 12. b. § **Ἵπιδω** to suspect. 32. c. (so **ὑποσιδομαι** and **ὑφιδω**.)

Εἰκοσι. twenty. 73. f.

Εἶκα (seldom used but in the perf. m. **ἰεκα** and plup.) to be like, to be likely, to seem like or likely, to seem. 14. c. 16. c. 44. a. 12. c. 29. d. 36. e. "I think I will descend." 35. e. "as it seems." 38. b. **ἰικως**, **υἱα**, **ος** for **ἰεικως**. fit, likely. 7. c. 21. e. 27. d. **ἰικστα**, adverbially. naturally, justly. 85. a. § **Εἰκοτως** naturally, justly. 5. a. 18. d. 35. a. 75. f. 87. f. § **Εἰκων**, **ονος**, ἡ. a likeness, image. 53. b. 55. f. 72. a. § **Εἰκαζω** to make like. 10. e. to compare, draw a similitude. 44. d. to conjecture. 45. g. 105. b. § **Ἀπεικαζω** to assimilate, make one like. 67. a. § **Προεἰκα** to be like. 71. a.

Ἐπιεικεια ἡ. equity, mildness. 78. e. (this word seems rather to come from **ἰικω**, to yield.) § **Ἐπιεικῶς** adv. (moderately.) largely. 19. c.

Εἰλω (and **σίλω**) to inclose, hem in. to roll, toss about. **ἰλισομαι** to go about, walk about. 32. c. § **Κατελσω** to wrap up. 16. d.

Εἶμι to be. (see another **ἰμι** next article.) **ἦσθα** for **ἦς**, 2d pers. a. imperf. 5. a. **ἰῖναι** προς τῇ, to be engaged in, or, devoted to a thing. 4. d. **ἡμην** imperf. m. 7. d. (see n.) **ἰστι**, it is possible, for **ἰξιστι**, 85. c. **ἦν ἀκουσαι**, it was possible to hear, one might hear, 69. g. **ἡστην**, 3d pers. dual imperf. for **ἡτην**, 34. f. **ἰῖν**, for **ἰηταιν**, 3d pers. pl. opt. be it so. 14. b. 47. e. (see n.) 98. b. **ἰσθι**, or **ἰσε**, imper. 94. e. **τα ἑντα** one's substance. 102. f.

Οὐσια ἡ. substance, property. 56. f. 60. e.

Ἐνιμι to be in. 84. f.

ἔστιν, and by sync. *iv.* it is possible. 73. g. § **ἔξεστιν**. it is allowable. 73. f. 104. e. **ἔξω** neut. part. put absolutely. 87. c. "when they might enjoy." (so *δισ.*) § **ἔξουσια**. *h* liberty, authority. 104. e. § **ἐπι**. to be upon. 36. f. imperf. for *ἰπῆν*. **παρου**. to be present. 8. d. 19. a. 50. f. 43. b. 74. d. § **πρὸς**. to be connected with, attached to. 39. b. 43. g. 8. c. "it belongs to me." **σύν**. to be with, to keep company with. 19. b. 22. f. 34. a. 60. a. 86. d. 3d pers. pl. imp. § **συνουσία**. *h* company, fellowship. 2. b.

εἶμι. to go, to come. 3. e. subj. 2. aor. **ἀνι**. to go up. 74. f. § **ἐναντι**. id. 35. f. to return. 66. d. (plup. m.) 89. b. § **ἀντι**. to go away, depart. 8. a. 9. b. 3d pers. pl. formed as if from *ἀντιμ*. 17. a. 29. c. 43. a. 77. d. (2d. pers. s. for *ἀντις*.) 87. g. § **δι**. to go through, relate. 64. b.

ἐξ. to go out. 7. f. 16. d. § **δι**. to recite, relate. 16. f. 20. f. 84. c.

ἐπι. to come upon, or against. 40. b. 43. f. § **εἰσι**. to enter, come in. 28. a. (plup. m.) § **ἑν**. to steal in. 87. d.

κατ. to go down, descend. 6. e. 27. d. 29. c. 30. e. g. § **συνκατ**. to go down along with one. 31. b. (plup. m. for *συνκατῆσαν*.)

μετ. to go for. 58. e. to go after, to pursue. 64. g.

παρ. to come forward, appear. 50. d. 110. a. to pass by. 90. d. § **περὶ**. to go round. 16. d. to go about, to wander. 74. c. § **πρὸ**. to go forward. 17. a. 58. f. § **πρὸς**. to go to, approach. 3. f. (2d pers. s. for *πρὸς*.) 27. d. 54. a. 64. f. 91. a. **πρὸς**. a verbal adj. in *τις*, having, like all such words, the force of the Latin participle in *du*s. 62. e. "I must go up to him."

εἰρη. *h* peace. 14. g. (probably from *σιω*.)

ἔπος, *ios*. *ra*. wool. § **ἔπος** (or *σιω*.) *ra*. id. 2. a. (probably from *σιω*.)

εἰς. to connect. also to speak, tell; qu. to connect words. 1st fut. *ἰπῆν*. 19. d. 29. d. *ἰσμεν*, for *σιωμεν*. to ask, question. 8. a. 31. g. 36. d. 66. g. § **εἰς**. to speak. 21. e. 23. a. 74. g. 91. e. "I must say it." **ἀρ**. to forbid. 74. b. (it is used almost exclusively in the perfect tense.) § **πρὸς**. to tell before. 78. a.

σύν. to connect together, especially the parts of a continued discourse. to declaim. 77. g. 85. d. § **σύν**. *ἰδ*. *h*. a pair of horses yoked to a chariot. 100. c.

εἰς, *μῖα*, *iv.* one. (for which *ἀπ* *Ion.* and *Dor.*) *καθ' ἑνα*, one by one. 110. a. § **μὴ**. no one. 20. c. § **οὐδ**. id. 30. f. 32. a. § **μὴ**. adv. by no means. 62. a. *ἀπ* is an Ionic and Doric word for *ὅ*, whence § *οὐδᾶμος* not one. *οὐδᾶπῃ* taken adverbially, no where, in no respect. 45. c. § *οὐδᾶμῶς*. by no means. 45. c. 31. g. § *οὐδᾶμῶ* no where. 49. f. by no means, not at all. 61. b.

εἰς, or *ἰς*. prep. into, to. 30. a. (see n.) 82. e. § **εἰς**. within. 27. e. *σιω*. the inside. 24. c. § **ἐν** as long as. 43. a.

εἰτα. then, afterwards. 2. d. 23. b. *κατ' ἑ*, for *καὶ ἑτα ἑ*. 62. f. 37. f.

ἐκ, or *ἔξ* before a vowel. prep. out of, from. passim. 91. e. "heavy in your legs." *κακ* for *καὶ ἑκ*. 60. d. (From this word, as Mr. Parkhurst has observed, is ultimately derived our *stranger*, as is evident from the following line of descent: Lat. *ex*, *extra*, *extraneus*. Fr. *etranger*. Engl. *stranger*.) § **ἐξ**. outside, beyond. 4. b. 7. a. (see n.) 27. e. besides, independently of. 43. g. except. 82. a. The two latter meanings may be included

in the one idea of putting out of consideration.

ἑκαστος. each. 82. f. καθ' ἑκαστον, severally, one by one. 33. e.

ἑκᾶντος. each. distributively. 2. f. 52. c. 77. a.

ἑκῆνος. he, that man, &c. κακῆνος for καὶ ἐκῆνος. 4. b. ἐκινεῖ. that there. 40. g. § ἑκῆ. there. § ἑκ-υθιν. thence. 3. b. κακῆνιν for καὶ ἐκῆνιν. 6. e. § ἑκῆ. thither, that way. 38. c.

ἑκων, οντος. spontaneous, voluntary. 3. f. 10. a. 14. f. 61. f. "I purposely did not." § ἄκων, for ἄ-κων. unwilling. 5. a. 27. f.

ἑλαιον. το. oil. 98. a. 108. c. τοῦ-λαιον for το ἔλ. 61. f. (from ἡ ἰλαια, the olive.)

ἑλαυνω. (takes tenses from ἰλαω.) to drive, to ride in a chariot. 24. e. 73. f. 80. c. § ἑλασσω. to invade, undertake an expedition. 38. b.

Ἀπειλαυνω. to drive away. 96. a. 98. d. § Διelaυνω. to run through, transfix. 26. b. 30. d. § ἑξelaυνω. to ride out. 40. g. 89. f. § ἑξ-λασις. ἡ. expulsion. 64. c. § ἑπι-λαυνω. to charge. 30. c. § ἑπι-λασις. ἡ. a charge, attack. 30. d. § Προσειλαυνω. to row up to. 57. c.

ἑλάφες. ὁ, ἡ. a stag, deer. 4. d.

ἑλάχως. small, little. comp. ἱλασσων or ἱλαττων, smaller, less. 44. c. (contr. for ἱλαττονες.) τοῦλαχιστον, for το ἱλαχ. at the least. 15. d.

ἑλισγιον. το. an elegy, a mournful song. 98. g. (from ὁ ἱλισγος. id.)

ἑλιγχα. to convict. to reprove, ex-
pose. 26. g. 45. d. 106. e. § ἑ-
λιγχος. ὁ. a proof, test. 28. a. 38.
g. § Διελιγχα. to prove against,
convict, expose. to refute. 60. d.
68. g. 72. f. 104. d.

ἑλεος. ὁ. compassion, mercy. 1. b.

97. d. § ἑλισσω. to pity, com-
passionate. 99. g. § ἑλιυνος
piteous, pitiable. 69. g.

ἑλευθερος. free, free born. 19. c. 26.
c. 29. a. 75. c. 88. c. (perhaps
from ἱλυθω. see ἱερχομαι, qu. free
to go where one pleases.) § ἑλευ-
θεως. freely. 40. f. 86. f. § ἑλευ-
θερια. ἡ. freedom, boldness. 15. g.
18. c. § ἑλευθεριος. liberal, be-
coming a freeman. 79. f. § ἑλευ-
θεριαζω. to take liberties. 48. b.

ἑλιφας, εντος. ὁ, ἡ. an elephant. 11.
f. 22. e.

ἑλω. to drag, pull. 33. c. 76. g.
to weigh. (the weight drawing the
arm of the balance.) 52. c. § ἑλ-
κω. to draw, drag. 38. e. § ὀλκας,
αδες. ἡ. a ship of burden, a mer-
chant ship. 17. c.

ἑξιλκω. to draw out. 5. e. § ὀφιλ-
κω. to draw from under. 6. b.
§ Νειλακω. to haul up a ship on
land. 28. d. 46. e.

ἑλλισκορος, or ἑλλισκορος. ὁ. hellebore:
an herb used in the cure of mad-
ness. 25. a.

ἑλλην. ὁ. a Greek: properly of
that part of Greece which is to
the north of the Peloponnesus.
§ ἑλληνιζω. to be a Greek, or like
a Greek. 107. d.

ἑλος, ιος. το. a marsh. 67. d.

ἑλπις, ἰδος. ἡ. hope, expectation. 42.
a. § ἑλπιζω. to hope, to expect.
24. c. 37. g. § ἑπιλπιζω. to hope
for. 90. a.

ἑμιω. to vomit. 98. e. (hence our
emetic.) § ἑμιτος. ὁ. a vomit. 37
d. 102. c. § Ἀπιμιω. to vomit up.
37. c.

ἑμψις, ἰδος. ἡ. a gnat. 38. a.

ἐν. prep. in. καὶ for καὶ ἐν. 78. a.
§ ἑνθεν. adv. within. 53. g. 93. a.
§ ἑνδοθιν. from within. το. ενδ. the
inside. 28. a. § ἑντος. within

ἔντος. *the inside*. 26. e. § Ἐνθά. *there, then*. 69. g. *where*. 22. a. Ἐθα αἰ. *wherever*. 88. b. § Ἐθαδὶ. *here. οἱ ἔνθ. the people here*. 63. f. § Ἐνταῦθα. *here. upon this. there*. 25. a. 7. c. 64. d. § Ἐντιῦθιν. *thence. from this time*. 57. e. “beforehand.” Τὸντιῦθιν, for τοῖς ἔντ. 73. f.

Ἐνικᾶ. *on account of*. 4. c. 17. c.

Ἐνίοι. *οἱ. some*. 29. c. § Ἐνίοι. *sometimes*. 11. c. 89. d.

Ἐξ. *six. ἱξήκοντά. sixty*. 50. d.

Ἐξῆς. *adv. in order, in a continued series, or line*. 58. f. (probably from ἱχω, ἱξω, *to stick close to*.) § Ἐφῆξῆς. *id.* 68. d.

Ἐορτή. ἡ. *a festival*. § Ἐορταζω, *to celebrate a festival*. 84. c.

Ἐπει. *conj. when, since*. 4. d. 19. b. d. § Ἐπει. *id.* 30. f. § Ἐπειδῆ. *id. ἱπειδαν, for ἱπειδῆ ἀν.* 19. c. 43. b. § Ἐπειτις. *since*. 44. e. § Ἐπειτα. *then, afterwards*. 88. a. § Ἐπειτοι. *since*. 46. a.

Ἐπειω. *to press, urge*. § Καταπειω. *to press down. τα καταπειγοντα, emergencies, pressing circumstances*. 99. e.

Ἐπὶ. *prep. of various constructions*. With a *gen.* 57. b. “before Rh.” 82. f. “in the time of D.” 3. d. “in her case.” 14. g. “who is engaged in thought.”—With a *dat.* 5. c. “as far as in me lies.” 6. c. “on the victory.” 9. e. “on account of his art.” 11. d. “in addition to all.” So 50. f. 59. b. 19. b. (see n.) 21. b. “to put them to death—for death.” 50. c. “after these.” 36. g. “as to what remains—what is after this.”—With an *accus.* 11. e. “for what purpose.” 35. e. (see n.)

Ἐπικουρος. ὁ. *an auxiliary, assistant: perhaps from νεῦρος, a young man*. § Ἐπικουρία. ἡ. *aid, assistance*. 75.

b. 99. c. § Ἐπικουρίω. *to aid, assist*. 83. d. 84. g. 97. d.

Ἐπιπολῆς. *on the surface: probably from πολιω, to be*. § Ἐπιπολαζω. *to overspread*. 85. c.

Ἐπιτηδης, ιος. ὁ, ἡ. *sufficient, fit: probably from τινω, (as ἱκαδης) qu. reaching to*. § Ἐπιτηδιος. *proper, fit*. 34. d. 75. g. 95. d. § Ἐπιτηδισμός. *conveniently*. 30. g. § Ἐπιτηδισμός. *to pursue a course, to study*. 65. e. § Ἐξῆς. *on purpose*. 8. f.

Ἐπτὰ. *seven*. 6. d. § Ἐβδομος. *the seventh*. 109. b.

Ἐπω. (used only in the 1st aor. ἔπω and 2d aor. ἔπων.) *to speak*. 20. c. 78. d. “so to speak.” So 84. d. ἔπειν την γνώμην. *to move a decree*. 73. f. 100. g. 109. c. § Ἐπος, ιος. το. *a word. a verse*. 36. f.

Ἀντιπειν. *to speak against, to refuse*. 52. g. § Ἐπειν. *to add a word*. 54. a. 76. b. § Προπειν. *to foretell*. 12. b. *to give notice*. 110. c. § Προπειν. *to address*. 69. d.

Ἐπομαι. *to follow. to accompany. to come along*. 49. g. 54. d. 55. f. ἔπω also signifies *to be employed about: whence* § Περιπω. *to cherish, take care of*. 21. g. 86. d.

Ἐρα. ἡ. *the ground, earth*. § Ἐνερ. *οἱ. the shades*. 67. g. § Ἐνερ. *adv. beneath*. § Ἐνερ. or —διν. *from beneath*. 67. f.

Ἐρᾶνος. ὁ. (a club supper. a contribution.) *alms*. 98. e. (probably from ἔραω.)

Ἐραω and ἔραομαι. *to love, to be in love, to be enamoured of*. 3. c. 5. d. 87. b. 88. c. d. 91. f. “such an object of love.” 105. g. ἔρῃ, ἔρατα. 4. c. 39. e. “have such a passion for.” § Ἐρως, ωτος. ὁ. *love, passion*. 4. c. 10. e. 31. b. 78. e. 87. b. οἱ ἔρωτες, *the Loves, Cupids*. 11. b. § Ἐρα-

της, ου. ἰ. a lover. 10. e. 91. e.
 § Ἐρωτικός. amatory. 11. a. § Ἐ-
 ρασμῖος lovely, amiable. 92. a. 97. a.
 Ἀνιραστός. unamiable, odious. 87. d.
 92. b. § Ἐπιδραστός. lovely. 13. e.
 38. d. § Δουρικός, ὠτός. ἰ. a person
 desperately in love. 55. e. 91. e.

Ἔργον. το. a work, business, employ-
 ment. 2. f. 33. f. a work of diffi-
 culty. 25. e. § Ἐργῆτης, ου. ἰ. a
 workman, labourer. 43. c. 75. e.
 78. b. 94. b. § Ἐργαζομαι. to be
 employed. 10. c. 110. b. to do. 19.
 f. 59. e. 86. e. to till. 83. f. to
 make, cause, to effect. 42. e. 45. b.
 to form. 77. e. § Ἐργατικός. work-
 man-like. 77. a. 79. g. § Ἐργῆ-
 λιον. το. a tool, instrument for
 work. 5. g.

Ἐνεργῶ. to be employed in. 33. f.
 § Ἐνεργός. active, in a state of ac-
 tivity. 82. e. (hence energy.) § Ἐξ-
 εργαζομαι. to despatch a work. 35.
 d. to make, to form. 35. e. 78. c. 93.
 f. § Ἐπιεργαζομαι. to till, cultivate.
 95. c. § Κατεργαζομαι. to work up.
 .06. f. § Παριργον. το. an append-
 age, or matter incidentally accessory.
 82. g. (see n.) § Παριργός. light-
 ly. 64. c. § Πιεργία. ἡ. a busy
 disposition. 6. e. § Συνεργῶ. to
 co-operate, assist. 49. b. § Συνεργός.
 ἰ. ἡ. a fellow-labourer, assistant.
 93. g. § Ἐπικουρῶ. to help, lend
 assistance. 34. d. § Ἐπικουρησιον.
 a service must be rendered. one
 must serve. 33. e. 64. b.

Γίωργῶ. to till the ground. 41. f. 47.
 c. 84. g. § Γίωργός. ἰ. a husband-
 man. 105. g. § Εὐεργιστής, ου. ἰ. a
 benefactor. 14. f. 47. d. § Εὐεργι-
 σία. ἡ. benefit. 83. d. § Θιμοῦργος.
 ardent, bold, sanguine. 82. c.
 § Καινοῦργος. a contriver of novelty.
 60. g. "the novel ingenuity of
 his punishments." § Κακοῦργος.
 wicked. 9. f. § Μεγαλουργία. ἡ.
 difficulty. 34. g. § Πανοῦργος.
 crafty: qu. a person of all work.
 7. c. 22. e. § Πανοργία. ἡ. craft.
 5. e. 90. f.

Ἐρῶ. to fix, support. to press, lean

upon. § Ἐρῶμα, ατος. το. a prop,
 support. 100. a. § Ἀντιρῶ. to
 fix, or lean, in opposition. 29. d.
 49. c. § Ἐπιρῶ. to support, prop
 up. 81. e.

Ἐρῶ. to row. 33. c. 57. f. § Ἐρῶ-
 μος. ἰ. an oar. 57. f. § Εἰρῶ. ἡ.
 a rowing, a motion like rowing.
 96. e. § Ἐπηρῶς, ου. ἰ. a minis-
 ter, servant. 42. g. 43. b. 104. f.
 § Ἐπηρῶσι. to be subservient to.
 3. c. § Ἐπηρῶ. ἡ. a service. 2. c.
 § Πεντηκοντορες, sc. ναυς. a ship of
 fifty oars. 15. c.

Ἐρυθρός, ιος. το. a blush. § Ἐρυθμα-
 το. redness, ruddiness. 13. f. a tinge
 of red. 39. b. § Ἐρυθρίαν. to blush.
 11. e. 49. f. § Ἐρυθρα. sc. θαλασ-
 σα. the Red Sea. 10. c. § Ἐρυθ-
 ρος. reddish. 96. g.

Ἐρῶ. to cover, to roof. § Ὀροφα. ἰ.
 a roof. 43. c. (perhaps the English
 is derived from the Greek.)

Ἐρημος. desert, desolate. 67. d. ἰρη-
 μῃ, sc. δίκη. a cause deserted, i. e.
 to which no defence is set up. 110.
 d. § Ἐρημία. ἡ. a desert place, a wil-
 derness, solitude. 83. g. 97. e.
 § Πανερημος. quite desert. 29. f.

Ἐρινύς. υος. ἡ. a fury. 68. d. 59. b.
 (The three furies were Tisiphone,
 Alecto, and Megæra.)

Ἐρις, ἶδος. ἡ. contention, discord.
 Personified. 8. c. dispute. 20. b.
 85. c. § Ἐρίζω. to contend, dis-
 pute. 1. a.

Ἐρίφος. ἰ. a kid. 105. f.

Ἐρμαιον. το. an unexpected gain. a
 prey. 40. d. 78. c. from Ἐρμῆς
 Mercury; the God of gain.

Ἐρπω. to creep. Hence Lat. repo.
 § Ἀνερπῶ. to creep up. 74. g.
 § Ἐσερπῶ. to creep into. 12. c.

Ἐρχομαι. (borrows tenses from ἵλω-
 ῶ.) to go, come. 3. b. 20. e. 49.
 g. "he was so near escaping —
 came within so little of escaping."

Ἀνερχομαι to come, or go, up. 1. d. 24. c. 25. g. 32. d. § *Ἐπανερχομαι* to return. 2. d. 33. c. 81. d. § *Ἀπ-
ερχομαι* to go away, to go off. 8. d. 12. e. 86. b. § *Προπυρρχομαι* to go off before another. 17. d. § *Διπυρρχομαι* to pass through. 70. c. to pass over. 57. c. to relate. 64. a. § *Εἰσπυρρχομαι* to come into the mind. 43. a. § *Συμπυρρχομαι* to slip in along with one. 92. d. § *Διῖπυρρχομαι* to recite. 48. b. § *Ῥυπυρρχομαι* to steal out. 8. a. § *Ἐπυρρχομαι* to come on. 76. e. to come into one's head. 80. g. § *Κατπυρρχομαι* to come, or go, down. 10. e. 12. c. 46. g. § *Μετπυρρχομαι* to go for. 17. a. to punish: qu. to follow with punishment. 21. f. 26. b. § *Παρπυρρχομαι* to go, or come, to; to pass. 12. c. 21. f. 24. c. 67. b. to pass by. 30. d. 85. a. 48. b. "as he passes by." to come forward, as a witness or speaker. 69. e. § *Πεμπυρρχομαι* to go about. to wander. 65. g. 66. f. 71. g. to come about, befall. 17. f. § *Πεσπυρρχομαι* to come forward. 71. f. § *Προσπυρρχομαι* to come to, approach. 5. f. 74. a. 59. a. § *Συνερχομαι* to come together. 17. a. 103. e.

Ἐρωταω to question, interrogate. 5. e. 40. a. (probably from *ῖρω*.) § *Ἐρωτησις* ἡ. a question. 15. b. It is peculiarly applied to questions proposed in argument.

Ἐσθω and *ἰσθῶ* to eat. 46. a. 87. c. (probably from *ἰδω*, to eat.)

Ἑσπρος, of the evening. *ἰσπερᾶ* sc. ὥρα. the evening. 58. b. the west. 80. d. § *Ἑσπεριος* western. 22. f. § *Τετταπεριος* of the length of three evenings. 80. g.

Ἑστῖα ἡ. a fireside, hearth. also put for the whole house. 62. d. § *Ἑστιαω* to entertain. 43. d. 84. c. § *Ἑφιστιος* presiding over the fireside: an epithet of Jupiter. 81.

d. § *Συνεστουμαι* to feast in company with. 8. c.

Ἐσχᾶρος last, at the extremity § *Ἐσχᾶρια* ἡ. a lonely spot. 83. f. 97. c.

Ἐραζω to examine, inquire into truth: perhaps from *ἴσως*, true, real. § *Ἐξίταζω* id. 50. d. 69. a. 87. e. § *Ἐξίτασις* ἡ. examination. 60. b. § *Ἀντιξίταζω* to match against. 20. f.

Ἐταῖρος ὁ. a companion, friend. 19. a. 33. a. 84. f. § *Ἐταῖρα* ἡ. a mistress, a courtesan. 22. f. 31. b. 50. f. 86. d. § *Ἐταῖρος* presiding over companionship: an epithet of Jupiter. 81. d. § *Προεταῖριον* (more commonly *προεταῖριζω*.) to associate. 60. e.

Ἐτερος the other, one of two. 11. a. 14. d. 77. b. § *Θᾶτερος* formed from the Doric article *τε*, for *ε*, and *ἴτερος*. 13. a. "to either side." § *Ἐτεροῖος* of another kind. 89. f. § *Ἐτεροθεν* on the other side. 68. d.

Ἐτι still, as yet. further, besides. 14. b. 21. f. 24. b. 56. b. § *Μη-
κιστι* no longer. 42. e. 104. a. § *Οὐκιστι* id. 77. g. § *Περιστι* moreover. 7. e. 91. e.

Ἐτοιμος ready. 19. c. 52. f.

Ἑτος, *ἱος*. *τε*. a year. 32. a. 33. c. § *Ἑπτάετης*, *ἱος* ὁ, ἡ. seven years old. 43. d. So § *Ἐννιμνηστῆρης* ninety years old, and *ἰκτωκαιδινᾶ-
ετης*, eighteen years old. 31. c.

Εὐδω to sleep. § *Καθευδω* id. 2. e. 7. e. 82. d.

Εὐθύς, *ῖα*, *υ*. straight. 17. a. (understand, *ἰδω*.) taken adverbially, straightway, immediately. 6. b. 18. e. also *ῖθυ*. taken adverbially, straight. 29. b. 66. b. § *Εὐθύως* to direct. 16. b.

Εἶναι. ἡ. a bed. 23. d. 66. e.

Εὑρίσκειν. (takes tenses from εὑρίσκω.) to find. 6. f. 43. g. 33. b. 64. f. § Εὑρίσκειν. to find out. 19. c. 34. c. (for καὶ εἶ.) § Δύστροπος. difficult to be found. 91. b.

Εὐρύς, ὤα, υ. broad, wide. 37. e. 89. a. (perhaps from εὖ and εἰω, applied properly to a river.)

Εὐρεός, ὤτος. ἰ. mould. § Εὐρεώτις. to be mouldy. 70. d.

Εὖς, ὤς. ἰ. and ἡὺς. good, fine. 37. d. § Εὖ. well. 16. b. 35. g. "all's well." 43. a. "as long as they are prosperous." 84. f. § Εὖγε. well done, bravo! an expression of approbation or satisfaction. 4. e. 9. c. 18. a. (see. n.) 61. d. 6. f. "it is well that you reminded me." So 73. b.

Εὐχομαι. to pray, vow, wish. 18. a. 52. f. 86. a. to boast. 41. c. § Εὐχή. ἡ. a prayer. 85. c. 86. b. § Εὐχομαι. to pray for. 53. d.

Εὐχιστομαι. to feast, banquet. 3. a. 97. g. 104. f. (probably from εὖ and ἵχω.)

Ἐχθός, ὤς. το. hatred. § Ἐχθρός. ἰ. an enemy. 22. d. 51. g.

Εχιδνά. ἡ. a snake. viper. 4. a.

Εχυρός. strong, fortified: perhaps from ἵχω, to hold, keep. § Ἐνιχυρόν. το. a security, pledge. 55. e.

Εχω. f. ἵχω. (borrows other tenses from ἵχω.) to have, hold, to keep. 16. a. 10. b. "I swam off with him." it is often equivalent with the Latin *habere se*, to be in a certain state, to be. 16. b. 33. b. 35. g. 70. c. 93. e. 75. e. 66. f. "as I was." So 96. b. 54. c. "as to what is now—for the present." 36. e. "be quiet." 4. b. "they are employed about." So 66. f. It may often be rendered by—to be

able. 27. g. 42. f. ὡς ἔχω ταχύνω with all the speed I could. 49. g. 66. b. ἵχουσαι τινος, to hold fast by. 11. a. 35. g. 65. e. 68. c. 81. b. 93. a.

Σχήμα. το. appearance, figure, form. 76. f. 77. b. 79. e. 101. f. 106. e. also garb, dress. 14. g. 15. a. § Εὐσχήμων. elegant, of a fine appearance. 79. f.

Ἀντιχῆμαι. (for ἀμφιχῆμαι.) to be clad. 78. g. § Ἀνχῶ. to hold up. 35. b. ἀνιχῶμαι. to endure. 91. e. 95. f. 107. g. § Ἀντιχῶ. to hold up against. 42. e. § Ἀντιχῶμαι. to abstain from. 3. d. 26. d. 77. d. 88. a. § Ἐξοχός. eminent, over-topping. 37. e. § Ἐσιχῶ. to occupy. 70. c. 91. c. to restrain. 109. b. § Κασιχῶ. to keep down, restrain. 21. f. to detain. 48. d. to possess, occupy. 91. g. § Δυσκαλιντός. hard to be held. 92. f. § Μισιχῶ. to partake. 104. a. f. § Πασιχῶ. to afford, present. 11. b. 31. d. 52. f. 96. e. to give, assign. 17. e. to show one's self. 21. c. 25. d. to produce. 61. c. § Περιχῶμαι. to be surrounded with. 93. d. § Πεσιχῶ. to be pre-eminent, to be superior. προύχων for προσιχῶν. 20. e. "the capital city." 78. b. § Προσιχῶ. to apply. 8. e. "giving attention." προσιχῶμαι. to stick, to be held fast. 55. c. § Συσιχῶ. to hold together, confine. 11. a. to seize. 16. f. § Συσιχῶς. continual, uninterrupted. συσιχῶς. continually. 65. a. 76. c. § Τρασιχῶ. to hold over. 85. g. (see n.) § Τρασιχῶ. to endure, undergo. 62. b. 69. a. § Τρασιχῶμαι. (from ὑπσιχῶμαι.) to promise, undertake. 19. b. 24. b. 26. b. 52. c. § Τροσχις. ἡ. a promise. 36. e. § Δαδουχῶ. to hold a torch. 59. a. (from δας.) § Τροφιοχῶ. to hold the reins. 80. c. from ἡνιοχῶ id. and that from ἡνία. a rein.

Ἐψω. to boil: probably from πσσω. ἰφθός. boiled. § Ἀριφθός. refined. 52. c.

ἔω or **ἵννυμι**. to put on, to clothe.
 § **ἔσθης**, ἥτος. ἡ. a garment. 71. g.
 78. g. clothes, wardrobe. 52. a. 55.
 c. § **Μεταμφιέννυμι**. to change the
 dress. 71. c. § **ἔφαστεις**, ἰδος. ἡ.
 a robe. 14. b. 41. b. § **ἔϊμα**. το. a
 garment. § **ἱματίον**. το. id. 15. a.
ἑως. of yesterday. 57. b. 82. b.
 stale. 81. a. (It is literally ap-

plied to articles of food kept by to
 a second day.)

[**ἥως**, οος. ἡ.] Atticè **ἑως**. gen. in
 the morning dawn. the east. 22. f.
 80. c. § **ἑωός**. eastern. 35. d.
 § **ἑωθίνος**. of the morning. 101. g.
 § **ἑωθιν**. in the morning, or from
 the morning. 2. d. 16. d. 58. b.

Z

ΖΑΩ. to live. 12. b. 43. b. **ἰζην** an
 imperf. formed as if from **ζημι**. 19.
 b. **ζῆν**. the infin. for **ζᾶν**. 32. b.
 § **ζῶον**. το. a living creature, an
 animal. 58. e. § **Φιλοζῶος**. fond
 of life. 32. c.

§ **Ζηλοσύνη**. to be jealous. 86. f.
 87. d. 88. a.

Ζυγῶ or **ζυγνῦμι**. to yoke, join.
 § **Ζυγος**, ιος. το. a yoke, a pair of
 cattle. 89. f. § **Ζῦγος**. ἰ. **ζῦγῶ**.
 6. d. see n.

Ζημιᾶ. ἡ. damage, loss. § **Ζημιᾶν**.
 to damage, to inflict loss. 33. f.
 see n.

Ζεφῦρος. ἰ. the west wind, Zephyrus.
 10. c.

Ζητιᾶν. to seek, look for. 46. f.
 § **Ἀναζητιᾶν**. id. 59. f. 91. b.

Ζοφός. ἰ. darkness. 27. e. 33. a. 48.
 d. § **Ζοφίος**. dark. 74. f.

Ζῆλος. ἰ. emulation, envy: perhaps
 from **ζῖω**, to be warm. Hence our
 zeal. § **Ζηλωτός**. enviable, an ob-
 ject of envy. 77. f. 78. b. f. § **Χᾶ-
 μαιζήλος**. grovelling. 79. f. from
χαμαί, on the ground. § **Ζηλοσύνη**.
 ἡ. jealousy. 42. a. from **τυπῶν**.

Ζωννῶ or **ζωννῦμι**. to gird. § **Ζώνη**.
 ἡ. a girdle: hence zone. § **Δια-
 ζωννῦμι**. to gird up. 77. a. § **Εὐ-
 ζῶος**. lightly equipped, tight. 13.
 f. 55. f.

Ζωρός. strong wine, unmixed with
 water. 19. c. 101. g. (probably
 from **ζᾶω**. qu. lively.)

H

ἤ. or, else. 2. b. 3. g. 8. e. than,
 after a comparative; in which
 sense also ἥτις. 21. e. so after ἀλ-
 λᾶ. 23. g. interrogative. 1. b. "is
 it because." 63. c. (see n.) ἥ μιν,
 really, truly. 90. e. ἥ πού. certain-
 ly, surely. 5. b. 84. b. interroga-
 tive. 31. g. § **ἥτω**. id. 48. b.
 § **ἥμιν**—ἡδὲ. both—and. 36. g.

Ἡλική. ἡ. the age of puberty. youth.
 § **Ἡλικῶς**. adv. young and old, uni-
 versally. 95. d. So in Vitar. Auct.
παιδομαί πασιν ἡλικῶς εἰμωζεν. § **Ἡ-
 φηλος**. ἰ. a youth. 48. b. § **Συνῆ-
 λος**. a companion in youth. 99. d.
 § **Παρηλῶς**. to be past one's youth.
 82. d. § **Προσηλός**. a lad, near the
 age of puberty. 75. a.

ἡγιομαι to lead, to lead the way. 55. f. 67. d. to think, judge. (Lat. *duco*.) 21. g. 24. g. § **ἡγιστον**. ἰ. a guide. 64. a. § **Διηγιομαι**. to relate. 10. d. 22. c. 29. d. § **Διηγησις**. ἡ. a relation, narrative. 81. b.

Εἰσηγιομαι to introduce. 98. b.

Καθηγιομαι to be a guide. 66. c. § **Περιηγιομαι** to show and explain, as the conductor, or Cicerone, in showing sights to a stranger. 33. c. So in the Dial. between Menippus and Æacus, *περιηγησαι με τα ἐν ἁδου παντα*. et De Calum. § 50. ἰ. περιηγητης της υἱου. § **Περιηγησις**. ἡ. the acting as a conductor. (see preceding word.) 33. e. 45. e. § **Προηγιομαι** to go before another. 102. d. § **Ἐφηγιομαι** to show the way. 35. c.

ἤν now, already. 5. b. d. expletive. 64. c.

ἠδω to delight. **ἠδομαι** to be delighted. 36. d. 74. g. to enjoy one's self. 64. g. § **ἠδύς**, ὡς. υ. sweet, pleasant. 7. d. 10. c. 11. a. (*ἠδισ* for *ἠδιον*, compar.) 28. b. 32. b. 43. g. § **ἠδισως** pleasantly. 10. f. gladly. 3. b. 24. d. § **ἠδονη**. ἡ. pleasure. 41. g. 65. e. § **Νηδυμος** sweet. 84. a. § **Ἐπερηνδιστος** excessively pleasant. 55. g. 96. g.

ἦλον ἡ. the shore, strand. 10. f.

ἥιστος least : a superlative formed as some say from *ἥκω*, qu. the last in coming. § **ἥιστα** adv. least of all. by no means. 26. f. 35. a.

ἦκω to come. 3. a. 8. a. 9. b. 18. f. § **Ἐπανηκω** to return, come back. 80. e. § **Ἐξηκω** to elapse. 52. b. (so in Latin *exire* is applied to the expiration of time: Liv. iv. 30.) § **Προσηκω** to relate to. 31. e. "for heirs nowise related to him."

ἡλιξ, **ἴκος**. ἰ, ἡ. of the same age. § **Ἠλικιωτης**, ου. ἰ. id. 17. d. 32.

b. 76. a. § **Ἠλικιωτης**, ἰδης. ἡ. a female of the same age. 10. e. § **Ἠλικια**. ἡ. quantity either of size or age. stature. age. 75. a. § **Ἠλικος**. how great, how much. 69. c. 78. a. (To this answers *τηλικος*. Hence) § **Τηλικουτος** so great, so large. so old. 5. b. 31. g. 75. b. *σηλικαυτα*, taken adverbially; so much. 92. b.

Ἠλιος. ἰ. the sun. 60. g. 66. c. § **Ἠλικια**. ἡ. 100. e. see n. § **Ἀηλιος** without sun. 67. d.

ἦμαι to sit : formed probably from *ἵω* to place. § **Καθημαι** to sit down, to be seated. 38. c. 68. d. 83. b. 85. d.

ἡμερα. ἡ. the day, day-light. 2. f. 24. b. "now three days." *παρ' ἡμεραν* day about, every other day. 2. f. *μιτ' ἡμεραν* by day. 61. f. 88. b. *ἐπι μιᾷς ἡ.* on one day. 17. f. and without the prep. 20. e. 100. c. § **Σημερον**, Att. *σημερον* to-day. 9. b. 47. g. 89. e. § **Ὀσημεραι** (for *ὄσαι ἡμ.*) daily. 46. a. 65. b.

ἡμερος tame, gentle. 10. f.

ἡμισϋς, *συσ*, *συ* half. 48. b. (understand *μισρα*.) 104. f. 76. b. (understand *μερος*.)

ἦν or **ἦν**. lo, see. 16. b. (see n.)—**ἦν**. see *ἄν*.

ἦν conj. when. 69. c. § **Πηνικα** when? interrog. 83. c. § **Τηνκαυτα** then. 71. d.

ἦπαρ, *ατος*. τα. the liver. 84. e.

ἦπῳλος. ἰ. the chill preceding the hot fit of a fever. an ague. 42. g. (perhaps from *α* intens. and *παλ*-*λω*, to shake.

ἦριμος quiet, gentle. § **Ἠριμᾶ** adv. quietly, gently. 65. f. 74. c. 76. b. § **Ἠριμαιο** quiet, low. 67. e.

Ἡμεν. το. *a monument, grave.* 45. e. 110. a. (probably from ἡ ἱερα.)

Ἡρως, ωες. ἡ. *a hero.* 12. b. d. § Ἡρωϊνή. ἡ. *a heroine.* 70. d.

Ἡσσαν, οισ. ἡ. ἡ. Att. ἡσσαν. *less, inferior.* 23. a. 43. b. 81. c. (for ἡσσανα.)

Ἡσυχος. *quiet, tranquil.* ἡσυχῇ. adv.

quietly. 69. c. (perhaps from ἡσμαι.) § Ἡσυχία. ἡ. *quiet, tranquillity.* 11. b. 34. b. 16. g.

Ἡχος. ἡ. *a noise.* (probably from ἰαχω, *to shout*) ἡχω. *to make a noise.* Hence our *echo*. § Ἀντισπχω. *to make a noise in opposition, to drown a sound by noise.* 57. f.



ΘΑΛΑΜΟΣ. ἡ. *a bed-chamber. a chamber.* 8. d. 87. a. (Hence *Epi-thalomyum*.)

Θάλασσα. ἡ. *the sea.* 10. a. c. 37. c. (probably from ἄλς.) § Θάλασσιος, or θαλαττιος. *marine, belonging to the sea.* 11. d.

Θαλλω. *to bud, bloom, flourish.* § Θαλλεος. (*blooming.*) *copious.* 57. c. § Ἀτασθαλος. *wicked, mischievous.* 34. f. (perhaps from ἄτη. ἡ. *mischievous*.)

Θαπτω. *to bury, perform funeral rites.* 17. a. 24. a. 46. d. (perhaps from ἄπτω, *to kindle*, in which case it will properly denote burning the dead.) § Τάφος. ὁ. *a sepulchre.* 14. f. 72. a. § Τάφη. ἡ. *burial.* 84. a. § Ταφρος. ἡ. *a trench, foss, the channel or bed of a river.* 47. a. § Ἐντάφια. τα. *grave-clothes, funeral garments.* 14. e. § Ἐπιτάφιος. *funereal, sepulchral.* 16. f. (Hence *epitaph*.)

Θαρος, or θαρρος, ιος. το. *confidence.* § Θαρσιω, or θαρρειω. *to be confident, to be of good courage.* 5. a. 96. b. 8. b. 38. d. 74. e. § Εὐθαρης, ιος. ὁ. ἡ. *bold, courageous.* 7. b. § Θράσως, ῖα, υ. *bold, daring.* 21. f. 55. d. 60. e. § Θράσυνος, ητος. ἡ. *au-*

dacity. 102. d. § Καταδρασθῆναι. *to assume boldness, to put a bold face on.* 27. g.

Θαῦμα. το. *wonder.* 55. a. (probably from θαομαι.) § Θαυμάζω. *to wonder, admire.* 9. d. 35. a. 27. f. 92. e. § Θαυμάσιος. *wonderful, admirable.* 6. e. 22. f. 83. c. § Θαυματος. id. 78. c. d. 92. e.

Θιαμαι. *to behold, observe.* 44. b. 45. e. 53. b. (Hence *theatre*.) § Θία. ἡ. *a sight, view.* 11. f. 64. a. § Θιαμα. το. *a sight, spectacle.* 11. a. 29. c. § Θιατης, οῦ. ὁ. *a spectator, a beholder.* 11. b. 27. f. 89. e. § Φιλοθιαμων. ὁ. *fond of sights.* 35. g.

Θιός. ὁ. *an uncle.* 75. d. 77. c. (for another θιός see under θιος.)

Θιμος, ιτος, or ιστος, or ιδος. ἡ. *law-right. what is lawful or right.* 24. c. 28. f. 34. a. 57. c. 75. d. (probably from τιθημι.)

Θιός. ὁ. *a god.* 12. a. and pass. (Hence Lat. *deus*.) § Θια. ἡ. *a goddess.* 9. b. § Θιός. *divine.* 24. c. 76. f. 78. f. § Ἐνθουσιαζω, or ενθουσιαω. *to be excited by a divine impulse.* 5. b. (Hence *enthusiasm*.) § Ἡμιθιος. *a demigod, a half-god.* 64. c. 70. c. 106. f. § Ἰσθιος.

equal to a god, goddess. 56. b.
§ Μισέβιος. a hater of gods. 94. f.

Θιῆσκον. ἰ. an attendant, squire.
104. c. (perhaps from θίω, to
warm, cherish.) § Θιῆσκον. to
pay attendance, to pay court to.
17. c. 78. b.

Θιρμός. ἰ. a lupine. 18. b. 28. g.
(see n. See another θιρμός next
article.)

Θιρμ. to warm. § Θιρμός. warm,
hot. 65. c. (Hence thermometer.)

Θιωσις, ιος. ἰ, ἡ. divine, admirable:
(probably from θιος and ἰστω.)
§ Θιωσις. id. 33. a. 66. b.

Θιω. to run. 49. g. 90. b. § Συν-
θιω. to run together. 73. c. 98. c.

Θιωρίω. to go to see. 100. c. So
Thucyd. 1. 3. c. 104. (probably
from θιω and ἰραω.) § Θιωρίων.
το. the theatrical fund:—a fund
distributed among the citizens at
Athens, to enable them to attend
the public shows. 100. a. § Ἀνα-
θιωρίω. to observe. 70. e.

Θηγω. to whet, sharpen. 89. c.

Θῆλῡς, ια, υ. feminine. 105. d.
107. a.

Θητω (or θαπτω.) 2d aor. ἰσαφιν. p.
m. τιθηπα. to be amazed, to admire
with astonishment. 56. e. 92. e.
102. e.

Θηρ, ηρος. ἰ. a wild beast. § Θηριον.
το. id. 1. c. 24. e. § Θηρα. ἡ.
hunting. 4. c. § Θηραω. to hunt,
to hunt after. 74. d. to grope.
7. f.

Θησαυρος. ἰ. treasure. 38. d. per-
sonified. 85. e. (perhaps from θιω
or τιθημι, and αὐριον.)

Θῆσος. ἰ. a bacchanalian revel;
perhaps from θιος. § Θῆσωτης.
ἰ. a fellow-reveller. 104. f.

Θιμενα (takes tenses from θιμν.)
to die. 17. f. (for τιμενασθαι.) 32.
b. (for τιμεναισθαι.) 19. b. (formed
as if from τιμενασθαι.) 50. b. (for
τιμενασθαι.) 57. b. 68. a. § Θιμενος.
mortal. 43. a. 69. b. § Θιμνός.
ἰ. death. 15. f. 21. b.

Ἀποθιμενα. to die. 2. c. 10. b. 31.
b. § Περιποθιμενα. to die before
another. 17. d. 53. d. § Καταθιμε-
να. to die. 46. b. (for καταθιμν.)
§ Συνθιμενα. to die with another.
90. b. § Ἀθάνατος. immortal. 16.
c. § Ἀθανασία. ἡ. immortality. 1.
b. 105. c. § Ἀπαθανατίζω. to im-
mortalize, to deify. 107. e. § Ἡ-
μίσθος, ἡτος. half dead. 47. b.

Θερω and θερα. to leap, spring.
§ Ἐκθερω. to leap, start up. 7. e.

Θεῦλος. ἰ. a tumult, disturbance.
24. b. 85. b. (perhaps from θρω,
to cry out, and ἡ βοή, clamor.
Hence Lat. turba.)

Θεῖνος. ἰ. lamentation, wailing. a
dirge. 10. a. 16. g. (probably from
θρω, to cry out.) § Θεῖναι. to la-
ment, wail. 58. c.

Θεῖ, τρίχος. ἡ. hair. 15. d.

Θρονος. ἰ. a seat, a throne. 68. d.
(from an old verb θραω. to sit.)

Θρυαλλίς, ιδος. ἡ. the wick of a
lamp. 82. b. § Θρυαλλίδιον. το. a
little wick. 87. e.

Θρυλλος. ἰ. a noise, rumour: (per-
haps from θρω, to cry out.) § Πο-
λυθρυλλητος. much-noised. 108. e.

Θρυπτω. to break in pieces. § Τρυ-
φῃ. ἡ. luxury. 14. e. 18. d. 22. e.
§ Τρυφάω. to be luxurious. 31. c.
97. f. 102. f. (the Attic optative.)

Θυγάτηρ, τρος and τρος. ἡ. a
daughter. 3. a. 26. e. § Θυγα-
τεῖδης. ἰ. a grandson by a daughter.
105. c.

Θελλᾶ. ἡ. a storm. 37. c. (probably from *θῠα*, to rage.)

Θῦμος. ὁ. and Θῦμον. το. (thyme.) a wild onion. 102. f.

Θῦμος. ὁ. the mind, heart, spirit. 4. f. 30. d. (probably from *θῠα*, to move with impetuosity.) § 'Επιθυμία. to desire, to have a mind. 9. f. 18. b. 32. d. § 'Οξύθυμος. choleric. 5. a. 32. f. 82. d. § 'Πάθυμα. ἡ. indolence, remissness. 51. g. 82. g. (from *εἰπίος*.) § 'Πάθυμα. to be indolent, remiss. 48. a.

Θύνος. ἡ. the tunny fish : a species of large mackerel. 90. c.

Θύρα. ἡ. a door. (which word appears to be formed from the Greek.) a door-way. 7. b. 87. f.

Θῦν. to sacrifice. 24. a. 82. g. 97. g. § Θύσια. ἡ. a sacrifice. 105. a. 110. c. § Καταθύν. to sacrifice. 106. e.

Θῦναι. to flatter. § Θῦναι. id. 24. f. 95. b.

I

ἸΑΜΒΟΣ. ὁ. the Iambic foot. § Ἰαμβιον. το. an iambic verse. 63. b.

Ἰᾶμαι. to heal, cure, remedy. 1. d. 8. b. 110. b. 36. f. 99. a. § Ἰᾶτρος. ὁ. a physician. 51. c. 110. c.

Ἰᾶρυξ, υῖος. ὁ. a west wind : blowing from Japygia, or Apulia. 18. a.

Ἰβίς, ἰβίς. an ibis : a bird sacred with the Egyptians, as destroying the serpents. 107. f.

Ἰδιός. private, peculiar, one's own. 4. c. 41. g. 52. b. "in private." 65. f. 100. e. "severally." § Ἰδιώτης, οὗ. ὁ. a private person, a common person. 21. c. 30. e. 72. b. an illiterate person. 35. a. 64. g. 74. c. (Hence our idiot.)

Ἰδρῶς, ἰδρῶς. ὁ. sweat. 48. g. 65. a. (perhaps from *ἰδρῶς*.)

Ἰερός. sacred. Ion. ἱερός. 47. a. § ἱερον. το. a temple. 38. f. 74. f. a sacrifice. 84. c. § ἱερίον. το. a victim. 67. c. § ἱερεῖα. ἡ. a priestess. 38. e. 88. e.

ἱνῆμι. (takes tenses from *ἰα*.) to send. § Ἀνῆμι. to let go. 49. d. (imperf. for *ἀνῆν*.) to leave. 103. b. (subj. 2d aor.) ἀνιμινος. part. perf. pass. as if from *ἰα*. remiss, loose, careless. 87. f. § Ἀφῆμι. to dismiss, send off. 19. c. 53. a. 75. e. (opt. 1st aor. p.) 29. c. 49. c. (infin. 1st aor. p.) 55. a. to lay aside. 14. b. g. (imp. 2d aor.) to leave. 30. g. 79. d. 33. c. to leave, as in a will. 17. d. to permit, allow. 52. b. 88. b. 86. f. (imperf. as if from *ἀφῆα*.) § Ἐπίσμι. to desire. 49. d. ἱφῆμι. to permit. 77. b. 85. c. 104. c. § Καθῆμι. to let down. 15. a. (part. perf. p.) "with a long beard hanging down." 66. b. 105. e. § Παρίμι. to let pass. 7. f. (part. 2d aor.) § Περύμι. to fling away. 86. e. 88. a. 92. c. (opt. 2d aor. m.) § Περύμι. to admit. 3. f. § Συνῆμι. to understand. 19. f. 27. c. (subj. 2d aor.) 67. a. 79. d. 84. e. (imperf. as if from *συνῆα*.) 91. f. § Συνείς. ἡ. understanding, prudence. 65. f. 78. e. 79. e. § Συνετός. intelligent, skilful. 20. f. 90. f.

ἱκᾶν. sufficient. 2. e. 15. e. 19.

α. § ἰκανώς. sufficiently. 58. c. 73. b.

ἰκνέσθαι. (takes tenses from ἰκν.) to come. to come as a suppliant. § ἰκνέσθαι. to supplicate. 29. c. 49. c. 96. b. § Ἀφικνέσθαι. to arrive, come. 24. d. (perf. p.) 31. f. g. 38. g. (subj. 2d aor. m.) 74. a. (plup. p.) 102. e. to go away. 51. e. § Ἐξικνέσθαι. to reach, as a bowshot. 26. a. § Καθικνέσθαι. to bear down, to strike. 4. f. 76. b. § Καθικνέσθαι. to supplicate. 66. b.

ἰκτίρ. ἰ. (and ἰκτίρ.) a kite. 101. g.

ἰμάς, αὐτός. ἰ. a thong. a cord. § ἰμαίνω. to draw with a cord. § Ἀνιμασμαι. to haul up. 57. a.

ἰνᾷ. conj. in order that. pass. where. 45. e. 62. e.

ἰξός. ἰ. birdlime. 55. c. (probably from ἰχμ.) § ἰξώδης, ἰός. ἰ. ἡ. sticky, like birdlime. 92. f.

ἰός, ἰᾷ, ἰόν. one, the same. 46. c.

ἰού, interj. oh! 98. g. (an exclamation of either joy or grief.)

ἰππος. ἰ, ἡ. α horse. 30. a. ἡ ἰππος, cavalry. 25. f. § ἰππιός, ἰός. ἰ. a horseman, rider. 30. e. "on horseback." § Παριππύω. to ride beside. 11. c.

ἰπτεῖν. (takes tenses from πτεῖν and πτεν.) to fly: more than probably from πτερομαι. id. § Πτενός. winged. 89. d. § Πτενίς. ἡ. flight. 80. d. § Ἀνιπταμαι or Ἀνιπταμαι. to fly up. 42. b. 48. e. 96. e. § Ἀφίπταμαι. to fly off. 80. e. § Παριπτεν. to fly by. 3. f. (2d aor.)

ἰσμεν. to know. 20. b. 104. d. 22. b. (for ἰσμεν.) perhaps from ἰδω. § Ἐπιστάμαι. to know. 10. e. 11. e. 13. b. 43. d. § Συνιστάμαι. to be privy to. 61. d. 59. c. § Συνιστάμαι. id. 61. e. (for συνιστάται.)

ἰσθμός. ἰ. an Isthmus: peculiarly the Isthmus of Corinth. 9. e.

ἴσος. equal. 46. c. 58. f. 98. b. "an equitable return." Supply δίκην. § ἴσως. perhaps. 1. c. 21. d. § Ἐπίσης. adv. on a par. 21. b. 104. f. § Παρίσως. ἡ. 16. b. see n.

ἴστημι. (takes tenses from στάν) to set up, erect. ἴσταμαι. to stand, in which sense also are used the 2d aor. and perf. active, ἴστην and ἴστηκα. 13. c. (for ἴστηναι.) 27. e. 30. e. (for ἴστηναι.) 109. b. see n. § Στάσις. ἡ. sedition, faction. 64. b. § Στάσιαζω. to raise a sedition. 64. e. § Ἰσός. ἰ. a mast. 47. f. 54. f. § Ἰστίον. το. a sail. 16. b.

Ἀνίστημι. to raise, erect. 52. e. 100. f. to rouse. 83. b. ἀνίσταμαι. to get up, rise. 30. f. 44. b. § Ἀναστρέψω. overturned. 20. e. § Ἐξανίσταμαι. to get up, rise. (as out of bed.) 2. d. § Ἐρανίσταμαι. to rise up against. 60. e.

Ἀνίσταμαι. to resist. 25. d. § Ἀφίσταμαι. to depart from, to quit. 21. b. 69. f. 94. c. 28. d. to stand apart. 52. b. § Δυστήμι. to separate. 9. a. to cause a division. 26. a. § Ἐφίστημι. to erect. 90. d. 110. d. to stand over, or, by another. (in the 2d aor. and perf.) 43. b. 71. d. 68. f. § Ἐπιστάται. to act as πρεσβύτερος. 109. b. see n. § Καθίσταμαι. to be, to become. 33. d. 60. e. 64. d. 86. a. to take one's station. 59. d. § Παρίσταμαι. to stand by. 4. b. 41. c. 50. g. 51. b. to attend upon a superior. 2. d. e. 68. d. 69. c. to reduce, subdue. 38. b. to offer, present. 108. f. to occur to the mind. 40. f. § Περιίσταμαι. to stand around, to surround. 61. a. § Περισταμαι. to set before. 81. c. § Πρεσβύτερος, ου. ἰ. a president. 24. a. § Συνίσταμαι. to consist. to be composed. 44. d. to exist. 108. e. to be compact, firm. 77. d. § Ἐφίσταμαι. to sustain, withstand. 30. b. to endure. 96. d. to stop.

ἄλ. l. (see n.) 98. d. § Ἀνυπερ-
τάτος. unsubstantial. 108. f.
ἰσοστασιος. of equal weight. 14. d.
§ Ὀβολοστασιω. to weigh oboli, to
be a usurar. 63. d. see ὀβολος.

ἰσχυς, ὁς. ἡ. strength. 22. e. (per-

haps from ἰσχω, the same as ἰχω,
to hold.)

ἰχθυς. υος. ἰ. a fish. 9. d. 41. c.

ἰχνη, ιος. το. a vestige, trace. 46. f.
59. f.

K

ΚΑΘΑΙΡΩ. to purge, purify. 66. e.
(it seems to be a compound of
αἶριω.) § Κᾰθᾰρος. clean, pure.
59. f. § Κᾰθᾰρως. clearly. 101. b.
§ Κᾰθαρμα. το. a filthy wretch. 15.
f. 38. f. § Κᾰθαρσιον. το. a purifi-
catory offering. 51. b. § Ἐκκαθαί-
ρω. to purge, purify. 1. c.

Και. and, also, both, even. (whence the
Lat. *que*.) παρ. Combined by syn-
cope with various words beginning
with a vowel: as κᾰν and κᾰν (see
ἄν.) κᾰν (see ἰν.) κᾰνικος, κᾰνι-
κων (see ἰκινος.) κᾰνγᾰλος for και
ἄγ. 48. a. κᾰγω for και ἰγω. 8. a.
κᾰμι for και ἰμι. 6. d. κᾰμαυτου for
και ἰμ. 56. e. κᾰνταυθα for και ἰν-
ταυθα. 18. f. κᾰντιδη or —αν. for
και ἰντιδη or —αν. 8. f. 36. f. κᾰξιν-
ρησω for και ἰξινρησω. 34. c. κᾰτα
for και ἰτα. 37. f. 62. f. κᾰνδινος for
και οὔδινος. 29. b. —και ταυτα, and
this, 5. b. § Καιπερ. although. 31.
c. § Καιτοι. but, yet, however. 2.
b 2. f. although. 94. c.

Καινος. new. 62. a. 100. f. (see τρα-
γᾰδος.) strange. 63. a. 87. d.

Καιρος. ἰ. opportunity, season. 22. f.
proper time. 48. e. 54. b. present
circumstances, or conveniences. 53.
c.

Καίω. to burn. (f. καυω.) 45. f.
67. e. 85. b. (hence caustic.)
§ Ἀνακαίω. to kindle. 7. c. § Ἐγ-
καυμα. το. a burn. 1. d. 59. g.

Κᾰκος. dastardly. (properly applied
to a bad soldier.) bad, mischievous,
hurtful. 4. f. τα κακα, evils, misery,
wretchedness. 32. c. 57. b. 70. b.
83. f. 84. g. ἰσι κακᾰ. for hurt,
damage. 34. f. § Κᾰκος. wretch-
edly. 9. d. § Κᾰκία. ἡ. wicked-
ness. 82. g. § Ἐβιλοκακίω. to be
cowardly. 81. c.

Κᾰλᾰμη. ἡ. the stalk of corn: per-
haps from καλος and ἄμα, so
mow. § Κᾰλᾰμος. a reed. a fisher's
rod. 32. a.

Κᾰλιω. to call, invite. 8. c. (for
ἰκαληθη.) 36. d. 16. e. 85. a.
"whether he is called Timon."
(hence to call.) § Ἀνακαλιω. to
recall. 40. d. to call upon, invoke.
29. f. § Ἀποκαλιω. to call, give
a name to. 7. a. § Ἐκκλησια. ἡ.
an assembly, convened by sum-
mons. 16. e. 73. c. a place of as-
sembly. 2. d. § Ἐκκλησιματος, ο.
ἰ. an assembly-man, one of the
common council. 73. c. 95. c.
§ Ἐγκαλιω. to accuse, charge. 96.
a. § Ἐπικαλιω. id. 87. e. —εμαι
to invoke. 66. d. 54. b. 83. b.
§ Μιστακαλιω, to call after, to re-
call. 55. g. § Προκαλιεμαι. to
challenge. 6. b. to indict. 99. a. to
call forth. 96. f. § Προσκαλιω. to
summon. 59. d. 61. d. —εμαι. to
invite. 3. f. § Συγκαλιω. to call
together. 8. a. § Ἀκλητος. un-
called. 61. a.

Καλός. handsome, beautiful, fine.

5. b. 8. e. 9. a. 10. f. 55. g. honourable. 26. f. *καλός παῖδας*, a man of honour and virtue. 100. b. ironically, 48. a. "my fine gentleman." § *Καλώς*, finely. 57. d. 38. g. "bravo!" 33. b. "it were well." 57. e. § *Καλλός*, τὰ beauty. 13. e. 24. g. 92. a. § *Παγκάλλος*, very beautiful. 8. e. § *Ἀπειροκαλός*, tasteless. (without experience of beauty. see *ἀπειρία*.) 90. d. § *Φίλοκαλός*, a person of fine taste. 9. a. 64. a.

Κάλυπτον. to cover. § *Ἀποκαλύπτω*, to uncover, discover, disclose. 60. d. § *Ἐγκαλύπτομαι*, to cover one's self up. 70. a. § *Ἐπικαλύπτω*, to cloak, conceal. 104. e. to drown one sound by a louder. 73. a.

Καμνῶ. to labour, toil. 2. c. 95. b. to be weary, tired. 96. f. to be at a loss or difficulty. 34. a. § *Συγκαμνῶ*, to join in labour. 34. d.

Καμπῶ. to bend. § *Εὐκαμπής*, finely bent. 10. f.

Κανῆς, υῶς. ὁ. a short Persian robe. 26. c. 107. d.

Καπνός. ὁ. smoke. 45. g. 64. f. 82. a. (perhaps from *καίω* and *πνέω*.)

Καρδάμον. το. nasturtium: an herb of a pungent taste. 102. f.

Κᾶρᾱ. το. indecl. and ἡ *καρῆ*, the head. § *Κᾶρηνον*, το. the head, skull. 46. c. § *Κράνιον*, το. the skull. 2. b. 28. c. 35. f. Hence the fictitious proper name *Κρανίων*, Skullman. 73. f. § *Κρεῖω*, to rule, to be at the head. Whence *κρεῖων*, οὐτός. ὁ. a ruler, prince. 46. c. § *Δικράνιος*, double-headed. *δικράνον*, το. a two-pronged fork. 86. c.

Καρύκῃ. ἡ. spruce. 102. a.

Κασσῶν, or *κατῶν*, to sew, stitch.

§ *Κατῶμα*, το. a piece of leather the sole of a shoe. 55. f. 58. b.

Κάτᾱ. prep. of various significations. *κατὰ τι*; in what respect? 1. b. *κατὰ τὴν* E. according to, in the manner of. 4. g. *κατὰ ἴσθιν*, by tribes. 70. d. *κατ' αὐτοὺς*, to them. 57. b. *καθὰ*, for *καθ' ἃ*. 47. d. § *Κάθᾱτις*, as, according as. 33. d. as it were. 42. c. as if. 6. a. § *Κάτω*, below, down. 42. a. 63. e. 91. a. *κάτωθεν*, from below, from beneath. 45. g. 80. d.

Κῆμα. to lie. 16. g. 19. e. 30. f. § *Ἐτικυμαί*, to lie upon, to be placed upon. *ἱτικυμίνος τι*, having a thing lying upon one. 68. e. 72. c. § *Κατακυμαί*, to recline, to lie down. 11. d. 72. c. § *Προκυμαί*, to lie stretched out, as a dead body. 90. a. § *Προσκυμαί*, to be added, annexed. 100. d.

Κεῖω. to cut, crop. 84. e. "having his liver devoured." § *Ἀποκυῖω*, to cut off, to shave. 15. e. § *Περίκυῖω*, to shave all round. 83. b. § *Ἀκῆς*, τοί. ὁ, ἡ. a thing so small that it cannot be cut. (The word *atom* is of similar composition, from *τιμνω*.) 41. d. "in an instant." The Attics more frequently use *ἐν ἀκαρῇ χρόνῳ*. 82. f. 90. f.

Κεῖλλω. to put in a ship to land. *ὀκεῖλλω*, id. § *Προσσεῖλλω*, id. 82. g. (part. 1st aor. neut.)

Κεῖλομαι. to order, bid, exhort. § *Κεῖλιω*, id. 4. e. 8. d. 15. d. 40. c. 71. f. § *Κεῖλισμα*, το. the cheering or shout of mariners in working a ship. 57. f. § *Παρακεῖλινομαι*, to admonish, to exhort. 34. b. 65. a. § *Ἐποκεῖλιω*, to raise the mariner's shout. (see *κεῖλισμα*.) 57. f.

Κενός. empty. 3. d. 47. f. vain, groundless. 61. a. το *κενόν*, a vacuum, void space. 65. b. (perhaps

from *χαίνω*.) § *Διακίνος*. vacant. 70. f.

Κιννίω to prick, goad. to sting. 41. g. § *Κιντρον*. τὰ a sting. ib. § *Κιντητηρίον*. τὰ an awl. 58. c. § *Κιστός*. ὁ an embroidered girdle, cestus. 6. b. § *Κορρος*. ὁ a pike. 30. c.

Κεῤῥμος. ὁ potter's earth: perhaps from ἡ ἱέρα. § *Κεῤῥμῖς*, ἰδος. ἡ a tile. 36. e.

Κιραννυμι, *κιραννυω*, or *κιραω*. to mix. § *Κρασηρ*, *ηρος*. ὁ a bowl, in which wine was mixed. 52. c. (hence Lat. *cratera*.) § *Ἀεῤῥατος*, αὖ *ἄνος*. unmixed, strong wine. 102. c. 105. d. § *Μελικεῤῥατον* τὰ an infusion of honey and milk; mead, *metheglin*. (μῆλιξ τὰ honey.) 45. f. 66. e. 67. c. § *Ἀκηῤῥατος*. incorrupt, pure. 78. e. (I am more disposed to derive this word from ὁ *κηρ*; wax, like the Lat. *sincerus*, and to apply it primarily to pure honey unmixed with wax.)

Κεῤῥῆς, *ἄρος* and *αρος*. τὰ a horn. 10. f. 105. e. 107. g. (perhaps from τὸ *καρᾶ*.) § *Κεῤῥαστης*, οὐ ὁ horned. 105. f.

Κεραυνος. ὁ a thunderbolt. 4. a. 6. c. 82. a. 85. f. § *Κεραυνωω* to strike with a thunderbolt. 1. b.

Κεῤῥδος, *ιος*. τὰ gain. 91. b. § *Κεῤῥδαινω*. to gain. 83. g. § *Κεῤῥδῶος*. presiding over gain. 96. f. § *Ἐπι-κεῤῥδης*. gainful. 58. d.

Κεῤῥθω. to conceal. § *Κεῤῥθμων*. ὁ a place of concealment, a hiding-place. 62. e.

Κεῤῥᾶλη. ἡ the head. 16. d. 24. e. ἱπὶ κεῤῥαλην, *headlong*. 2. b. 96. a. 98. b. § *Κεῤῥαλειον* τὰ the chief point. 33. g. § *Ἐγκεῤῥαλον* τὰ the brain. 4. f. § *Κυνεκεῤῥαλος*. having the head of a dog. 108. a.

Κηλῖω. to sooth, or charm, by the sweetness of sound. 4. b.

Κηλῖς, ἰδος. ἡ a spot, stain. 60. a.

Κηρ. ὁ wax. 45. a. 75. e. (hence Lat. *cera*.)

Κηρυξ, *ἑκός*. a public crier, a herald. 66. d. 97. e. § *Κηρυσσω*. to make proclamation, to proclaim. 2. f. 33. f. § *Κηρυγμα*. τὰ a proclamation. 14. d. 104. b. § *Ἀκηρυσσω*. to proclaim. 14. e. 90. b. 100. f.

Κῆτος, *ιος*. τὰ a great fish, a whale. § *Βᾶθῦκητης*. of immense depth. (*κῆτος* seems properly to denote any great magnitude: whence Homer's *μυγαπητιῖ νηϊ*.) 91. f.

Κεῤῥωτος. ἡ a chest. § *Κεῤῥωιον* τὰ id. a little boat or ark. 82. f.

Κεῤῥᾶρα. ἡ a harp, a lyre. 9. d. (hence *guitar*.) § *Κεῤῥαρίζω* ἡ harp. 6. d. 8. e.

Κίναερα. ἡ the stink of goats. any fetid filth. 15. f. (perhaps from *κινω* and ἡ *αῖρα*, a breeze, exhalation.)

Κινδῦνος. ὁ danger: perhaps from *κινω* and ἰδύνη, pain, trouble. § *Προκινδύνωω*. to go in the front of danger, to encounter danger before others. 22. b. 26. f. § *Φιλοκινδύνος*. ready to encounter danger. τὸ φ. readiness to, &c. 26. e. § *Φιλοκινδύνως*. with a readiness to meet danger. 31. d.

Κίνω. to stir, move. (trans.) 36. e. to move, excite. 56. b. 64. c. to jog. 79. a. *κινωμαι*. to move (intrans.) 6. a. § *Ἀποκίνω*. to remove. 7. f. § *Μετακίνω*. to remove from one place to another. 36. c. § *Μετακίνησις*. a thing to be removed. 35. e. § *Παρακίνω*. to be disturbed, enraged. 68. a.

Κλαίω. f. *κλαυσω*. to weep. 28. a.

§ Ἀπλαιοῖτες. *unweepi. unlamented.* 50. c.

Κλειω. *to shut up.* κλεις, ὕδωρ. ἡ. *a key.* 86. g. § Κλειθρα. ἡ. *a key-hole.* (or, according to some, *a chink* in a door or window shutter.) 74. f. § Ἀποκλειω. *to shut out.* 69. d. *to shut up.* 86. f. § Ἐπικλειομαι. *to shut.* 93. a. § Κατακλειω. *to shut up.* 86. f. § Κατακλειστος. *locked up.* 63. g. 87. f. § Συγκατακλειω. *to shut up with.* 26. d.

Κλειος, ιος. το. *fame, glory.* § Κλειος. *celebrated.* 77. f.

Κλιστω. *to steal.* 5. e. (perhaps from κλυπτω.) § Κλιστική, sc. *τιχνη.* *the art of thieving.* 6. a. 49. e. § Κλωπιω. *to thief.* 48. b.

Κληρος. ὁ. *a lot. a patrimony, inheritance.* 17. f. 56. f.

Κλίμαξ, ἄκρος. ἡ. *a ladder.* 34. e. (perhaps from κλινω.)

Κλινω. *to lean, incline.* § Κλίνη. ἡ. *a couch. a bed.* 38. c. 56. c. 61. d. § Ἀποκλινω. *to turn aside.* 45. b. 81. c. § Κατακλινομαι. *to recline at a banquet.* 8. f. § Προκατακλινομαι. *to recline* (or, as we would say, *to sit*) *above another.* 1. a.

Κλοιος. ὁ. *a neck-yoke.* 68. e. (probably from κλιω.)

Κλυζω. *to wash:* formed from the sound of water. § Ἐπικλυζω. *to inundate, overwhelm.* 88. g. § Συγκλυσ, ὕδωρ. *brought together as trash collected by a flood.* (So Lat. *colluvies.*) 109. d. I have ventured to differ from Stephens and other Lexicographers who refer this word to συγκάλω.

Κλωθω. *to spin.* Hence Κλωθω. ἡ. *one of the Fates.* 41. d. § Ἐπικλωθω. *to spin, or attach by a thread.* 42. c. 49. b. 51. c. *to destine.* 40. f. 108. g.

Κναιω, and κναιω. *to scrape, scratch.* § Ἀποκναιω. *to tease, to tantalize, to smart.* 56. c. So in Micyll. § 1. the cold is said ἀποκναιω.

Κνισσα. ἡ. *the fume, or smell of broiled meat.* 56. c. 95. b. 45. g. (probably from κνίζω, *to tickle.* th. κναιω.)

Κογχη. ἡ. *a conch-shell.* 11. d. (perhaps from χαινω.)

Κοιμαω. *to put to sleep.* κοιμαομαι. *to be lulled asleep, to sleep.* 7. a. e. 84. a. 68. a.

Κοινος. *common.* (belonging to several.) 48. c. 83. c. κοινή, *in common.* 73. c. 100. e. *common,* in general use. 76. b. § Κοινωνια. *to communicate, to have a common share.* 109. c. *to have connexion with.* 53. g. § Κοινωνικός. *communicative.* 102. f.

Κολαζω. *to correct, punish.* 62. a. 70. a. § Κολασις. ἡ. *punishment.* 60. g. § Κολαστηριον. το. *place of punishment.* 69. g. § Ἀκολασια. ἡ. *unrestrained intemperance, excess.* 60. f.

Κολαξ, ἄκρος. ὁ. *a flatterer.* 24. f. 26. g. 85. e. (perhaps from το κολον, *food.*) § Κολᾶκεια. ἡ. *flattery.* 15. g. 17. e. § Κολᾶκιω. *to flatter.* 24. a. § Κολᾶκιστής. *adulatory.* 70. b.

Κολαπτω. *to pound, to peck.* § Κολαπτης. ὁ. *a stonecutter's mallet.* 79. f.

Κολλα. ἡ. *glew.* § Κολλαω. *to glew, fasten.* § Λιθοκολλητος. *set with stones.* 56. c. 92. a.

Κολλοψ, οπος. ὁ. *the hard skin about the neck of an ox.* § Κολλαβος. 6. d. see n.

Κολον. το. *food.* § Δυσκολια. ἡ. *moroseness.* 97. g.

Καλπος, ἰ. *the bosom*. 97. a. (perhaps from *καῖλος*, *hollow*.)

Κομη. ἡ. *the hair*. 13. e. 66. b. 101. f. (hence Lat. *coma*.) § **Κατακομος**. *hairy*. 4. a. § **Εὐκομος**, and **ἡκομος**. *having beautiful hair*. 46. c.

Κομιζω, and —ομαι. *to bring, bear, carry*. 9. c. 13. d. 30. g. *to get*. 82. g. (it seems to come from *κομῶ*, *to take care of*; and often includes that notion, as in the first quoted example.) § **Ἐκκομιζω**. *to bring out*. 26. f. *to carry to burial*. 43. e. (so Lat. *effero*.) § **Μετακομιζω**. *to carry from one place to another*. 90. a.

Κονδύλος. ἰ. *the fist. a thump with the fist*. 103. d. § **Ἀκονδύλος**. *without thumps*. 33. e.

Κονίω. *to hasten. to attend upon*. It seems of the same family with *κοῦς*. § **Διακονομαι**. (but this etymology is opposed by the quantity of the second syllable.) *to act as a servant or attendant*. 3. a. 6. b. 32. f. (hence *deacon*.)

Κονίς, *ίος*. ἡ. *dust*. § **Κονίζομαι**, and **κονίσομαι**. *to be covered with dust*. 2. d. 48. g. 98. c.

Κοπτω. *to cut, chop*. § **Κοπίς**, *ίος*. ἰ. *a chissel*. 79. f. § **Ἀποκοπτω**. *to cut off*. 15. e. § **Διακοπτω**. *to cut through*. 51. c. § **Ἐγκοπίς**. ἰ. *a chissel*. 76. b. § **Ἐκκοπτω**. *to cut out*. 59. g. § **Ἐπίκοπτον**. *τα*. *a chopping-block*. 15. e. § **Κατοκοπτω**. *to cut to pieces*. 100. d. 101. d.

Κοραξ, *ακος*. ἰ. *a raven*. 16. g. 84. e. *a hook, an instrument of punishment*. 68. e. (Hemsterhuis conjectures that we should read *σπύλακα*, *an iron-collar*.)

Κορη. ἡ. *a girl*. 5. a. 88. d.

Κορβή, and **κορση**. ἡ. (*the temple*.) *the*

cheek, jaw. 53. g. 72. d. (perhaps from *κιρῶ*.)

Κορυδαίς, *αντος*. ἰ. *a priest of Rhea or Cybele*. See *Corybantes* in Index. 96. f. § **Κορυδαίντιαι**. *to be mad, or frantic, like the Corybantes*. 91. f.

Κορυμβος. ἰ. *the top, summit*: perhaps from *το παρὰ* § **Διχαρυμβος**. *double-topped*. 36. a.

Κορυς, *ῥος*. ἡ. *a helmet*. 5. c. (perhaps from *το παρὰ*.)

Κοσκίνον. *τα*. *a sieve*. § **Κοσκινῶδον**. *adv. like the motion of a sieve*. 82. e.

Κοσμος. ἰ. (*arrangement, regular order*.) *dress, ornament*. 71. d. 78. e. *the world, universe*. 65. b. (So Lat. *mundus*. see Liv. l. 34. c. 7.) § **Κοσμίω**. *to adorn*. 5. c. 71. b. § **Κοσμημα**. *τα*. *ornament*. 78. e. § **Κοσμίος**. *orderly, regular*. 101. f. *elegant*. 77. b. 79. g. § **Κοσμοτης**, *ητος*. ἡ. *regularity, decency*. 102. c. § **Κατακοσμίω**. *to adorn, decorate*. 78. d.

Κοτίνος. ἰ. *the wild olive*. 18. a. (the Olympic crown was formed of the leaves of this tree.)

Κοῦλη. ἡ. (*a hollow, cavity. a cup*.) *a measure containing about half a pint*. 109. d.

Κουλιος, and **κολιος**. ἰ. *a sheath, scabbard*. 5. f. (probably from *καῖλος*, *hollow*.)

Κοῦφος. *light*. 16. a.

Κοφίνος. ἰ. *a basket, a wicker vessel*. 88. g. (probably from *κοῦφος*, *light*. Hence our *coffin*.)

Κοχλῖς, *ῖδος*. ἡ. *a cockle, a shell-fish from which the purple dye was obtained*. 56. e.

Κραζω, and —ομαι. *to bawl*. 45. b. (part. perf. m.) 84. b. 86. a.

καταχθί, for καταχθί, imper. perf.
101. d. § Κραυγή. ἡ. a clamour,
bawling. 16. e. § Ἀνακραζέω. to
cry out. 67. e.

Κράτος, ιος. το. and κρατος. (superiority. might.) victory. 17. e.
(perhaps from το κρα.) § Κρά-
νω. to get the victory, to conquer.
9. b. 20. d. 25. e. 72. e. "to con-
tain myself." § Κράτεις, and κρα-
τις. strong. 94. g. 19. a. 33. b.
§ Κρατῖς. forcibly. 76. g. § Κρα-
τεια. ἡ. strength of mind, fortitude.
78. e. 93. c. § Κραττων or
κραττων. (a compar.) stronger, su-
perior. 78. c. better. 79. d. § Ἐπ-
κραττω. to prevail, get the better.
75. d. 76. g. § Δημοκρατία. ἡ. a
democracy, popular constitution.
103. d. § Τίτανοκρατωρ. ὁ. con-
queror of the Titans: an epithet
- Jupiter. 83. b.

Κρεμα. to suspend. 42. e. 43. e.

Κρητῖς, ἴδος. ἡ. a shoe, slipper. 55.
f. 58. b. (hence Lat. crepida.)

Κριθή. ἡ. barley. 87. c.

Κρινω. to judge, decide. 9. a. b. 20.
d. 23. b. (hence critic, &c.)
y Κρίσις. ἡ. a decision. 39. a.
§ Ἀνακρίνω. to inquire, examine.
31. c. 53. e. § Ἀποκρίνομαι. to
answer. 37. a. 40. a. 91. d. (imp.
1st aor. m.) § Ἀποκρισιον. a thing
to be answered. 12. b. § Διακρίνω.
to distinguish. 46. b. 70. f. § Ἐκ-
κρίνω. to exclude by a decision.
110. b. § Προκρίνω. to prefer,
judge superior. 20. a. § Ὑποκριτής,
ου. ὁ. an actor. 71. e. an inter-
preter. 81. a. So ὑποκρινόμενος ἐν-
ταύτην in Hom. Od. τ. 585. 555.
(hence hypocrite.) § Ὑποκρισις.
ἡ. 81. a. see n. But, from the
context, I rather think that the
word here imports a matter for
exercising the ingenuity of inter-
pretation. § Ἀκρίτος. without a
trial. 60. e. § Ἀκρίσια. ἡ. want

of judgment or discrimination.
84. e.

Κρίος. ὁ. a ram. 7. f.

Κροκη. ἡ. a thread: (properly the
woof.) 43. e.

Κροτος. ὁ. a clatter. a clapping of
the hands. 37. f. (probably from
κρουω.) § Κροτιω. to clatter. to
clap the hands. 8. e. see n.
§ Ἐπικροτιω. to applaud by clap-
ping. 11. c. 37. e. § Συγκροτιω.
to clatter, to chatter. 58. c. to clap
the hands together. 80. a.

Κρουνος. ὁ. a fountain, spring. 44.
b. the word here and elsewhere
more strictly denotes a torrent:
from κρουω. § Ἐνδιακρουνος. 102.
f. see n.

Κρουω. to strike. 68. a. § Ἀπο-
κρουω. to beat off. 30. d. § Παρε-
κρουω. to set up a sail. 47. f.
—ομαι. to cheat: probably from
those who strike one side of a ba-
lance to deceive in weighing. 103.
e. § Ὑποκρουω. to beat time. to
chime in. to interrupt. to put in
one's word. 80. g. Long. π. ὑψ.
§ 41. ὡς ἵνατε προειδοτας τας ὁφ-
λουμαι καταληξαι αὐτους ὑποκρουσαι
τοῖς λειγουσι, και φθανοντας, ὡς ἐν
χορῳ τινι, προαποδιδοναι την εαση.

Κρυός, ιος. το. cold. 58. c.

Κρυπτω. to hide, conceal. 15. a.
§ Ἀποκρυπτω. id. 7. c. § Περι-
κρυπτω. id. 15. c.

Κταομαι. to acquire, to possess. 39.
g. 47. c. 77. a. § Κτημα. το. a
possession. 18. d. 39. e. property.
48. c. a thing. 102. g. § Κτησις.
ἡ. a possession. 44. e. 52. b.

Κτυω. to kill, slay. § Ἀποκτυνω.
id. 2. a. 20. e. 36. e. 41. a.
§ Προαποκτυνω. to kill previously.
51. g.

Κτιζω. to found, establish. § Ἐν-

καίματος. *well-built, well-founded.* 47. a.

Καυσιος. *black.* from **καυσιος**, *δ.* a black colour, or dark blue. 62. a.

Κῆσιναι. *to steer a ship.* hence Lat. *gubernare* and Engl. *govern.* § **Κῆσιναιτης**, *ου.* *δ.* a pilot. 13. e. 34. c.

Κύκω. *to mix, mingle. to disturb.* 37. c. 68. e.

Κυκλος *δ.* a circle. 16. d. 36. a. (perhaps from **κυλιω**.) § **Ἐπισκυλιω.** *to roll in upon. to introduce.* 107. d.

Κυκνος, a swan. (Lat. *cycnus*.) 99. c.

Κύλιξ, **ἱκος**. *ἡ.* a cup. 19. c. 101. g. 102. b. (perhaps from **κυλιω**, being turned by the potter's wheel.)

Κυλιω. *to roll.* § **Κυλινδομαι.** *id.* 8. f. § **Ἐπικυλινδιω.** *to roll upon.* 34. f. 35. f.

Κῶμα. *τα.* a wave. 34. b. § **Κῶματις**. *ἡ.* a creek, the strand. 103. a. (probably from **ἀγνυμι**. The word occurs in our author in *Hermot.* §. 84. in *Navig.* §. 8. and in *Herod.* in *Call.* *Porphyrus* interprets **ἰωγη**, *ἡ.* the breaking of the wind; and *Homer* uses **ἰσιωγαι** for places of shelter on the shore. *Od.* i. 404.) § **Διακῶμαιν.** *to excite a swell in the sea.* 11. f. § **Ἀκῶματος.** *without waves, undisturbed.* 8. d. § **Ἀκῶμων.** *smooth, without a wave.* 11. b.

Κυμβος. *δ.* any thing hollow and round. **κυμβη**. *ἡ.* a boat. Lat. *cymba*. **κυμβιον**. *τα.* a cup of the form of a boat: a ewer. 30. a.

Κυπτω. *to lean, incline.* § **Κῦφον**, *ονος*. *δ.* a wooden yoke, by which the neck of a criminal was bent. 69. g. § **Ἀνακυπτω.** *to lift up the head.* 79. f. 98. b. *to look up.* 53. e. § **Ἐπικυπτω.** *to stoop over*

ἰπικυπτω. 84. b. 86. b. 102. a. § **Κατακυπτω.** *to stoop down.* 27. e. § **Παρακυπτω.** *to take a side peep.* 86. g. § **Προκυπτω.** *to stoop to one.* 74. c.

Κυρος, *ιος*. *τα.* authority. § **Κῦρον.** *to ratify, enact.* 63. d. 73. b. § **Κῦριος**. *possessing authority. ratified.* 74. a. *principal.* 78. d. a proprietor, lord. 87. b.

Κῦτος, *ιος*. *τα.* a cavity. a vessel 89. a.

Κῦω. *to kiss.* **κύνω** *id.* § **Προκύνω** *to salute with reverence, to make obeisance to, to adore with obeisance.* 21. α. 26. c. 90. d.

Κῦων. *δ* and *ἡ*. (gen. **κύνης**, contr. for **κυνο**.) a dog. 16. g. 27. c. 29. a. (probably from **κυω**, from its attachment.) § **Κύνιδιον**. *τα.* a little dog, a whelp. 106. a. § **Κύνῃδω**. *adv.* like a dog. 102. a. § **Κύνως**. a name formed for a Cynic. 51. b.

Κωκῶω. *to shriek, to wail.* 16. g. 27. e. 54. b. Hence **Κωκῦτος**. (wailing.) one of the rivers of the infernal regions. § **Ἀνακωκῶω.** *to raise an outcry or lamentation.* 49. b. 55. d.

Κωλύω. *to hinder.* 33. f. 48. a. § **Ἀκωλύτος**. *unimpeded, unrestrained.* 89. a. § **Ἀκωλύτως**. *without hinderance.* 67. b.

Κωνιον. *τα.* hemlock. 27. f. 43. a.

Κωπη. *ἡ.* an oar. (properly the handle.) 28. f. 47. f. § **Προκωπης**. a person at the oar, a rower. 33. b. 37. a. 57. e. § **Δίκωπια**. *ἡ.* a pair of oars. 33. c.

Κωφος. (*dumb.*) *deaf.* 108. g. (perhaps from **κωπη** and *ἡ ὀψ*, the voice.) § **Ἐκκωφισμαι.** *to be deaf.* 82 d. (perf. pass.)

Λ

ΛΑΓΧ'ΑΝΩ. (borrows tenses from ληχῶ) to get by allotment. 46. b. 100. a.

Λᾶγως. ἰ. (and λᾶγως.) a hare. (proverbial for its timidity.) 78. b. (Attic gen. for λαγῶν.)

Λαίος. left—opposed to the right. ἡ λαία πρ. χυρ. 11. a.

Λᾶλιω. to talk. 6. b. 29. a. § Λᾶλος. talkative. 33. b. 72. g.

Λαμβάνω. (borrows tenses from λη-
βῶ.) to take, receive, get. 7. f. 3. c. 8. f. 16. d. λαβὺν δίκην, to inflict punishment. 60. g. λαμβανισθαι καιροῦ, to lay hold of, or get, an opportunity. 87. a. τοῦ ποδοῦ, to lay hold of by the foot. 3. f. 76. g. § Ἀνᾶλαμβανω. to take up. 9. d. 57. c. to take. 10. a. to receive. 13. c. —ομαι. to assume. 79. e. § Ἀντιλαμβάνομαι. to help. 98. a. § Ἀντιλᾶβη. ἡ. a thing by which to hold, a handle. 92. f. § Ἀπολαμβάνομαι. to get a thing back. 6. f. 98. b. “they would get a just recompense.” subin. δίκην. § Ἐπιλαμβάνομαι. to take hold by. to lay hold of. 11. e. 102. c. 42. b. to put one's hand to. 28. e. to occupy. (with an accus.) 36. a. § Καταλαμβάνω. to catch. 4. c. 7. b. to come upon. 37. b. 79. a. to find. 80. e. to seize, occupy. 92. e. § Προκαταλαμβάνω. to seize beforehand. 30. g. § Μεταλαμβάνω. to participate in. 1. λ. § Παραλαμβάνω. to take with me. 10. e. 85. d. to receive, get. 21. a. 24. a. 51. g. 26. b. § Προσλαμβάνω. to get in addition, to gain. 28. f. 94. d. § Συλλάμβανω. to seize. 7. c. 21. b. Hence ἡ συλλᾶβη, a syllable, qu. a collection of

several letters joined together § Πολυσυλλαβος. pollysyllabic. 67. f. § Ὑπολαμβάνω. to take up. 10. b. to suppose, conceive. 12. a. 48. a. 64. e. § Εὐλᾶβης. easy to be laid hold of. 92. f.

Λαμπω. to shine. Hence λαμπρ. § Λαμπας, ἄδος. ἡ. a lamp, torch. 3. f. § Λαμπρος. splendid, shining. 39. b. 69. b. § Λαμπρῶς. splendidly. 84. c.

Λατάνω. (takes tenses from ληθῶ.) to escape notice. 72. b. 15. c. 78. e. 5. b. “you had it unknown to me.” So 8. a. 62. f. 64. f. 89. c. And by another construction 5. f. § Ληθη. ἡ. (forgetfulness, oblivion.) the river *Lethe*, which was said to produce that effect. 45. b. 48. a. 62. b. § Λαθραίως. clandestinely. 87. d. § Διαλατάνω. to escape notice. 67. b. § Ἐκλατάνομαι. to forget. 22. f. § Ἐπιλατάνομαι. id. 1. b. “you have forgotten your being burned.” 38. g. 48. a. 85. a. (§ Ἀλαστος. ἰ, ἡ. not to be forgotten. Whence) § Ἀλαστωρ, ορος. ἰ. an evil genius, or demon: qu. an inflicter of evils ἀλαστα. 68. d.

Λαῖ. adv. with the extremity of the foot, either the heel or toe: perhaps from ληγῶ, to cease. § Λακτιζῶ. to kick. 88. e.

Λᾶρος. ἰ. a gull: a sea-fowl supposed to be easily caught. 86. d.

Λᾶσις. shaggy. 15. d.

Λαύω or λᾶω. to enjoy, devour. § Ἀπολαύω. to gain. to reap fruit, to get. 24. g. 72. c. 82. c. to enjoy. 43. c. 56. f. 88. d. § Ἀπολαυσίς. ἡ. enjoyment. 87. c.

Ἀφρῶσαι. to swallow greedily, to gobble. to consume. 88. e. (probably from λαπτω, to lap up, to drink like a dog.)

Ἀιγῶ. to say, speak. 1. d. 2. c. 5. f. "not to mention myself." 44. b. "I mean the bubbles." (also to collect, select.) § Λογος. ἰ. a word. a discourse, argument. 15. b. 16. b. an oration. 16. f. 21. e. a narrative, account. 63. f. 73. c. 84. e. see n. account, reckoning, estimation. 47. e. 54. g. (also reason.) § Λογίζομαι. to calculate, estimate. to reckon. 44. a. 49. d. 56. g. § Λογισμος. ἰ. an account, reckoning. 49. e. 87. b.

Ἀντίλινω. to say against a thing. to contradict. 5. c. 65. c. § Ἀπολογία. to make one's defence. 68. f. (hence our apology.) § Διαλογομαι. to converse. to talk. 33. c. 38. c. 82. f. (Engl. dialogue.) § Ἐκλινω. to exact, collect. 39. d. (the word is peculiarly applied to the collection of taxes.) § Ἐπιλινω. to say to one, to say. 17. e. 66. d. ἱπλινγομαι. to select, choose. 110. a. to read. 8. f. (this use of the verb is frequent in Herodotus and Pausanias.) § Καταλογος. ἰ. a muster-roll. (Engl. catalogue.) 100. d. § Ἐγκατακλινω. to enrol among. 53. b. 105. g. § Παράλογος. (unreasonable, absurd.) unexpected. 91. b. § Παράλογίζομαι. to cheat in counting. 49. f. § Συλλινω. to collect, assemble. 56. g. 90. f. (ἰλινγμινος Att. for λιλινγμινος.) 100. b. 109. e. § Συλλογισμος. ἰ. a syllogism: a logical argument in which we collect a conclusion from two premises. 74. d. computation. 87. a. see n.

Ἀλογως. unreasonably. 109. b. § Ἀξιολογος. worth mentioning, worthy of account. 93. d. § Ἀπειραντολογία. ἡ. infinity of talk, endless verbosity. 16. a. from ἀπειραντος, infinite, without end. th. πικρας. § Δικαιολογία. to be an advocate. 86. a. —ομαι. to plead

one's cause. 95. f. § Εὐλογος. reasonable. 87. e. § Κοινολογιομαι. to communicate by conversation. 104. a. § Μιστριολογια. to talk or reason upon sublime speculations. 74. d. (Aristophanes calls Socrates μιστριολοφιστης, and our author uses μιστριολοιστης in the same sense.) § Μικρολογία. ἡ. minute or trifling disquisition. 15. b. § Μυθολογια. to fable. 84. b. § Ὁμολογια. to confess, acknowledge. 20. f. 22. g. 91. f. Att. opt. 1st aor. § Ψυχρολογία. ἡ. frigid talk. 81. a.

Αῦα. ἡ. spoil, booty. ληϊζομαι. to pillage. § Ἀστης, εὗ. ἰ. a robber. 7. c. 21. f. 29. e. § Ἀστηριον. va. robbery. 39. c.

Διῦω. to pour. to drop. to make a libation. Ἄλβας, αντος. ἰ. a dead person, as void of vital moisture. Ἀλβαντις, ιδος. ἡ. the fictitious name of a tribe in the regions of the dead: juiceless. 73. g.

Δυμων. ἰ. a meadow. 46. c. 63. c.

Διῶς. smooth. 11. b. 92. f.

Λιπῶ. to leave. 62. e. (from λιλυται I would deduce the Engl. left.) § Λειπτος. left, remaining. 46. f. the rest. 72. b. 5. d. λιπῶ taken adverbially: for the remaining time, afterwards. 73. f. ειλῶται. (as one word) 66. f. as for the remainder. § Ἀπολυπω. to leave. 24. d. 84. f. —ομαι. p. to come short of. (qu. to be left behind by.) 76. f. to lose, to miss. 10. c. (In the edition of Demosthenes commonly used in this country, among many other mistakes, there is a material one in the 1st Phil. §. 14. The passage stands thus, εὐδινος δι ἀπολυπωθη. It ought to run—εὐδινος δ' οὐκ ἀπολυπωσθαι, "ye are behind hand in every thing," or "ye are left behind by every one.") § Ἀπολυμπατω

id. 51. d. 57. b. § Ἐκλυτω. to quit, desert. 91. c. § Ἐπιλυτομαι. m. to fail. 49. b. 109. d. § Ἐπιλωπος. remaining. 97. c. § Καταλυτω. to leave behind. 13. b. 29. f. to bequeath. 18. c. 21. g. 23. f. § Παραλυτω. to pass by, omit. 60. f. 64. a. § Περιλυτω. to leave. 57. b.

Λιχω. to lick: a word that seems derived from the Greek. § Λιχῆ. i. the fore finger. 102. a. § Λιχνη. ἡ. gluttony. 102. b.

Λιπρος. thin. 31. b. 35. e. 42. c. 74. f (probably from λιπω. to peel.)

Λιπαι, ἄδες. ἡ. a plate, dish: probably from its thinness. 102. a.

Λιπρος. white. 10. f. 24. e. 40. g. 89. f. "a chariot drawn by a pair of white horses."

Λιον, οντος. i. a lion. 26. d. § Λιοντιη, and contr. λιοντη. ἡ. sc. δερμα or κυρτα. a lion's skin. 62. e.

Λημη. ἡ. thickened rheum in the eyes. § Λημαι. to be bleary-eyed. 82. d.

Ληρος. i. trifling, nonsense. 15. b. 48. b. 74. d. 77. c. 85. d. § Ληριω. to trifle. 51. e. 72. b. 80. g.

Λιγυς. sonorous, clear-sounding. § Λιγυρως. melodiously. 10. a.

Λιθος. i, and Ion. ἡ. a stone. 4. e. 16. f. § Λιθινος. made of stone. 97. e. § Ἐπολιθος. stony. 93. c.

Λιμνη. ἡ. a lake. 13. d. 24. c. 36. a. 67. d.

Λιμος. i. hunger. 31. b. 93. c.

Λινον. το. (flax.) a thread. 42. e. 90. b. (hence linen.)

Λιπαρης, ιος. i, ἡ. assiduous, con-

stant. The word is to be distinguished from λιπαρος, fat. adj. th. λιπος, ιος. το. fat. The grammarians derive λιπαρης ἀπο τοῦ λιαν παρειναι. § Λιπαριω. to be urgent. to importune. § Καταλιπαριω. id. 49. c. 55. e.

Λοβος. i. the lobe of the ear, or the fleshy part at its extremity. § Ἐλλοβιον. το. an ear-ring. 106. f.

Λοιδωριω, οτ —ομαι. to revile, rail. 2. a. 65. a. § Λοιδωρια. ἡ. railing. 102. b.

Λουω. to bathe, to wash the entire body; as νιπτω is applied to washing the hands or feet, and πλυνω to washing garments. 19. d. 66. c. 101. g. § Ἀπολουμαι. to wash off. 60. a.

Λοφος. i. a crest. 3. e.

Λυκος. i. a wolf. 84. e. 97. d.

Λυπη. ἡ. grief. 25. a. § Λυπια. to grieve. (trans.) 16. d. 24. e. 107. b. —ομαι. to be grieved. 25. a. § Ἀλυπος. insensible to grief. το ἀλυπον. insensibility. 15. g.

Λυρα. ἡ. a lyre. 62. e.

Λυχνος. i. a lamp. 61. d. (it is of the same family with λυκος, the light of the sun, and the Lat. lux.) § Λυχνιδιον. το. a little lamp. 87. e.

Λυω. to loose. 16. b. —ομαι. to release. 100. a. § Ἀπολυω. to release. 92. g. § Διαλυω. to break in pieces. 28. c. § Καταλυσις. ἡ. dissolution, subversion. 97. d. § Παραλυω. to release. 69. f.

Βουλυπος. i and ἡ. the afternoon or evening: the time of loosing oxen from the plough. 47. g.

M

ΜΑ. a particle used in swearing, generally in negation. 51. d.

Μάγας, αἶθε. ἡ. and **μάγᾱδιον** το. the bridge of a lyre. 6. d. (see n.)

Μάγειρος. ὁ. a cook. 41. c. 70. g. (perhaps from **μασσω**.)

Μάγος. ὁ. one of the Persian magi: a word equivalent with the Greek philosopher. a magician. 65. g. § **Μάγικος**. magical; belonging to a magician. 66. g. § **Καταμάγειν**. to bewitch, enchant. 66. f.

Μαζα. ἡ. a cake. 12. c. 102. f. It was properly meal kneaded with oil; and was inferior to ἄρτος, bread. (probably from **μασσω**, to knead.)

Μαῖα. ἡ. a nurse. § **Μαιομαι**. to act the midwife. 5. a. § **Μαιωτρα**. τα. payment or fee, to a midwife. 5. c.

Μαινομαι. to be mad. 4. e. 41. a. (hence *maniac*.) § **Ἐπιμαίνομαι**. to be mad after. 91. f. § **Ἡμιμαῖνης**. half-mad. 105. d.

Μᾶκᾱρ, αἶρε, ὁ. ἡ. happy, fortunate. § **Μᾶκᾱριος**. id. 11. f. 39. f. 69. d. ὦ μ. my good Sir. 45. a. 63. a. § **Μᾶκᾱρίζω**. to pronounce happy. 56. e.

Μᾶλλᾱ. adv. very much. 14. a. "a monarch ought by no means, but a dead person ought by all means." 84. f. 86. a.—compar. **μᾶλλον**. rather. 22. f. better, more easily. 7. f.—superl. **μᾶλιστᾱ**. especially, by all means. 15. f. 36. d. 16. c. ὅτι μᾶλιστᾱ, ever so much—like the Lat. *quàm maximè*. 85. e. ἐν τοῖς μᾶλιστᾱ. 75. d. "among those

who were most so," i. e. of particularly high repute. So in Gall. ἐν τοῖς μᾶλιστᾱ θαυμάζειν αἶνε. In the same sense the Greeks use ἐν ὀλίγοις, and the Latins imitating them *inter paucos*. Liv. xxiii. 44.

Μαλός and ἡμᾱλός. tender, soft. § **Μᾶλλᾱκος**. soft. 96. a. § **Μαλθακος**. id. effeminate. 93. f. § **Μᾶλᾱκλα**. ἡ. softness, effeminacy. 15. c. 92. d.

Μᾶλη. ἡ. the arm pit. 13. g. see n.

Μανδραγοράς, ου ὁ. mandrake. 82. c. see n.

Μανθάνω. (takes tenses from **μαθίω**) to learn. to understand. 8. a. 24. d. 37. a. § **Μᾶθητης**, ου ὁ. a disciple, scholar. 65. g. 100. g. § **Ἀπομανθάνω**. to unlearn. 27. c. § **Ἐκμανθάνω**. to learn thoroughly. 20. c. 75. b. § **Ἀμᾱθία**. ἡ. ignorance. 15. b. 45. d.

Μαντις, ιος. and Att. ιως. ὁ, ἡ. a prophet, diviner. 12. a. 17. e. 66. a. 110. c. (probably from **μαίνομαι**.) § **Μαντική**. ἡ. sc. τέχνη. the art of divination. 12. d. § **Μαντινομαι**. to deliver oracles. 12. b. § **Μαντινμα**. το. an oracle. 25. d. § **Περμαντινομαι**. to divine, augur beforehand. 17. f. § **Νεκρομαντία**. ἡ. necromancy, divination by consulting the dead. 62. § **Φιλομαντις**. fond of diviners. 39. a. § **Ψευδομαντις**. a false prophet. 26. g.

Μᾱραίνω. to cause to fade. § **Καταμαραίνω**. id. 88. d.

Μαρτυρ. ὁ. and **μαρτυς**. a witness. 61. c. 96. b. (hence *martyr*.) § **Μαρτυρομαι**. to call to witness. 52. d. 98. g. the common ex-

clamation of a person protesting against violence, or injury offered to him. § *Μαρτύριον*. to be a witness, to testify. 61. d. § *Καταμαρτύριον* to bear witness against. 61. e. 68. g.

Μασσω. to wipe. also to knead. *ἀπομασσω*. to wipe one down. 66. e.

Μαστίξ, ἵγος. ἡ. a lash, whip. 69. g. § *Μαστίζω*. to crack a whip. 90. d. § *Μαστίγων*. to lash. 90. e.

Μαστροπος. ὁ and ἡ. a pimp, pander. § *Μαστροπιῶν*, and *μαστροπιῶν*. to prostitute, to pimp, to act the pander. 88. b.

Μᾶτην adv. in vain. 28. c. 77. a. 89. a. § *Μᾶταιος*. vain, foolish. 12. a. 16. c. 24. e.

Μάχομαι. to fight. 25. e. 85. c. § *Μάχη*. ἡ. a fight, battle. 22. a. § *Μάχιμος*. warlike. 20. g. § *Μαχαίρα*. ἡ. a dagger, sword. 40. b. § *Περίμαχης*. an object of contention. 39. b. 90. a. § *Ἀμᾶχος*. invincible. 37. f. § *Ἀξιόμαχος*. worth fighting with. 22. g. 25. e. § *Ἱππομάχια*. ἡ. a cavalry engagement. 22. d. § *Καταναυμάχων*. to overcome in a sea-fight. 9.

Μεγᾶς, ἄλγῃ, α. great, large. 37. d. 38. c. 37. g. "is high minded." compar. *μεζων*. 36. b. 44. c. contr. for *μεζονος*. superl. *μεγιστος*. το *μεγιστον*, what is the greatest point. 5. c. also at most. 72. c. § *Μεγίθος*. το. magnitude, greatness. 22. d. § *Ἵπερμεγίθης*. excessively great. 99. e. contr. for *Ἵπερμεγίθια*. § *Παρμεγίθης*. very great. 7. c. 44. e. "very loud." 67. e.

Μεδιμνος. ὁ. an Attic measure for dry substances, containing 48 chænicæ: something above a bushel. 103. d. (see n.)

Μεθυ. το. wine. § *Μεθη*. ἡ. drunkenness. 105. c. § *Μεθυσκω*. to make

drunk, intoxicate. 7. a. (*μεθω* is to be drunk.) § *Μεθύσκω*. drunken. 102. b.

Μυράξ, ἄνθρωπος. ὁ and ἡ. a young person, generally a girl. § *Μυράκιον*. το. a boy, a lad. 34. e. § *Μυράκιος*. ὁ id. 19. d. § *Μυράκιωδης*. childish. 76. e. 95. e. § *Μυράκιωομαι*. to play the child. 32. b. "you make a childish opposition to destiny."

Μιρῶν. to divide, apportion. *ἰμμερται*, perf. p. Att. for *μιμερται*, it is allotted, destined. 42. d. *ἰμμερται*. ἡ. destiny. 108. e. § *Μιρῶν*. το. a part. 10. d. 24. g. *ἰμμερται*, in turn. 20. b. 84. g. § *Μιριζῶ*. to divide piecemeal. 2. f. § *Μοιρα*. ἡ. fate. 42. c. also a military division, or battalion. The Lacedæmonian *μοιρα* or *μορα* consisted of 500 men. 100. d. § *Μοιρῶν*. to destine, fate. 108. g.

Καταμιρίζω. to divide into shares. 86. c. § *Διμοιρία*. ἡ. a double portion. 103. b. § *Τριμοιρία*. a triple portion. ib. § *Μιμψίμοιρος*. discontented, querulous. 86. f. 102. a. (from *μιμφομαι*.) § *Ὀκῦμορος* short-lived. 44. d.

Μιλᾶθρον. το. a roof, a house. 62. d. (It is properly the middle beam of the roof, against which the rafters leaned; from *μιλας* black, because blackened by the smoke.)

Μιλας, ἀνα, αν. black. 11. f. (perhaps from *μῃ* and *λαω* to see.) § *Μιλαντηρία*. ἡ. blacking. 55. f.

Μιλιω and *μιλω*. to be an object of care or concern. (used chiefly as an impera. in the 3d pers. sing. but occurs in the 1st in Hom. Od. i. 20.) 5. c. 13. c. 29. b. 40. e. the God cares little about. 110. f. § *Μιλιση*. ἡ. care, exercise: object of attention. *Μιλισκω*. to exercise, practise. § *Ἐμμιλισκω*. to study, practise thoroughly. 6. a. § *Ἐπιμιλῶν*. ἡ. care, attention. 94. g.

§ Ἐπιμελῶς. *carefully*. 69. a. 84. f. 89. g. § Ἐπιμελίσσμαι. *to take care of, pay attention to*. 26. e. 87. f. 94. g. § Μεταμελῶ. *to be an object of subsequent regret*. 70. a. *they all repented of*.
 Ἀμελής. *negligent, careless*. 24. c. § Ἀμελῶς. *carelessly*. 83. c. § Ἀμελίσσω. *to be careless of, to neglect*. 18. d. 85. d. 52. d. *don't mind: never fear*. 54. d. (see n.) ἀμελίω, used adverbially: *truly, certainly*. 55. d. 57. b. also *for instance*. 64. g. 70. f. § Ἀμελήτι. *adv. carelessly*. 86. e. § Ἀμελήσις. *to be neglected*. 85. a. § Ἀμελήσις. *unexercised, unpractised*. 37. a.

Μελλῶ. f. ησῶ. *to be about to do a thing*. 28. d. "if I should have to pay." τὰ μελλόντα, *things future*. 12. b. 17. e. *to linger, to delay*. 4. f. 17. b. § Διαμελλῶ. *to linger*. 27. e. 50. a. 74. e.

Μίλος. το. (a member, limb.) *song, melody*. 4. c. 68. a.

Μιμῶμαι. *to find fault with, to blame*. 9. d. 57. e. § Ἐπιμιμῶμαι. *id.* 29. g.

Μιν. *indeed, truly*: commonly answered by δι. *pass.* § Μινταί. *but*. 12. a. e. *indeed*. 68. a. § Μην. *but*. 5. f. 33. b. τι μιν; *what then?* 10. d. ἦ μιν, *really*. 90. e. οὐ μιν καί. *but also, moreover*. 60. g. see n.

Μινος. το. *the mind, spirit, vigour*. § Δυσμινος. *ill-affected, hostile*. § Δυσμινώς. *in a hostile manner*. 96. b. § Ἀμιννος. *feeble, unsubstantial*. 46. c. 70. d.

Μινῶ. *to remain, continue*. 5. c. 51. f. 35. e. *to lodge, or spend the night*: in which sense also the Lat. *maneo* is used. 6. e. § Διαμινῶ. *to continue*. 58. b. § Ἐμμινῶ. *to abide by, to persevere in*. 98. b. § Παρμινῶ. *to stay by one, to remain with*. 28. d. 70. g. 76.

f. § Περιμινῶ. *to await, to wait to expect*. 55. b. 57. a. 69. d. § Ὑπομινῶ. *to await*. 22. a. *to stand one's ground*. 26. a. *to endure*. 61. f. 65. e.

Μισος. *middle*. 9. f. 60. c. 105. b. (see n.)

Μιστος. *full*. 15. a. 41. f. 109. d.

Μιστα. *prep. followed by a gen. with: by an accus. after*. 9. b. § Μισταξυ. *in the midst of*. followed by a genitive: 16. e. "while we are talking." 36. e. 80. f. also followed by a participle: 6. b. "while they were praising him." 7. e. 26. b. 57. a.

Μισταλλον. το. *a metal, a mine*. § Μισταλλίσσω. *to dig in a mine*. 39. d.

Μιστρον. το. *measure*. 72. c. *rule, moderation*. 48. c. 88. a. *poetic measure, metre*. 63. c. 81. e. § Μιστριος. *moderate*. 100. d. 103. c. § Μιστριώς. *moderately*. 94. d. § Μιστριαζῶ. *to act moderately, or temperately*. 99. d. § Μιστριω. *to measure*. § Ἀναμιστρίσμαι. *to recount*. 73. a. § Ἀπομιστριω. *to measure*. 20. f. 72. c. § Διαμιστρον. ἡ. *the diameter of a circle*. ix διαμιστρον, *diametrically opposite*. 55. b. § Ἐμμιστρός. *in metre*. 63. c. § Ἐπιμιστριω. 103. d. (see n.)

Μη. *lest, not. pass. Interrog.* 81. a. § Μηδὶ and μητι. *neither, nor*. used indiscriminately. 56. a. *not even*. 2. b. 37. f. § Μηδισῶ. *not yet*. 78. a.

Μῆκος. Dor. μάκος. το. *length*. § Μακρός. *long*. 66. c. 68. d. 38. a. "ere long." supply ἡμέραν μακρά χαιρεῖν ἰδμεν, *to bid a long farewell*. 107. e. (see χαιρεῖν) superl. μῆκιστος. 19. b. 80. g. § Ἀπομηκύνω. *to extend in length or height*. 35. f.

Μῆλον *ra.* an apple. 8. e. also a sheep. 67. d.

Μηνιγξ, μηνιγξ. ἡ. the membrane covering the brain: the dura, or pia mater. 5. b.

Μῆρος. ἰ. the thigh: perhaps from μῆρ. § Μηριον. *ra.* id. 85. a.

Μητηρ, μητηρ and μητηρ. ἡ. a mother. 2. c. § Μητρεῖα. by the mother's side. 105. c.

Μηχης. *ra.* a contrivance: perhaps from μῆδομαι, to consult. § Μηχάνη. ἡ. art, contrivance, means. 18. f. 30. f. 63. e. a structure. 35. g. (hence machine, mechanism, &c.) § Ἀμηχάνος. impracticable, not to be contrived. 33. e.

Μίαινω. to stain, to pollute. § Μίαισμα. *ra.* a pollution. 97. e. § Μιάρος. a polluted wretch, a rascal. 28. c. 52. f. 53. g. 61. b. § Καταμίαινω. to pollute. 61. g.

Μιγνυω, μιγνυμι and μιγνυ. to mix. § Ἀναμιγνύμι. id. 30. g. 73. c. § Συναμιγνυμι. to mix up with. 42. a. § Ἐπιμιγνυμαι. to have intercourse with. 106. e. § Παραμιγνυμι. to blend. 67. e. § Ἀμύξις. ἡ. seclusion from intercourse. 97. c.

Μικρος. small, little. 13. a. 22. f. short. 42. d. 56. g. "by little and little." παρα μικρον. within a little. 76. g. μικροῦ. id. 68. a. 76. g. it is an elliptic expression, ὥστε μικροῦ δύν, so as to want but little. σμικρος. the same with μικρος. 36. b. 75. a.

Μίμνημι. to imitate. 26. d. 71. f. 107. a.

Μισθός. ἰ. hire, payment. 6. f. 10. b. 33. e. 65. e. 84. g. "for hire." § Μισθωτός. a hireling. 84. d. § Ἵπομισθός. hired, for hire. 83. f.

Μίσος. *ra.* hatred. 42. a. 95. a.

(probably from μῆσος.) § Μίσος. to hate. 45. d.

Μίτρα. ἡ. (a girdle.) a cap with a fillet. 105. c.

Μνᾶ, μνᾶ. ἡ. a mina: an Attic weight and coin, equal to 100 drachmæ. The coin was worth about £3: 4: 7 of our money. 15. d. 103. b. 109. d.

Μνᾶω. to remind. μνησμαι. to recollect, remember. 18. c. 69. b. 33. b. d. 36. f. to mention, relate. 80. g. § Μνημη. ἡ. memory, remembrance. 24. e. 52. c. "have you still in your thoughts," &c. § Μνημα. *ra.* a monument. 52. e. 72. c. § Μνημονεύω. to mention, relate. 14. f. to think of. 37. g.

Ἀναμνᾶω. to remind. 46. d. —ομαι. to recollect. 23. g. to be put in mind of. 34. d. § Ἵπομνᾶω. to remind. 6. f. 73. b. —ομαι. to recollect. 49. f. § Ἵπομνησκω. to remind. 69. c. § Ἀμνημονεύω. to forget. 100. e.

Μογός. ἰ. labour, toil. § Μογίς and μόλις. adv. with difficulty. scarcely. 5. f. 35. d. 13. b. 29. c. 30. f.

Μοιχος. ἰ. an adulterer. 50. g. 68. d. (Lat. mæchus.) § Μοιχία. ἡ. adultery. 61. c. 64. c. § Μοιχίζω. to commit adultery with, to debauch. 53. a. 64. d. 88. b.

Μολίω and μόλω. to come, go. 62. d. § Ἀὐτομόλιω. to desert. 79. d. § Ἀὐτομόλος. a deserter. one who comes of his own accord. 51. e. see n.

Μολιβδος. ἰ. lead. 39. e.

Μονός, η, ον. alone, sole. 2. c. αὐτμονον, merely. 78. b. So our author in Hermot. §. 45. ἡμῖς δι, οὐκ αὐτο μονον καλοῦ, ἀλλὰ τοῦ καλλιστευ διομιθα. a passage in which Gesner needlessly suspects the text. § Μονητής, ιος. ὅ, ἡ. solis

eaty. 97. d. § Μονονου and μονονουχι. almost, all *h*ut. 56. d. 86. c.

Μορμων, *ees, eūs.* ἡ a bugbear, hobgoblin : an imaginary spectre employed by nurses for frightening children : also a sound emitted for the same purpose. § Μορμουλντ-*ταμα* to scare, frighten. 4. a.

Μορφη. ἡ form. 105. e. § Ἀμορφος. deformed. 58. g. 71. b. 79. g. 92. a. § Εὐμορφος. handsome. 55. c. 61. b. 90. e. § Εὐμορφια. ἡ comeliness, beauty. 92. c.

Μοῦσα. ἡ a Muse. 4. b. § Μουσικός. musical. 6. c. § Φιλομουσια. ἡ love of music. 10. b.

Μοχθος. ὁ labour, toil. § Μοχνια. to toil. 64. g.

Μοχλος. ὁ a bar. a long pole. 7. e. 86. g. 87. c. § Μοχλιον. το. a little bar, or lever. 79. e. § Ἀναμοχ-*λιω*. to raise up as with a lever. 35. c. (We have also ὁ ἰχλιω and ἰχλιω of similar significations. They seem to come from ὁ ἰχλος, trouble, and ἰχλιω, to move with trouble.)

Μυδαω. to rot from moisture, to rot. 27. a. (perhaps from ὑδαρ.)

Μυελος. ὁ the marrow. 84. f.

Μυσω. to initiate in sacred rites. 63. f. (probably from μυω.) § Μυστη-*ριον*. το. a mystery, which none but the initiated know. 108. a. § Ἀ-*μνητος*. uninitiated. 108. a.

Μυζιω and μυζαω. to suck. § Ἐ-*μυζαω*. to suck out. 84. f. (the verb μυζω properly signifies to breathe strongly through the nostrils with the lips closed.)

Μῦθος. ὁ a word, speech. 94. f. a story, fable. 81. c. (hence mytho-*logy*.) § Μῦθωδης. fabulous. 70.

b. Παραμῦθιομαι. to console. 63. f.

Μῦκαω. to low, to bellow, as an ox. 10. f.

Μῦλη. ἡ a quern or mill, for grind-*ing* corn. § Μῦλον. ὁ a workhouse, where slaves were employed in grinding. 90. d.

Μῦριον. οἰ. ten thousand. 25. g. (μῦρίαι, with the accent on the penultimate, denotes a number indefinitely great ; innumerable. But I consider this a distinction of comparatively modern gram-*marians*.) § Μῦριάς, *αδος.* ἡ a myriad. ten thousand. 22. a. 73. f.

Μῦρον. το. perfumed ointment. 45. f. (probably from μῦρω, to flow, drop, to pour tears.)

Μῦσος, *ιος.* το. a thing detestable : perhaps from μυω. § Μῦσατταμαι. to abominate, abhor, to be disgusted with. 69. b. 77. e.

Μυττωτον. το. a sauce made of gar-*lic*. 102. a. (perhaps from the pre-*ceding*.)

Μυχος. ὁ a recess, inmost part. 90. c. (perhaps from μυω.)

Μυω. to shut, close, as the lips or eyes. § Καταμυω. to close the eyes, to wink. 85. c. § Σκαρδαμυτω. to wink. perhaps from σκαρ, to leap. § Ἀσκαρδαμυκτι. adv. with-*out* winking or closing the eyes. 60. g. 87. c.

Μωλωψ, *ωπος.* ὁ a wheal, the mark of a stripe. 76. d.

Μῶν. an interrogative particle. 10. d. 103. e. 106. d.

Μωρος. ὁ a fool : perhaps ἀπο τοῦ μη ὀρεῖν. § Μωραίνω. to be a fool, or play the fool. 24. c.

N

ΝΑΙ. yes. 10. d. 14. c. see νη.

Νᾱς. ἰ. Att. νᾱς. a temple. 24. a. 83. a. 106. g.

Ναῦς, αὐς. ἡ. a ship. 37. c. (perhaps from νᾱ, to heap. Hence Lat. navis.) § Ναῦτης, ου. ἰ. a sailor. 10. a. 37. a. § Ναυτίλος. nautical, naval. 57. f. § Ναυτία. to be sea-sick. 31. a. 37. c. to be sick of, disgusted at. 65. c. § Ναυτίλα. ἡ. navigation, voyage. 58. d. § Νᾱριον. το. a dockyard. 52. d. (from ᾠρα, care, custody.) § Λιπᾱνίας. an absentee from a ship. 32. e. 49. a.

Νιζος. ἰ. a fawn. 4. d. (perhaps from νον, lately, and ἰ ζοα, food.)

Νικρος. dead. 6. e. a corpse. 19. e. 27. a. (perhaps from νη, a negative particle, and το κη, the heart, life.) § Νικρινος. belonging to the dead. 2. f. § Νικυς, υς. ἰ. a dead person. 46. c. Hence the fictitious proper name Νικυρις, qu. a Ghostlander. 73. g.

Νικτήρ, ἄρος. το. nectar, the drink of the gods. 2. e.

Νίμω. to distribute. to feed. (trans.) νίμομαι. to have a share of. 105. a. § Νομη. ἡ. pasture. 7. b. § Νόμος. ἰ. a law, institution, rule. (called so from its distributive justice.) 27. a. 34. c. 64. d. 88. a. c. § Νομίμος. legitimate. 22. e. (see n.) 109. f. § Νομιζω. to judge, think. 23. f. 31. e. 34. c.

Διανίμω. to assign, distribute. 52. a. 100. a. § Διανομη. ἡ. a distribution. 105. a. § Ένομος. legal, legitimate. 109. b. § Παράνομος. illegal. 73. d. 57. b. "I will bring an action against you for illegal conduct." see Æsch. contra. Ctes. §.

3. § Παράνομια. ἡ. illegality. 97. d. § Παρανομίω. to transgress the laws. 98. d. § Παρανομημα. το. a transgression of the law. 106. e. § Κληρονομίω. to inherit. 18. a. 42. d. (see πληρος.) § Κληρονομος. ἰ. an heir. 31. e. § Οικονομος. ἰ. a house-steward. 87. d. (hence economy.)

Νισος, α, ου. new. young. 1c. d. 21. f. 82. d. 88. a. novel, strange. 63. e. § Νιστης, ητος. ἡ. youth. 63. a. § Νισοει. adv. lately. 63. c. at present, newly. 52. g. § Νισωτα, an accusative as if from νᾱς, and always preceded by εις or ις. next year. 101. a. § Νιᾱνις, ου. ἰ. a youth. 3. c. § Νιανισκος. ἰ. id. 31. c. § Νιᾱνίλος. youthful, vigorous. 84. a. 104. c. § Νιαλῆς, ις. fresh. 70. d. § Νισσος, or νιστος. ἰ. a young bird. 90. a. § Νισστινω. to make a nest, to nestle. 107. c.

Νινω. to nod. 55. f. to stoop. 69. c. 79. f. § Νινμα. το. a nod, beck. 83. e. § Νυσταζω. to be drowsy. 65. d. § Άνινω. to incline the head back. 65. d. § Έπινω. to nod forward. ib.

Νιφος, ις. το. a cloud: perhaps from the negative particle νη and το φαις, light. νιφελῆ. ἡ. id. 37. b.

Νίω. to swim. 13. b. See another νᾱ below. (hence Lat. no.) § Νηχομαι. id. 11. a. § Διανηχομαι. to swim across. 57. b. § Έκνηχομαι. to swim off. 9. d. (1st aor. m. 2d pers. sing.) § Παρᾱνᾱ. to swim beside. 9. g.

Νᾱω. to heap up. 45. f. (also to spin: whence Lat. nev.) § Νημα. το. a thread. 42. c. d. 49. b.

Νη. a particle of asseveration with

an oath in the affirmative, as *μα* in the negative. 1. a. 6. a. 23. b. 40. g. *yes*. 98. f. (In composition *μη* is a negative particle.)

Νηπιος. ὁ. *an infant*. 31. f. (probably from *μη* and *πιειν*. The Lat. *infans* is similarly compounded.)

Νῆσος, οὐ. ἡ. *an island*. 11. e. 41. c. (perhaps from *νω*.) Hence *Χερσονησος*, or *Χερσον*. *a peninsula*; peculiarly the Thracian Chersonese. (*χέρρος*, or *χέρρος*, *uncultivated land, a continent*.) 108. d.

Νηφω. *to be sober*. 102. c.

Νίκη. ἡ. *victory*. 6. c. 21. a. (perhaps from *μη* and *νικω*, *to yield*.) § *Νικω*. *to conquer, to gain the victory*. 3. e. 14. g. 26. b. d. *νικωντες λογοι*, *convincing arguments*. 65. c.

Νιπρω. *to wash*: properly the hands or feet. § *Ἀπνιπρωμαι*. *to wash off*. 55. f.

Νοθος. *an illegitimate child, a bastard* 108. e. § *Νοθιω*. *to bastardise*. 106. e.

Νους, οὐ. ὁ. contr. *νοῦς*. *the mind, thought, prudence*. 63. a. § *Νοιω*. *to think*. § *Ἐννοιω*. *to conceive a thought, to think of, to consider*. 18. a. 57. d. 24. d. 43. a. 76. e. § *Ἐννοια*. ἡ. *a thought, sentiment*. 15. b. § *Ἐννοιω*. *to contemplate, consider, contrive*. 21. g. 33. g. 79. f. 108. f. § *Μετανοιω*. *to repent*. 13. b. § *Προνοιω*. *to take forethought*. 79. g.

Ἀγνοιω. *to be ignorant*. 12. d. 25. c. 29. a. 87. d. (This and the following word rather come immediately from *γνωσκω* or *γινωσκω*, which however may be considered as formed from *νοιω* by the letter *γ* prefixed.) § *Ἀγνοια*. ἡ. *ignorance*. 34. b. 64. g. 42. a. (see n.) § *Ἀνοια*. ἡ. *senselessness, folly*. 12. a. 14. b. 31. e. 84. e. § *Ἀνοητος*. *foolish*. 65. f. 87. g. 93. f. § *Εὐνοια*. ἡ. *good-will*. 84. f. § *Εὐνοιος*. *benevolent*. 87. f.

Νοσος, οὐ. ὁ. *disease, sickness*. 44. a. (probably from *μη* and *σοος*, *sound, safe*.) § *Νοσω*. *to be sick*. 1. c. 56. a. 99. c.

Νοστιω. *to return, to go*: perhaps from *νομαι*. id. § *Περινοστιω*. *to go about*. 58. b. 86. f. 91. a. § *Συμπερινοστιω*. *to go about with*. 32. e.

Νοτος. ὁ. *the south wind*. 10. c.

Νυμφη. ἡ. *a bride*. 11. e. perhaps from *νισ*, *lately*, and *φω*, *to appear*. (Hence *nymph*.)

Νυν. *now*. 25. c. *οἱ νυν*, *the men of this day*. 99. e. § *Τοις νυν*. *therefore, then*. 15. d. 44. b. 68. g.

Νυξ, *νυκτος*. ἡ. *night*. 6. e. *νυκτες*, *by night*. 2. e. and pl. 61. f. 66. e. where the use of the plural for the sing. is to be noted. So Xen. Anab. 1. 3. c. 1. *ἐς δὲ ταῦτα ἡ, σχιδον ἥσαν μισαὶ νυκτες*. Hence Lat. *nox*, and Engl. *night*. § *Νυκτω*. adv. *by night*. 16. d. 88. b. § *Νυχίος*. *nightly*. 67. e.

Ξ

ΞΑΙΝΩ. *to card wool*. 1. d.

Ξενος. either of those between whom the tie of hospitality subsists. a guest. 38. d. a stranger. 33. g.

104. b. *strange*. 40. e. § *Ξινω*. *presiding over hospitality* 81. d. § *Ξινια*. ἡ. *the being a stranger or alien*. 106. d.

Ξίω and ξύω. to scrape, polish. 77. b. § 'Αποξίω, and ἀποξύω. to scrape off. 75. e. to polish, sharpen. 7. e. § Λιθοξοός. a polisher of stones, a stonecutter. 75. d. 77. c.

Ξηρός. dry. 46. c. 88. f. (perhaps from ξίω.)

Ξίφος, ἰός. το. a sword. 5. f. 42. g.

Ξύλον το. wood. a piece of timber, a stick. 28. c. 48. f. (perhaps from ξύω.)

Ο

Ο, ὁ, το. the article generally corresponding to our definite article the. pass. οἱ δέ, but some. 45. f. 83. a. f. So οἱ μὲν, some indeed. 26. b. followed by ἄλλοι δέ. 16. f. ὁ δέ, for αὐτός δέ, 43. c. So τοι μὲν, 44. g. ὅδε (with an enclitic δέ) demonstr. this. 80. b. τῷ, for τινι. see τῆς.

Ὀβολός. ὁ. an obolus: a coin, the 6th part of a drachma, worth about 5 farthings. 18. f. 28. b.

Ὀγκός. ὁ. a tumor, swelling. 44. c. § Τετραγκός. excessively swollen. 87. f.

Ὀδός, οὗ. ἡ. a way. 19. b. 29. d. 49. c. It is often understood, as 17. b. 19. f. 25. b. 49. g. 83. f. 93. d. § Διοδύω. to travel through. 29. f. § Ἐπαυδοός. ἡ. a return. 52. f. § Ἐξοδός. ἡ. an exit, a passage out. 89. a. § Καθόδός. ἡ. a descent. 29. b. 64. a. § Παροδός. ἡ. a passage along. ἰν παροδῷ, by the way, en passant. 3. b. § Περιόδός. ἡ. a period. 16. b. (see n.) § Προόδός. ἡ. a coming out. 69. d. 78. b. (see n.) § Τριόδός. ἡ. a place where three ways meet. 72. e.

Ὀδούς, οντός. ὁ. a tooth. 18. e. 55. b. 58. c. (Hence Lat. dens, dentis.)

Ὀδυρομαι. to lament, bewail. 27. e. 31. f. (perhaps from ἡ ὀδῶν, a

pain, pang.) § Ὀδυρμός. ὁ. lamentation, wailing. 49. a. § Ἀποδυρομαι. to lament. 86. g.

Ὄζω. (Takes tenses from ὀζίω.) to have a smell, good or bad. From its 2d fut. ὀδῶ comes the Lat. odor. § Ὄσμη. ἡ. a smell, scent. § Ἐύσμος. fragrant. 7. d.

Ὄβονη. ἡ. linen, a linen cloth. 12. c. 90. a. a sail. 34. b.

Ὤ. an interj. of grief; sometimes of admiration or joy. ah! oh! § Οἶμοι. ah me! alas! 57. b. g. (supply ἰνικα.) § Ὅττοτοῖ. id. 43. a. 57. g. (for οἶ, see ὀς.)

Οἶγω. to open. § Ἀνοίγω. id. 65. g. 88. b. 90. b. § Διανοίγω. id. 45.

Οἶδω and οἶδω. to swell, to be swollen. § Διοἶδω. id. 72. g. § Ἐξοἶδω. id. 27. a.

Οἶκος. ὁ. a house, dwelling. § Οἶκισ. ἡ. id. 43. c. 76. c. § Οἶκημα. το. (a habitation.) a chamber. 53. f. § Οἶκᾶδε. adv. homeward. 9. f. § Οἶκοθεν. (from home.) from the family. 77. c. § Οἰκίστης, ου. ὁ. a domestic, servant. 29. f. 53. f. 87. d. § Οἰκίος. domestic. a domestic connexion. 61. a. 77. c. d. one's own property. 71. e. § Οἰκίζω. to found. —ομαι. to have a settlement. 62. e.

Διουσιω. to regulate. 73. c. § **Μετακισω.** to remove one's dwelling. 73. b. § **Μετακισ.** ὁ. a settler from another place. 104. b. § **Μετακισιον.** το. the alien-tax, a tax imposed on settlers at Athens. 105. a. § **Μετακισιζομαι.** to remove one's dwelling, to emigrate. 89. g. § **Παρακισω.** to dwell near another. 56. b. 72. g. § **Συνκισω.** to dwell with. 77. d. § **Συνκισια.** ἡ. a family dwelling together. 55. e. § **Ἀγροικος.** rustic. 105. d.

Οἰκτιρος. ὁ. compassion, pity. 84. e. § **Οἰκτιστος.** most piteous. 16. g. § **Οἰκτιρω.** to compassionate. 97. d.

Οἶμος. ὁ. and οἶμη. ἡ. a way, path; perhaps from οἶω, to bear, carry; from which φεω borrows tenses. also a strain, song. § **Προοιμιον.** το. a prelude, preamble. 76. c. 95. e.

Οἰμωζω. to bewail. 16. c. 94. c. to groan. 26. f. 28. a. οἰμωζιν σε κελιω or ληγω was a stated phrase in dismissing any one insultingly. So jubeo plorare, Hor. l. 1. Sat. 10. v. 91. and l. 2. Sat. 5. v. 69. as they now say "go hang yourself." (probably from οἶμοι.) § **Ὀμωγη.** ἡ. lamentation, wailing. 68. a. 73. a.

Οἶνος. ὁ. wine. 45. f. (hence Lat. *vinum*.) § **Πᾶρσινος.** intoxicated. 102. b. § **Παρσινια.** ἡ. a drunken frolic. 106. a. § **Ἐμπαρσινια.** 87. d. (see n.) followed by a dative, to insult one as in a drunken fit. 60. f.

Οἶομαι. (contr. οἶμαι. 18. b.) f. οἶησμαι. 1st aor. ᾔηθην. to think. 8. a. 15. c. 16. c. (imperf.) 37. g. 70. b. (2d pers. sing.) Hemsterhuis shows other instances of this interrogation inserted to animate the language, as in Plat. Symp. ποσος οἷσθι γίμει σωφροσύνη.

Ὅς, α, or. such as; what kind of person or thing. 46. b. 56. e. (see

n.) 77. b. 78. c. "whatever you be." 86. a. "what a fine thing it was." ὅς τε, or ὅθεν τε, often followed by an infin. denotes a person or thing capable or possible. 67. e. 4. c. 30. c. 44. c. 45. g. (as well as they can) 53. d. In this passage Reitzius supposes the conjunction ἰ joined with the infinitive ἵνα. But I conceive that ἰ has its own verb subst. understood: "if it were a thing possible to be." § **Ὅποιος,** α, or. what kind of person or thing? what? 52. e. g. § **Ὅποιος.** id. 29. a. 32. d. § **Τοιός.** of such a kind. § **Τοιούτος,** τοιαυτή, τοιοῦτο and τοιούτοι. id. 2. c. 39. f.

Οἶσθα. ἡ. willow. § **Οἶσθινος.** made of willow twigs, wicker. 25. e.

Ὀϊστος. ὁ. an arrow. 3. d. (probably from οἶω, to carry, from which φεω borrows tenses.) For ὀϊστος see φεω.

Οἶχομαι. f. οἶχσομαι. to go off. 8. a. 40. c. 49. c. 54. a. it is pleonastic in 13. ε. for περιτραπησται. So Dem. π. Εὐρ. ὅταν δ' ἰσθαιρια, ὥσπερ ἰς τελευτην, ἀργυριον προσινγκης, οἶχεται φερε, α. τ. λ.

Ὀκλαζω. to crouch, to sink on the knee. 30. d. (perhaps from κλαω to break.)

Ὀκνος. ὁ. indolence. § **Ὀκνιω.** to be indolent. to be backward. 61. f. 68. f. 83. b. 105. b.

Ὀκτω. eight. § **Ὀγδοηκοντα.** eighty. 50. f.

Ὀλβος. ὁ. riches. 94. c. § **Ὀλβιος.** prosperous, wealthy. § **Τρισαλβιος.** thrice happy. 56. c.

Ὀλίγος. little, few. 34. b. 37. c. 38. e. 60. a. "by degrees—by little and little." 68. c. 83. a. 90. f. 85. c. "for a little."

Ὀλισθος. ὁ. a slip. § **Ὀλισθηρος.** slippery.

percy. 36. a. 92. f. Ὀλισθαίνω to slip. § Ἀπολισθαίνω to slip off. 11. a. § Διολισθαίνω to slip. 33. d.

Ὀλλυμι and ὀλλω. takes tenses from ὀλω. to perish, also to destroy. § Ὀλισθής. a destruction. also a wretch. 21. b. § Ἀπολλυμι. to destroy. 8. c. ἀπολλύμαι. to be ruined, to be lost, to perish. 4. f. 5. g. (perf. m. by an Attic reduplication.) 39. a. (2d fut.) 46. a. 51. g. § Ἀπωλυα. a destruction. 21. g. § Γίγαντοκτενής. a destroyer of the giants, giant-killer. 83. b. (from γίγας, a giant.)

Ὀλοοῦμαι. to cry out in lamentation. Hence Lat. ululo. § Ἀπολοοῦμαι. id. 76. c.

Ὀλος. entire. 4. c. "on the whole, in short." 33. g. 60. d. 8. e. "all of gold." 62. d. (see n.) Hence our whole. § Ὀλος, adv. altogether, at all. 43. a. in short, on the whole. 3. b.

Ὀλυμπιά. ἡ. Olympia, or Pisa, a city of Elis. 100. c. Ὀλυμπιά. τα. the Olympic games there celebrated. 43. e.

Ὀμαρτή. adv. together: probably from ὀμοῦ and ἄρταν. § Ὀμαρτία. to accompany. § Παρεμαρτία. id. 102. d.

Ὀμίλος. ὁ. a crowd. 68. e. 70. d. (perhaps from ὀμοῦ and ἰλίσω, but rather from ἡ ἰλη, a band of soldiers; whence ἰλαδον, adv. and ὀμιλαδον.) § Ὀμίλιω. to have intercourse with. 23. d. 98. d. § Ὀμίλητης, ου. ὁ. a companion. 85. g. § Προομίλιω. to associate with. 79. c. 95. b. 97. e.

Ὀμιχλη. ἡ. and Ion. ὀμ. a dark mist. 48. d. (probably from ὀμοῦ and ἰλίσω.)

Ὀμνυμι and ὀμνῶ. (takes tenses from ὀμω.) to swear. 90. e. (dat. pl. part.) 109. f. § Ἐνωμενος.

sworn, under an oath. 110. a. § Ἐπομνυμι. to swear, to confirm by an oath. 19. c. 99. b.

Ὀμος. similar, common, the same § Ὀμός. similarly, alike. 46. c. But ἴμος, yet, nevertheless, how ever. 3. e. 6. a. § Ὀμοῦ. altogether. 31. c. (see n.) 67. e. § Ὀμοιός. similar. 85. a. § Ὀμοίως. in like manner. 16. f. § Ὀμοῖον. to compare. 44. d.

Ὀμφαξ, ἄκρος. ὁ. an unripe grape. § Ὀμφάκιος, ου. ὁ. unripe. 50. c.

Ὀναρ. τα. indecl. a dream. used often for κατ' ὄναρ, in a dream. 89. f. 96. g. § Ὀνυρας. ὁ. id. 69. c. 76. f. § Ὀνυρας, ατος. τα. (not used but in the oblique cases.) id. 17. e. 43. a.

Ὀνιδος. ιος. τα. reproach: probably from ὀνω, ὀνω, or ὀνω, to censure, find fault with. § Ὀνιδίζω. to reproach. 1. b. 8. b. 22. e. 107. c. § Ὀνιδιστικός. reproachful. 37. a.

Ὀνημι. to profit, to avail. 2. a. ὀνημαι. m. to gain an advantage. 20. c. (imperf.) 47. d. 28. d. "I should be finely off."

Ὀνομα, ατος. τα. a name. 43. d. (for το ὄν.) 47. a. In p. 39. b. it appears to be used for the thing, which bears the name: somewhat like the use of ῥημα in the Greek of the N. T. and the Hebrew רִבִּי. (Hence Lat. nomen.) § Ὀνομαζω. to name, call. 7. a. 20. f. 101. a. § Ἐπιονομαζω. to give a name or epithet to. 104. e. § Μισιονομαζω. to change one's name. 90. c. § Πολυώνυμος. having many epithets. 81. e.

Ὀνος. ὁ and ἡ. an ass. 73. f. 89. f. 105. e. (perhaps from ὀνημι.)

Ὀνυξ, ὄχος. ὁ. a nail. 18. f. (perhaps from νυσσω, to pierce.)

Ὀξύς, ὤα, υ. sharp. 4. e. ὄξυ. adv. sharply, acutely. 45. b. (probably

from ξυν.) § Παρεξένος. to incense. 95. c.

ὠπίσσω. adv. backward, back. 40. d. behind. 55. d. (for τοῖς.) § Καταπίσσω. behind. 55. g. 68. c.

ὄπλον. το. (any instrument.) a weapon. 14. g. 82. a. 100. d. § Ὀπλιτῆς. το. heavy armed troops. 25. e. § Ἀνοπλος. unarmed. 101. d. § Ἀφοπλίζω. to disarm. 3. e. 5. f. § Ἐνοπλος. armed, arrayed in arms. 5. a. 14. f.

ὀψαω. to roast. 69. g. (perhaps from πίπτω or πίσσω.)

ὀπτομαι. (m.) to see. 3. a. 29. c. 6. a. (2d pers. sing.) 15. a. 89. d. 87. g. pass. to appear. 56. d. (Hence optics.) § Ὀψις, ὥς. ἡ. an appearance, aspect. 30. a. vision, sight. 81. a. § Ὠψ, ὥπας. ἰ. the eye, countenance. § Ὀφθαλμος. ἰ. the eye. 44. f. (probably compounded with ἄλλομαι, from the rapid motion of the eye.)

κατασπτομαι. to discern. 42. c. (2d pers. sing.) § Μιστωπιν. το. the forehead. 15. f. § Παρεσπίος. a person or thing to be neglected. 85. a. § Περισπτομαι. to overlook, neglect. 33. a. (2d pers. sing.) § Περιωπην. ἡ. an observatory, place of observation. 34. a. § Προσπτομαι. to foresee. 78. f. (2d pers. sing.) § Προσψις. ἡ. aspect, look. 96. g. § Προσωπιν. το. face, countenance. 4. a. 27. d. 66. d. § Προσωπιον. το. a mask. 71. g. 92. a. § Ἀυτοπροσωπος. of the natural countenance. 92. a. § Εὐπροσωπος. handsome, comely. 77. b. 88. d. § Κυνοπροσωπος. dog-visaged. 107. e. § Ὑπεροψια. ἡ. haughtiness. 14. a. 60. f. § Ὑπεροπτης, ου. ἰ. haughty, contemptuous. 70. b. § Ὑπεροπτικως. haughtily. 84. g. § Γλαυκωπις, ιδος. ἡ. azure-eyed. 5. c. (see n.) § Κυκλωψ, ωπος. ἰ. a Cyclops. 7. See Index. § Σκυθρωπος. stern-

looking. gloomy. 67. f. (from σκυθρος, stern.) § Χάροπος. having sparkling eyes. 3. d. (Homer applies it as an epithet to the lion, &c.)

ὄραω. to see, to look. 5. d. 4. a. (compare 48. f.) 11. e. ἴρα μὴ, take care lest. 4. f. ἴρα εἰ, see whether. 21. f. ἴρας; look you. 37. a. § Ἀφοραω. to turn the eyes to. 80. d. § Ἐνοραω. to look. 48. f. (compare 4. a.) § Ἐφορος. ἰ. an inspector, overseer. 51. c. § Καθοραω. to look down at. 34. a. (imperf.) § Παροραω. to overlook. 83. c. 98. d. § Ὑπεροραω. to overlook, scorn. 91. f. 94. e. § Ὑποφραομαι. 3. f. see n.

ὀργάνον. το. an instrument. 6. d. (probably from ἰργον. Hence organ.)

ὀργη. ἡ. passion, anger. 14. h. 42. a. 82. a. d. (the verb ἰργαω denotes the influence of any violent passion or desire; perhaps from ἰργω.) § ὀργίζομαι. to be angry. 4. f. § ὀργίλος. choleric. 95. d.

ὀριγω. to stretch, hold out. 35. g. 98. a. e. ἰριγομαι. to covet. 92. e.

ὀρθος. erect. 26. c. (perhaps from ἰρῶ.) § ὀρθως. rightly. 34. c. § ὀρθιος. erect. 90. d. § ὀρθω. to erect. 47. f. § Καταρθεομαι. to be prosperous, successful. 27. a.

ὀρκος. ἰ. an oath. 109. f. the thing sworn by. 53. d. § ὀρκιος. presiding over oaths. 81. d. § Ἐπισρκια. to perjure. 26. b. 63. d. 85. b. § Ἐπισρκια. ἡ. perjury. 39. c. 90. f.

ὀρμη. ἡ. impulse, impetus. 21. a. ardour. 78. e. (perhaps from ὀρμαι, the perf. p. of ἰρῶ.) § ὀρμαι. to rush. 10. f. 25. b. to set out. 22. f. 77. e. 81. c. 64. b. "I was impelled." § Ἐξορμαι. to sally out. 20. d. § Προῦπιζομαι. to sally out before others. 30. b.

ὄρμα. ἡ. a fisher's line. 32. a.

ὄρμος. ὁ. a necklace. 106. f.

ὄρνις, ἴδης. ὁ and ἡ. a bird: perhaps from ὄρεω. ὄρνισον. τα. id. 89. d. Hence Ἀσπίς. ἡ. the name of a steep and high rock in India. qu. inaccessible even to the birds. 27. b.

ὄρεος, ὄρος. τα. a mountain. 4. c. 34. a. f. (perhaps from ὄρεω.) § ὄρεινος. hilly, mountainous. 93. c. § ὄρεω. ἡ. the foot of a mountain. 84. b. 35. d.

ὄρος. ὁ. a boundary, limit. 22. c. 43. e. 97. e. (Hence horizon.) § ὁμορος. a borderer, a neighbour. 97. g.

ὄρυσσω and ὄρυττω. to dig. 45. f. 67. d. § ὄρυγμα. τα. a trench, foss. 45. f. § Ἀνορύττω. to dig up. 39. d. § Διορύττω. to dig through, to break through. 101. c. § Κατορύττω. to bury. 45. e. 51. f.

ὄρχισμαι. to dance. § ὄρχησται, ὄρχες. ἡ. dancing. 102. b.

ὄρεω. to excite, rouse. ὄρεμαι. to rush. 74. e. (by sync. for ὄρετα.) § ὄρεθῆναι. id. 37. c.

ὅς, ἡ, ὅ. pron. rel. who, which. pass. 28. b. "for having ferried you over;" qu. that for which I, &c. See n. ὅς for ὁ. 103. b. "to one—to another." § ὅ. whither. 106. b. § Ποῖ; id. interrog. 93. d. 57. a. § ὅ. where. Also gen. of the 3d pers. pron. defective in the nominative. of himself, of him. whence dat. ὅ. 104. a. From the plural of this word is formed the possessive. § ὅ. their. p. 110. a. § Ποῦ; id. interrog. 38. b. 54. d. πού, an enclitic. probably, perhaps. 19. a. 90. f. somewhere, 90. a. joined with ταχα in the same sense, 48. b. 80. g. joined with the interrogative ἡ in ἡπὸν. 31. g. ὅπου. where. 44. a. § ὅθεν. whence, from what way. 98. c. § Ποθεν. whence. 22. g. 84. g. see n.

§ ὅστις, ἡτις, ὅτε. (The young student will observe that the neuter of this word is distinguished, by a comma interposed between its constituent parts, from the conj. ὅτι. So το, τι the article is distinguished from τοι, τι.) *whosoever, whatsoever. who, what. Gen. ὅτου Att. for ὅστινος, 42. d. 36. e. Dat. ὅτῳ Att. for ὅτῳ. 15. f. § ὅτι. conj. because, that. 1. b. d. 16. c. ὅτι τι; why? 36. c. 54. e. οὐδὲν ὅτι μὴ, nothing but. 78. a. So Longinus § 44. οὐδὲν ὅτι μὴ κελαίης ἐκβαίνομεν μεγαλοφυῶς. ὅτι with a superlative marks the greatness of the quantity or number, like the Lat. quàm. 85. e. "ever so much." 103. f. § Διοτι. see δια.*

ὄσιος. sacred, holy. probably from the Æolic οἴος, for θῖος. § Ἀνοσῖος. impious. 69. e.

ὄσος. how great. 70. c. ὅσοι, as many as. 20. c. μυρία ὅσα, ever so numberless. 101. f. ὅσοι and ὅσα, adv. as far as. 5. e. 34. d. 47. f. § Πότες; how much? how many? 83. c. § ὅσους. as much, as many as. 13. b. 59. e. § ὅσους. how many times. 83. a.

ὄσσιον. τα. a bone. 70. e. g. (contr. for ὀσσία.)

ὀσφραίνεμαι. to smell, to scent. 98. c

ὀσφύς, ὄσος. ἡ. the back, the loins. 86. e.

ὅτε. when. ὅταν. id. 43. a. § ὅπου. and ὅπου. id. 27. d. 77. b. 17. a. § Πότες; when? Ποτί. sometimes. on a time. at any time. 26. f. 44. b. 65. g. some time or another, at length. 44. c. 37. g. 38. b. (pleonastic.) § Δηποτε. τι δηποτε; "why, pray." 3. c. § Ποποτε. at any time, ever. 10. b. 89. f. μηδὲποτε. never. 33. b. μηδὲποτε. id. 68. g. § Τότε. then.

ὀτρύνω. to incite, excite. § Παρτρύνω. id. to stimulate. 105. b.

Οὐ, οὐν, and before an aspirate οὐχ.
not, no. pass. οὐχ ἴσως. see ἴσως.
 § Οὐκουν and οὐκοῦν. 1. b. (see n.)
οὐκοῦν, so then, well then. 10. e.
 27. e. 15. g. § Μοινοῦχι. *almost,*
all but. 56. d. 69. a. 86. c. § Οὐ-
 δι. *not even.* 8. b. 55. f. *neither,*
nor, in which sense it is used
 indiscriminately with οὐτι. 1. d.
 2. a. § Οὐδισω. *not yet.* 30. g.

Οὔας, αἶτες. το. contr. οὔς, αἶτες. το.
the ear. 45. a. 74. c. 104. a. 90.
 e.

Οὖν. *therefore, then.* pass. Combined
 with other particles. τοιγαροῦν. 13.
 e. εὐμινουν. *by no means.* 20. a.

Οὐρα, ἡ. *a tail.* 105. f.

Οὐρανός. ἰ. *the sky, heaven.* 6. e.
 33. g. (perhaps from ἔρος and
 ἄνω.)

Οὔρεσι. ἰ. *a guardian* : probably from
 ἡ ἄρα, *care.* § Φρεῦρα. ἡ. *a guard.*
 67. b.

Οὔτις, αὖτη, τοῦτο. *a demonstrative*
pron. this. a paragogic, often an-
 nexed to it. 50. f. 59. d. 96. e. ὦ
 οὔτις, and οὔτις, *hark ye! my*
friend! 72. b. 101. b. 52. e. 57. a.
 63. c. 60. a. and plur. 58. f. ταυτι,
 ταυτι, for ταῦτα, τοῦτο. 15. a. 33.
 d. τοῦτογι, *this at least.* 52. d.
 § Οὕτως and οὕτω. *thus, so.* 1. ὁ. ὁ
 οὕτως. id. 54. e.

Ὄφουλω. το. *owe.* 55. g. "that they
 do not demand debts from debt-
 ors."

Ὄφειλλω. *to increase.* Ὄφιλος, ιος.
 το. *profit, advantage.* 100. a. 102.
 b. see n. § Ὀφιλισω. *to profit.* 44.
 g. 100. e. § Ἀνωφιλῆς. *unprofitable.*
 97. f.

Ὄφης, ιως. ἰ. *a serpent.* 92. f. (per-
 haps from ὀφτομαι. compare ὄφα-
 κων.)

Ὄφρα. conj. *in order that.* 36. g.

Ὄφρυς, ὄος. ἡ. *the eyebrow.* 15. f.
 14. g. (contr. for ὀφρυαί.) 49. a.
 101. e.

Ὄχος, ιος. το. *a carriage* : perhaps
 from ἰχω. § Ὄχιομαι. *to ride.*
 105. f. § Ὄχημα. το. *a carriage.*
chariot. 80. c. § Παροχισμα. *to*
ride beside another. 11. d.

Ὀχλος. ἰ. *a crowd, multitude.* 41.
 g. 65. b. 93. c. § Ὀχληρος. *tur-*
bulent, riotous. 86. a. § Ἐνοχλῶ
to raise a disturbance, to disturb
 28. f. 94. b.

Ὄψι. adv. *late.* 74. e. § Ὄψα, α.
 ὥρα. *evening.* 53. f.

Ὄψον. το. *whatever is eaten with*
bread. victuals. 101. g. 102. f.

Π

Πᾶγος. ἰ. *a hill.* 98. d. 98. g. *the*
Areopagus. see n. on p. 100. b.
 The court sat on *Mars' hill*, near
 the citadel, so called according to
 the fable from Mars having been
 arraigned there before the twelve
 Gods for killing Halirrhottus, the

son of Neptune. (probably from
 πηγνυμι.)

Παῖς, παιδος. ἰ and ἡ. *a boy, or girl*
a son, child. 31. b. 3. a. 10. a.
 64. b. 17. e. (see u.) § Παιδον
 το. *a child.* 16. f. 27. e. § Παρ

ἡσκη. ἡ. a girl. 54. a. § Παιδισ-
 παριον. το. id. 31. d. § Παιδικος.
 boyish. 80. g. § Παιδευα. ἡ. edu-
 cation, literature. 21. c. 24. f. 77. g.
 § Παιδισιν. to educate, instruct. 21.
 d. 24. e. 26. d. "literary men." 69.
 f. § Παιζω. to sport, play. 10. e.
 58. d. § Παιδια. ἡ. sport, trick,
 play. 49. e. 75. e. 76. a. § Παιγ-
 νον. το. a play-thing. 6. f.

Ἀντιπαις. a grown-up boy. 80. f.
 § Ἀπαιδιστος. uneducated. 21. c.
 § Ἀπαιδισια. ἡ. want of educa-
 tion. 59. g. § Συμπαιζω. to play
 with others. 10. e.

Παιω. to strike. 2. a. 54. a. 72. e.
 § Παρπαμαι. to be mad. 32. b. 63.
 c. 88. d. § Ὑπερπαμαι. to exceed,
 surpass. 61. f.

Πάλαι. adv. long ago, formerly. 6.
 d. 10. e. 60. b. 54. d. § Πάλαιος.
 old, ancient. 58. b. 70. d. 78.
 d.

Πάλη. ἡ. wrestling. 100. c. § Πά-
 λαιω. to wrestle. 48. b. § Πάλαω-
 ρον. ἡ. a place for wrestling, a
 gymnasium. 2. f. 14. c. § Κατα-
 παλαιω. to throw in wrestling. 6.
 b. 37. f.

Πάλλιν. again, back again. 74. a.
 παλιν αὖ, on the contrary. 64. d.
 § Ἐμπαλιν on the contrary. 64. g.
 83. a. 56. a. (for το ἰμπαλιν.)

Παλλαξ, ἄκος. ἡ. a young man.
 § Παλλακίς, ἰδος. ἡ. a concubine.
 52. a. 53. f.

Πάλλω. to shake, brandish. 5. b.

Παππας, ου. ἡ. a father. Hence
 παπα. § Παππος. ἡ. a grand-
 father. 77. c.

Πάρε. prep. with a gen. by, from.
 84. g. with an accus. contrary to.
 109. e. according to. 22. d. παρ'
 ἑνα, within one, wanting one. 49.
 f. so 49. g. "he was within so
 little of escaping." παρ' ἡμῶν,

day about. 2. f. Other more ob-
 vious meanings are easily collected
 from the context.

Πᾶμα. ἡ. the cheek. 13. f.

Παρθενος. ἡ. a virgin, maiden. 5. c.
 18. e. § Παρθενισιν. to make one
 live in virginity. 88. c. —μα. to
 lead the life of a virgin. 87. a.

Πᾶς, ἅς, αν. all, every. το παν
 wholly, universally. 64. g. 91. c.
 80 το παντα. 64. g. § Ἀπᾶς. id.
 11. d. § Παντη. altogether. 63. g.
 § Παμπαν. id. 101. d. § Παντοι. ab-
 solutely, by all means. 17. h. 27. f.
 59. c. § Πᾶν. altogether, very. 5. b.
 10. a. 11. a. οὐ παν. not at all. 27.
 d. § Πανταπασι. altogether. 27. d.
 § Παντοθεν. on every side, in every
 respect. 77. g. § Πανταχθεν. id.
 from every side. 98. c. 102. d.
 § Πανταυς. of every kind. 11. a.
 27. e. "and turned himself to
 every side." § Παντοδᾶς. of
 every kind. 71. b. (from το δαυιδου
 80 ἁλλοδαυος.)

Ἐπιπαν. for the most part, general-
 ly. 59. f. § Παρπαν, and παρπα-
 παν. at all. totally. 12. c. 88. a.

Πασσῆλος. ἡ. and πατταλος. a peg,
 wooden pin: perhaps from πασσω
 the same as πηγνυμι. § Πρσπατ-
 ταλιω. to fix with pins: a mode
 of punishment, in which the limbs
 were distended and fastened with
 pins to the ground or to a wooden
 frame. 54. f. "you shall remain
 pinned to the mast."

Πασσω. to sprinkle, scatter. § Ἐπι-
 πασσω or —αττω. to sprinkle upon.
 11. e. § Χρῦσσοπατος. embroidered
 with gold. 71. g.

Πασχω. (takes tenses from παθω
 and παθω.) perf. m. πισοιθα for
 πισοθα. 1st f. πισομαι for πησομαι
 to suffer. 7. a. 18. e. 19. e. 27. f.
 30. f. "are subject to this." 84. d.
 "what has happened him that
 he," &c. 16. c. "a good

to us!" 14. f. "what can I do?" So 33. c. 64. b. 96. c. § Πάθος, *tos. to. passion.* 44. a. § Περὶ παθῶς, *pathetically.* 98. g. § Ἡδυνάθεια, *h. voluptuousness.* 15. c. 95. a. § Κατηδυνάθειν, *to lose by voluptuousness.* 22. f.

Πάτασσω, *to strike.* 28. c. (It seems properly to denote the noise made with the feet in trampling; perhaps from ἰ πᾶτος, *a public road.* see πατιω.) § Πᾶταγος, *i. a rattling.* 82. a. § Πᾶταγισ, *to rattle.* 82. e.

Πᾶτιω, *to tread.* 36. a. § Καταπατιω, *to trample, tread down.* 57. d. § Περιπατιω, *to walk.* 29. b. (Hence *Peripatetics.*)

Πᾶτηρ, *pos, and τρος. i. a father:* which word is formed from the Greek or Lat. by changing the two consonants into their aspirates. 7. a. § Πατριον, *to. dimin. daddy.* 74. c. § Πατρις, Ἰδος, *h. a native country.* 21. b. 38. f. 97. f. § Πατρῆος, *paternal.* 21. a. 81. a. *native.* 21. b. see n. § Πατριος, *of one's country.* 109. e. § Μητροπατρῆς, *i. a grandfather by the mother.* 77. c.

Παύω, *to stop, (trans.) to make cease.* —μαι, *to cease.* 1. a. 2. a. 25. b. 44. f. 75. a. (hence *pause.*) § Ἀπαυω, *to give rest, relieve.* 35. b. 103. f. —μαι, *to rest at intervals.* 70. b. § Καταπαυω, *to stop. trans.* 109. a.

Πᾶχυς, ῥα, *v. gross, corpulent.* 14. c. 37. d. 87. f. (perhaps from πηγυμυ.)

Πῖδη, *h. a fetter.* 90. d. (probably from πῶς.) § Πῖδω, *to fetter, bind.* 43. b. 88. e.

Πῖδον, *to. the ground:* probably from πῶς. § Πῖδον, *to. a plain.* 47. b. c. 70. c. § Πῖδονος, *cham-*

paign. 20. e. § Στρατοῦς, *to. a camp, an army.* 5. b. 93. d.

Πιζᾶ, *h. the sole of the foot:* probably from the preceding. § Πιζος, *on foot.* 30. a.

Πιθω, *to persuade.* 77. g. 85. f. —μαι, *to be persuaded. to obey, comply with.* 34. c. 78. d. 103. a. (perf. m. πιθωδα, *to rely on, trust.*) § Πιθῶς, *credible.* 35. f. *persuasive.* 65. c. § Πιστις, *h. faith, trust, assurance.* § Πιστιον, *a thing to be complied with.* 96. c. "I must comply." § Πιστιω, *to believe, credit.* 22. d. 41. b. § Πιστιν, *pl. for πιστιν, credit is to be given.* 99. d. So Od. λ. 455. οὐκ ἔστι πιστα γυναιξιν.

Αναπειθω, *to persuade.* 19. c. § Παρπειθω, *to overpersuade.* 51. d. § Ἀπειθω, *to disobey.* 4. f. § Ἀπειθας, *incredible.* 34. g. 101. c. 82. c. where it is applied to a person, concerning whom a thing is not to be believed. So Æsch. παρὶ Παρπειθῆος ἀνὰ πρὸς τὴν ὑποψίαν τασσῆναι § Ἀπιστιω, *to disbelieve, discredit.* 12. c. 80. b. § Ἀπιστος, *faithless, perfidious.* 26. b. *incredible.* 72. f. § Ἀπιστία, *h. faithlessness, treachery.* 22. e. § Ἀπιστως, *treacherously.* 95. a. § Ἀξίπιστος, *trust-worthy, deserving credit.* 59. d. 68. g.

Πιναω, *to be hungry.* 87. c. (perhaps from πινωμαι.)

Πιρασμαι, *to try, endeavour.* 7. e. 77. g. 51. c. *to make trial of one.* 4. e. (2d pers. sing.) *to have experience.* 4. f. 35. f. 78. a. (perhaps from πρᾶω.) § Ἀποπειρασμαι, *to make trial.* 90. e.

Πιρῶ, *to pass through:* probably from πρᾶω. § Πιρος, *i. a passage.* 17. g. *income.* 75. c. § Περιζωμαι, *to produce.* 65. c. *to gain, acquire.* 78. a. (2d fut.) § Πιρῶ, *i. a journey.* 63. b. § Πιρῶν, *i. a*

ferryman. 16. b. 18. f. 22. b. § Πορθμῖον. το. a ferry-boat, packet. 9. f. 28. d. § Πορθμῖα. τα. ferry-money. 28. b. § Διαπύρην. to transfix. 3. f. (fem. part. 1st aor.) 30. b. (part. 2d aor.) § Διαπορίω. to be in perplexity. (see Ἀπορίω.) 64. e. § Διαπορθμίζομαι. to ferry over. 28. b. § Ἐμπειρία. ἡ. experience. 75. d. § Ἐμπειρος. experienced. 78. d. § Ἐμπορος. ὁ. a merchant. 105. c. (see π.) § Ἐμπορία. ἡ. traffic. 39. c. (hence *emporium*.) § Ἀπειρία. ἡ. inexperience. 76. c. § Ἀπέρω. to be at a loss, to be in difficulty—as a person who knows not how to pass. 70. f. 81. e. § Ἀπερία. ἡ. perplexity. 42. a. 64. g. difficulty of circumstances, penury. 72. d. § Ἀπορος. perplexed, difficult. 15. b. 32. a. § Εὐπορίω, and —ομαι. to have an easy supply. 108. c. § Ὀδοιπορος. ὁ. a traveller. § Προοδοιπορίω. to clear the way before. 11. d. § Συνοδοιπορος. a fellow-traveller. 31. a.

Πελάγος, ἰος. το. the sea, ocean. 8. d.

Πελάς. adv. near. πλησιος. near. a neighbour. 41. g. § Πλησιον. near. 3. f. 48. e. ὁ πλησιον. a neighbour. 55. g. 71. d. § Πλησιαζω. to approach. 92. g. 94. f.

Πελαγος, ἰος. ἡ. an ar. 4. e. 15. e.

Πελιδος. of a livid colour. 61. g. (from πῖλος or πῖλιος. black.)

Πιλη. ἡ. a buckler, a light shield. 30. b. § Πιληταριον. το. a small target. 25. e. Πιληταστης, ου. ὁ. a targeteer. 30. b. § Πιληταστικον. το. a body of targeteers. 25. f.

Πιμπω. to send. 3. b. 93. e. to escort, to form a procession. 10. c. § Πομπη. ἡ. a procession. 10. ἡ. 71. a. (hence *pomp*.) § Πομπιων. to go in procession. 71. a. § Ἀναπιμπω. to send back or up. 45. g. 66. a. 73. e. § Ἀποπιμπω,

and —ομαι. to send away. 2. b. 69. a. § Διαπομπιων. to continue in a procession. 71. c. § Ἐκπιμπω. to send off. 39. a. § Καταπιμπω. to send down. 22. b. 91. a. 110. a. § Μεταπιμπομαι. to send for. 9. e. 21. c. § Παραπιμπω. to escort, conduct. 8. d. 67. b. § Νεκροπομπος. ὁ. an escort of the dead. 2. e. 48. a.

Πένθος, ἰος. το. grief. 44. a. 90. c. (perhaps from πᾶθος, as ἑνός from βάθος.)

Πινομαι. to labour, to be employed. § Πινης, ητος. ὁ. poor. 40. e. 54. c. 83. d. § Πενία. ἡ. poverty. 40. a. 81. c. 86. d. § Πονος. ὁ. toil, labour. 44. f. § Πονιω. to labour. 64. g. 78. a. 103. f. § Πόνηρος. wretched. 44. a. Πονηρός, (with the accent on the last syll.) wicked. 59. c. 73. e. § Πονήρως. wretchedly, in a wretched condition. 102. c. § Πονηρία. ἡ. wickedness, dishonesty. 22. e. § Ματαιοπονια. ἡ. vain labour. 15. b. § Παμπονηρος. very wicked. or perhaps rather very severe. 87. a. § Φιλοπονω. laboriously. 95. c.

Πεντε. five. § Πιμπαζω. to count: from the five fingers. § Ἀναπιμπαζομαι. to revolve in the mind. 62. c. 69. c.

Πιπλος. ὁ. a cloak, a robe. 11. a.

Πιπτω and πισσω. to boil. to digest. § Πιπυρος. ripe, mellow. 50. d. § Πωπῆιον. το. a round thin cake, used in sacrifices. 48. d.

Περά and πέραν. beyond. 48. c. § Πέραν. to pass over. also to sell. § Περαισομαι. to cross over, to get across. 67. d. 68. a. § Περῆς, ατος. το. a limit, end, termination. 71. f. used adverbially (a prep. being understood) for in the end, finally. 17. f. 109. a. § Πιπρασκω, formed by redupl. from πρᾶω, and that by sync. from πέραν, to sell. 3. b

§ Ἀντιστοιχας. *opposite*. 58. e. "to the opposite side."

Περί prep. *about, around, concerning*. 10. d. 67. b. "we were employed about." (compare 66. f.) 84. e. "his want of discrimination with respect to friends." § Περισσεύς or περισττός. *superfluous*. 13. b. 45. c. 94. a. (from περι denoting superiority.) § Πε. an enclitic; generally equivalent with our *ever*, as in *however, whatever*. 102. b. see n. Expletive, and imbodyed with other words: as ἐτίπε. 91. ε. ἐτίπε. 37. d. ἐπε. 4. e.

Πεῦσιν. *adv. last year*. 58. a. 100. d.

Πιστω and πισταννυμι. *to expand, spread*. 16. b. (probably from πιστομαι.) § Ἀναπιστω. *to throw open*. 86. f. 92. d. 97. a. 89. b. see n. § Ἐκπιστω. *to stretch out, extend*. 7. f. 101. e.

Πιστομαι. *to fly*. 42. a. (see ἰπταμαι.) § Παραπισταομαι. *to fly beside*. 11. b. § Περιπιστομαι. *to fly around*. 41. g. 45. g. 68. c. § Προσπιστομαι. *to fly to*. 90. a. § Χαμαιπιστής. see πιστω.

Πιτρα. ἡ. *a rock, stone*. 7. c. 85. g. 91. f. (hence *petrify*, &c. and the proper name Πιτρος, *Peter*. q. d. *stony, rock-built*.) § Πιτρηδον. *adv. like rocks*. 82. f.

Πηγνυω and πηγνυμι. *to fix, to stiffen*. 80. b. § Διαπηγνυμαι. 22. b. see n. § Ἐμπηγνυμι. *to fix in*. 6. d. § Συμπηγνυμαι. *to compose, put together*. 6. d. § Ναυπηγικος. ὁ. *a ship-wright*. 15. e.

Πηδαω. *to leap, spring*. 5. b. § Ἀναπηδαω. *to leap up*. 55. f. 66. b. § Ἐπιπηδαω. *to spring upon*. 99. d. § Ὑπερπηδαω. *to bound over*. 89. e.

Πῆδον. το. *an oar*. § Πηδᾶλιον. το. *a rudder*. 16. b.

Πηρα. ἡ. *a wallet, bag*. 13. d. 18. b. 28. g.

Πηρες. *maimed*. § Πηρωσις. ἡ. *the loss of any organ*. 8. b.

Πῆχυς, ιος. ὁ. *the arm, from the hand to the elbow. the handle of a lyre*. 6. d. *a cubit, a measure of about 18 inches*. 56. d. § Δικαπηχυς,ικοσαπηχυς, &c. of ten, twenty cubits. 83. c. 90. c.

Πιθηκος. ὁ. *an ape*. 107. f.

Πίθος. ὁ. *a tub*. 18. b. e. 89. a. 98. e. (perhaps from πινω.)

Πικρος. *bitter*. 35. f. 53. e. 54. e.

Πῖλος. ὁ. *a cap*. 62. d. 66. g. (hence Lat. *pileus*.)

Πῖμλη. ἡ. *fat*: probably from πινω, ονος. *fat. adj.* § Πιμιλης. *adj. fat*. 87. f.

Πῖνος. ὁ. *dirt*. § Πῖνᾶρος. *dirty*. 77. e. 84. b.

Πῖνω. (or πινω.) takes tenses from πωω. *to drink*. 7. d. 19. c. 25. a. 48. a. πιομινος. *part. 2d fut. m.* the common form in this and a few other verbs, instead of πινῶμινος. 46. b. § Ποτον. το. *drink*. 66. e. 102. f. Ἐκπινω. *to drink off*. 101. g. § Ἐκπωμα. το. *a drinking cup, goblet*. 56. c. § Καταπινω. *to swallow*. 90. c. § Πρὸςπινω. *to drink to one*. 107. d. § Συμπασιον. το. *a banquet*. 1. a. 8. c. *a banquetting room*. 2. d. § Συμποτης, ου. ὁ. *a bottle companion*. 99. c. § Συμποτικός. *convivial*. 98. f. § Ἀποτος. *without drinking*. 62. b. 88. f. § Φαρμακοποσις. ἡ. *a drinking of poison*. 72. g.

Πιπτω. (f. πισω. 2d f. πισῶ. *perf. πιπτωκα*.) *to fall*. 10. a. 42. f. 81. e. § Πτωμα. το. *a fall*. 42. f. § Εἰςπιπτω. *to fall into*. 88. g. § Ἐκπιπτω. *to fall out or from*.

18. e. 41. d. § Ἐμπίπτω. to fall into. 9. c. ἱμπίσεν. neut. part. 2d aor. to rush or plunge into 10. g. 11. f. to fall upon. 34. b. 37. c. 90. d. to fall in with, light upon. 90. e. 91. c. to be thrown into. 110. b. § Συμπίπτω. to fall in along with one. 14. a. § Ἐπιπίπτω. to fall upon. 36. e. § Καταπίπτω. to fall down. 41. e. 42. e. § Περιπίπτω. to meet with. 18. a. § Προσπίπτω. to occur to one. 48. c. § Χαμαιπίτης. low, groveling. 79. f.

Πίσσα and πίττα. ἡ. pitch. 98. a.

Πῖον, ονος. fat. superl. πιοτατος. 85. b.

Πλάγῳς. transverse, oblique. 17. g. 34. b. (probably from πλαζω, to turn aside. trans.)

Πλάνη. ἡ. wandering, error. § Πλάναομαι. to wander. 33. a. 91. a. § Ἀποπλαναομαι. to wander from. 73. b. "I have been led far away from."

Πλάσσω and πλαττω. to form, mould. § Πλαστική. sc. τέχνη. the art of moulding. 75. g. § Ἀναπλαττω. to form. 75. f. 110. c. § Ἐπιπλαστός. feigned. 31. d.

Πλάτῳς, ῖα. υ. broad. 54. a. (see χειμπτω.) § Πλαξ, ἄκος. ἡ. a tablet, slab. 76. b. § Πλάκοις, οτος. ὀ. contr. πλακοῦς. a cake. 102. b. (hence Lat. placenta.)

Πλίσσω. to plait, braid. hence Lat. plico. § Πλοκάμος. ὀ. plaited hair, tresses. 83. b. § Ἐπιπλίσσω. to tie to. 42. c. § Ἐπιπλοκή. ἡ. a tying, fastening to. 42. e. § Συμπλίσσωμαι. to engage with, encounter. 21. a. § Συμπλοκή. ἡ. an engagement, conflict. 30. b. § Πολυπλόκος. complicated, perplexed. 15. b.

Πλίσος, and Att. πλῖος. full. § Πλη-

ρης. id. 40. g. 68. a. § Πλίσων and πλίσων. (given as a comparative to πολυς.) more numerous, more. 43. g. (contr. for πλίσονα.) πλίσον φέρειν, to have an advantage. 20. c. ἰπὶ πλίσον, for a longer time. 44. b. 48. c. ἰπὶ πλῖον γιγνίσθαι, to proceed to a greater degree. 109. b. § Πλῖστος. (a superl. given to πολυς.) most numerous, most. 67. g. 103. f. (see ὅτι) § Πληθυσ, υος. ἡ. the multitude. 41. f. § Πληθος, ιος. το. a multitude, a great number. 56. c. 109. d. also the same with ἡ πληθυσ. 73. g.

Ἀναπλίσος. Att. ἀναπλῖος. full. 56. g. 68. a. 77. a. 86. g. § Ἀναπληρῶ. to fill up. 81. e. § Ἀναπληθῶ. to fill. 63. c. 82. c. (1st fut. p.) § Ἐμπληθῶ. id. 103. d. 109. c. § Ὑποπλίσος, Att. ὑπὸ full. 76. d. § Ἀσπληστία. ἡ. insatiableness. 102. b.

Πλίσω. f. ὑσσω. to sail. 8. c. 9. f. 28. c. (see n. on p. 40. d.) § Πλῖος. ὀ. contr. πλῖος. a voyage. 28. c. 31. a. § Ἀναπλίσω. to sail away or back. 7. b. 47. g. § Ἀποπλίσω. to sail away. 47. f. 58. e. the Attic 1st fut. m. for ἀποπλίσσομαι. § Διαπλίσω. to sail over. 17. f. 22. b. 24. c. 58. e. § Εἰσπλίσω or ἰσπλίσω. to sail into. 67. d. § Ἐσπλίσω. to sail against. 21. c. to be on board. 68. b. § Ἐπιπλά. τα. moveables, goods which can be transported by sea. 13. c. § Καταπλίσω. to sail down. 17. a. 39. d. § Καταπλῖος. contr. καταπλους. ὀ. a voyage downward. 16. a. 47. e. § Συμπλῖος and συμπλους. ὀ. a fellow-sailor. 33. a. § Εὐπλίσω. to have a good voyage. 17. a. 57. d.

Πλην. adv. except, but. 31. f. 85. b. πλην ἄλλα. id. 66. d. 98. b.

Πλησσω and πληττω. to strike. § Πληγή. ἡ. a stroke. 3. c. 4. e. 28. f. § Ἐκπλησσω. to strike with lessor. 3. c. 42. b. 11. a. (part.

2d aor. p.) § Καταπλησσω. id.
25. d.

Πλινθος, ου. ἡ. a brick. an ingot. 39.
a.

Πλοῦτος. ὁ. wealth, riches. 9. f. 14.
e. 24. g. plur. 69. a. hence the
name of *Plutus*. 85. d. § Πλου-
τιζω. to enrich. 89. b. 91. b.
§ Πλουτιω. to be or become rich.
9. f. 32. a. 84. g. 99. e. (Attic
opt.) § Πλουτησιον. 96. c. "I
must be rich." § Πλουσιος. rich,
wealthy. 17. b. 86. a. § Τρι-
πλουτιω. to be excessively rich. 86.
a. 98. c. § Νεοπλουτος. 84. c.
see n.

Πνω. f. ινω. to breathe, blow. 10.
c. § Πνυμα. το. breath, air, wind.
34. b. 44. c. § Πνυστιω. to
pant, to be out of breath. 48. g.
98. c. § Αναπνω. to draw breath,
respire. 3. b. § Αεσπνω. to ex-
hale, breathe. 105. d. § Εμπνω.
to have breath in one. 52. b.
§ Εμπνοος, contr. —ους. breathing,
living. 63. a. § Επισπνω. to blow
upon or over. 10. d. § Περιπνι-
μουα. ἡ. a peripneumony, an in-
flammation of the lungs. 42. g.

Πνιγω. to choke, suffocate, strangle.
to choke with vexation. 53. e. § Α-
ποπνιγω. id. 19. a. (2d aor. p.)
46. f. 57. b. 86. g. 108. b.

Ποα. ἡ. herbage, grass. 66. e.

Ποθιω. to desire, want. 45. d. 53. e.
§ Περιποθητος. very desirable. 86.
d.

Ποιω. and —ομαι. to do. to make.
4. d. 6. e. 33. a. 13. d. 108. e. εὖ
ποιῶν τινα, to benefit one. 9. d. 18.
a. see n. ποιῶν πρὶς πολλόν, 98. c.
"I would give a great deal."
§ Ποιησιον. a thing to be done. 34.
c. § Ποιητης, ου. ὁ. a poet. 34. d.
71. f. § Ποιητικος. poetical. 35.
a. 82. a. § Ποιητικως. poetically.

35. d. § Ἀντιποιμαι. to claim.
8. f. 77. a. § Εἰσποιω. to intro-
duce. 105. d. § Περιποιω. to gain,
acquire. 79. b. § Προσποιμαι. to
pretend. 20. f. § Προσποισις. ἡ. a
pretence. 26. g.

Θαυματοποιος. ὁ. a juggler, a dealer
in miracles. 80. b. § Λογοποιω. to
talk, report. 40. b. § Παιδοποιωμαι.
to get children. 88. d. 101. a.
§ Χρυσοποιος. ὁ. a worker in gold,
a goldsmith. 40. e. (more usually
called χρυσοχοος.)

Ποικίλος. various, variegated. 31. f.
41. f. 71. a. 92. a. 107. f. § Πω-
κιλος. variously. 102. e. § Διαπω-
κιλος. clad in a party-coloured robe.
69. d.

Ποιμην, ινος. a shepherd: perhaps
from το πῶν, a flock. § Ποιμῖον
το. a flock. 7. b.

Ποινη. ἡ. vengeance. a vengeful
power. 67. e. 68. d. (hence Lat.
pœna.)

Πολιμος. ὁ. war. 22. f. 29. f.
§ Πολιμῖος. hostile. warlike, mili-
tary. 20. b. see n. an enemy. 21.
c. 31. d. 52. a. § Πολεμιω. to
fight, to be at war. 47. a. 50. e.
§ Προσπολεμιω. to war against, to
attack. 40. e.

Πολιω. to turn. § Πολος. ὁ. the
pole, round which the heavens ap-
pear to turn. the heavens. 35. b.
§ Πωλιω. to sell. § Εμπολιω. to
turn money in traffic. to gain,
make. 33. f. 48. a. 59. g. § Αἰπο-
λος. ὁ. a goatherd. 105. e. (from
αἶζ. q. v.) § Αἰπολῖον. το. a flock
of goats. 48. f. § Ταριχοπωλια. to
sell pickle. 72. d. compare with
70. d. (see ταριχος.)

Πολιός. grey. 66. b.

Πολις, ιος and ιως. ἡ. a city. 14. e.
g. 20. e. 36. b. § Πολῖτης, ου. ὁ.
a citizen. 60. f. 78. b. 100. a.
§ Πολῖτευα. ἡ. a civil constitution,

right of citizenship. 109. c. (hence polity, &c.) § Συμπολιτισμομαι. to live with, as a denizen of the same state. 42. a. § Ἀκροπολις. ἡ. a citadel. 38. c. 100. f.

Πολυς, and πολλος. many, much. 3. g. πολλα, used adv. for πολλαν, often. 4. d. ἐκ πολλοῦ, ἄρ. χρόνου of a long time. 10. e. οἱ πολλοι, the multitude, the generality. 45. c. 37. d. ἐκ πολλα, generally, in most parts. 13. a. 73. a. (see πλεον and πλουτος under πλιος.) § Πολλῶν. often, many times. 9. e. § Παραπολυ. by much. very much. 11. b. 21. a. § Προπολλοῦ. a long time ago. (πρὸ πολλοῦ χρόνου.) 91. c. § Παμπολυ. very much. 73. b.

Πομφολυξ, ὄγκος. ἡ. a bubble. 44. b. (probably from φλου, to bubble up; whence ἀναφλου.)

Ποντος. ὁ. the ocean, sea. 37. c.

Πορνῆ. ἡ. a prostitute, strumpet: perhaps from πωρναω, to sell. § Πορνείον. το. dimin. 90. e.

Πορπη. ἡ. a pin, clasp. § Ἐμπορπῶν. to button up. 24. e. 41. b.

Πορρω. adv. before, far off: probably from πορρωθεν. from a distance. 27. d. 31. f.

Πορφυρεα. ἡ. purple. 56. b. § Πορφύρεϊς, ἴδες. ἡ. a purple garment. 2. a. 13. f. 24. e. § Πορφύρεϊς, and contr. —οῦς. purple. adj. 41. b. clad in purple. 89. f. 69. d.

Ποταμός. ὁ. a river. 20. f. 36. b. (perhaps from ποτος, drink.)

Ποτερος, ἤ, ἥ. whether, which of two. 40. b. § Ὅποτερος. id. 77. c.

Ποτμος. ὁ. fate, fortune. § Εὐποτμια. ἡ. good fortune. 79. b.

Ποῦς, ὁδος. ὁ. a foot. 6. b. 14. d. 27. e. "by the foot." το. ἡ. things that are before one. 22.

a. 24. b. a foot space. 72. e. a rope called the sheet, fastened to the lower corner of the sail, to extend and retain it. 34. b. § Ποδιας. of a foot space. 47. c. § Ἀναποδίζω. to walk back. 66. f.

Ἀεροπόδι. adv. on tiptoe. 30. f. § Ἀνδρᾶποδον. το. a slave. 72. e. § Ἀργυροποῦς. having silver feet. 56. c. § Ἀρτίπους. sound in the feet. 91. d. (ἀρτιος, sound, perfect: from ἄρτι.) § Ἀντοπους. on one's own feet. 90. f.

Πρεῖος. mild, gentle. § Πρεῖως. mildly. 76. c. § Πρεῖότης, ἡ. mildness. 78. e.

Πρασσω and —ττω. to do, effect. 7. b. 36. b. 3. a. "how she does." ἰδ. πραττω, to be prosperous. 43. a. 83. g. § Πραγμα. το. business. 2. c. 46. a. a matter, affair. 11. a. 21. f. τα πραγματα, trouble. 96. d. § Πραξις. ἡ. an action. 24. g. 78. d. § Διαπραττομαι. to perform, perpetrate. 61. e. to effect, obtain. 66. a. § Συνδιαπραττω. to take part in managing. 2. f. § Ἀπραγμων. without trouble, easy. 74. e.

Πρεπω. to be suitable or becoming. 62. a. 75. c. § Διαπρεπω. to be distinguished for excellence. 97. a. § Ἀπρεπης. unbecoming, unsuitable. 1. a. (neut. pl. contr.) § Δουλοπρεπης. servile. 70. b. 79. e. § Εὐπρεπης. becoming. 77. b. 79. e. § Μεγαλοπρεπης. magnificent. 10. b.

Πρεσβύς, υς and ιως. ὁ. an old man. 5. e. (hence presbyter, &c.) § Πρεσβύτες, ου. ὁ. id. 33. c.

Πρηθω. to burn. § Πιμπρημι. id. § Ἐμπρηθω. id. 101. c. § Ἐμπιμπρημαι. to burn with passion. 54. a.

Πρίψαι. to buy, purchase. 19. c. 89. e. 97. c. 106. b.

Πρην. adv. before. 36. f. followed by an infin. before that. 2. e.

Πῶν. to cut with a saw. § Πῶν, *νος*. ἰ. a saw. 15. e. § Ἐμπεῶν. to grind the teeth, to gnash. 80. a. § Ἀπειξ. adv. tenaciously, tooth and nail. 65. e.

Πρ. prep. before. 71. d. also for. § Πρετίον. previously, before. 22. g. "not until you hear me." followed by πρῖν, 64. a. § Πρῶτος. foremost, first. 23. b. το πρῶτον, or in one word, τεπρῶτον, at first. 36. d. τα πρῶτα. the first place. 38. f. the chief. 94. e. (see n.) 102. d. πρῶτά. adv. first. 50. b. 77. d. § Πρωτιον. το. the first place. pre-eminence. 102. d. § Πρῶτον. adv. forward. 55. f. § Πρῶτον, and ἱμπερῶτον. before. 25. a. 71. f. § Πρῶτον. adv. lately. 1. d. 38. e.

Προβάτον. το. (a quadruped. in general.) a sheep. 7. f.

Προῖξ, *νος*. ἡ. a gift. peculiarly a marriage portion. 99. b. § Προῖκα, taken adv. κατὰ being understood, gratis, gratuitously. 28. e.

Προς. prep. to. 60. f. in addition to. 52. a. towards. 60. g. with a gen. by. 56. g. 58. e. 61. a. 85. d. 86. g. 75. d. "my uncle by my mother." used in asking, in the name of. 12. d. 27. c. 33. c. with an accus. in comparison of. 26. c. 36. g. 87. f. see n.

Πρύτανης, *ως*. ἰ. a magistrate. 73. c. (see n. on 109. b.) § Πρύτανιον. to hold the office of prytanis. 109. b.

Πταίω. to stumble. § Διαπταίω. to stammer. 77. f.

Πτερον. το. a wing. 17. a. 96. e. (perhaps from πτερομαι.) § Ἱπποπτερος. winged. 80. c. 6. f.

Πτῆσσω. to strike with terror. (It is commonly derived from πτοίω, to terrify; but they both seem of the same family with πταίω.) § Ἱππο-

πτῆσσω. to be in terror, to tremble at. 22. g. 23. e. 42. b. 83. e.

Πτυσσω. to fold. § Προσπτυσσω. to embrace, fold in the arms. 6. b.

Πτύω. to spit. § Ἀπὸ πτύω. id. 66. d. § Καταπτύω. to spit upon. 54. a. to scorn. 74. d.

Πτωσσω. to be timid. see πτῆσσω. § Πτωχος. ἰ. a beggar. 70. a. poor. 32. a. § Πτωχισμα. to beg. 72. d.

Πύγν. ἡ. the buttock. 30. e.

Πύθμην, *ως*. ἰ. the bottom of a vessel. 18. e. (probably from πύθω. to rot.) From πύθω also perhaps was derived the name of the serpent Python, which Apollo was said to have slain with his darts: whence § Πυθιος, Pythian: an epithet of that god. 17. e. 39. a. § Πύμαρος. last, hindmost. 55. b.

Πύλη. ἡ. a gate. 62. e. § Πύλῃν, *ως*. ἰ. id. 69. d. § Προπύλῃν. τα. a court-yard before the door, a vestibule. 62. d.

Πύξ. adv. with the fist, in boxing. 100. c. (perhaps from πτυσσω.)

Πῦρ, ὕρος. το. fire. (which word seems formed from the Greek.) 1. b. § Πῦρ. ἡ. a funeral pile. 40. f. 45. f. § Πῦρον. to burn in the fire. 7. e. § Πῦρετος. ἰ. a fever. 42. g. 51. b. § Πῦρεσσω and πυρεττω. to be sick of a fever. 108. d. § Πύραμις, ἰδος. ἡ. a pyramid. (from its likeness in form to a flame.) 45. e. § Ἀπῦρος. without fire. 3. d. § Ζωπύρον. το. a kindling, to keep fire alive. 82. g.

Πυργος. ἰ. a tower: perhaps from πυρ § Πυργιον. το. a turret. 97. c. § Εἰς πυργος. having fine towers. 46. f.

Πυρρίχιζω. to dance in martial movement. 5. b. The Pyrrhic dance, πυρρίχη ὀρχησις, was called so from the name of the inventor.

Πῶγων, ὄνος. ἰ. the beard. 15. a. d. 101. e.

Πῶλος. ἰ. the young of an animal, a colt. Hence foal. § Πῶλικος. drawn by colts. 100. c.

Πῶμα. το. a lid. cover. a stopper. 7. c.

Πῶς; how? 7. e. as an enclitic joined with other words, somehow, in some way. 69. c. § Ὅπως. how. 88. e. "is it possible that such a man should not seem," &c. ἴσως frequently understood before ἴδω, see that you. 99. d. 54. a. (see n.) οὐχ, ἔγωγε, not to say, much less. 30. f. 38. a.

P

ῥΑΒΔΟΣ, ου. ἡ. a rod, wand. 6. e. 48. f.

ῥᾶπις, ἰδος. ἡ. a rod: of the same meaning with ῥαβδος, and probably of the same family. § ῥᾶπιζω. to strike with a rod or stick. 56. a. (Hence rap.)

ῥᾶ and ῥῆα. adv. easily: perhaps from ῥῆα. § ῥᾶδιος. (formed from ῥᾶδιος.) easy. 5. d. compar. ῥᾶων. superl. ῥᾶστος. 75. c. § ῥᾶδιως. easily. 8. e. ῥαδίων. compar. 60. g.

ῥιγᾶ. to snore. 33. b.

ῥιπᾶ. to incline. 17. e.

ῥῖω, and —ομαι. f. ῖω. to flow. 26. f. 48. g. (See below ῖω, to speak, and its derivatives.) ῖω. f. ῖω. id. § Ἀμφιῖωτος. surrounded by water, sea-girt. 41. c. § Ἀποῖω. to drop out from. 3. e. § Διαῖω. to leak, to run out. 13. a. 18. e. § Διαῖω. id. 18. d. § Εἰσῖω or ἰσῖω. to flow into, stream in. 74. f. § Εἰσεῖω. id. 89. a. § Ἐπιῖω. to flow in. 89. a. § Ἐπιῖω. ἡ. an influx. 88. g. § Καταῖω. to flow down. 97. b. § Περίῖω. to flow round. 36. b.

ῥῖω. f. now. to speak. § ῥῆμα. το. a word. 16. a. § ῥῆσις. ἡ. a speech. 66. c. § ῥῆτωρ. ἰ. a rhetorician, orator, pleader. 2. f. 16. a. 68. f. 95. e. § Ἀποῖωτος. secret, not to be divulged. 63. e. 67. a. § Δι-

ῥῆνδην. adv. explicitly, plainly. 105. a. § Ἀῖρητος. not to be spoken. 61. f. § Παῖρησια. ἡ. (qua πανε.) freedom of speech, boldness. 15. g. 18. c. 40. e. § Παῖρησιζομαι. to speak boldly. 86. b. § Παῖρησιαστος. ἰ. a free speaker. 105. b.

ῥῆσσω and ῥηγνῦμι. to break. § ῥᾶκος, ιος. το. a torn garment, a rag: which word is derived from the Greek. 93. g. § ῥαγδαίος. impetuous. 82. f. § Ἀναῖρηγνῦμι. to burst open. 67. f. § Ἀποῖρηγνῦμι. to break. 42. e. (part. 2d aor. p.) 44. d. § Διαῖρηγνῦμι. to burst. 45. b. (subj. 2d aor. p.) 96. d. § Ἐκρηγνῦμι. to burst. 44. b. c. (2d aor. p.) § Ἀῖρηκτος. not to be broken. 51. c. 55. d.

ῥῖγος, ιος. το. severe cold, a chill. § ῥῖγω, to be chilled. 56. a.

ῥιζᾶ. ἡ. a root. 84. f. § ῥιζοτομος. a cutter of roots. 1. c. (from ῥιζω.)

ῥῖν, and ῖσις, ἰνος. ἡ. the nose, nostril. 85. b. 105. e. (perhaps from ῖω. The word rhinoceros is compounded of ῖν and κερως.)

ῥιπτᾶ. to cast, fling, throw. 2. b. 10. a. 33. a. § Ἀναῖρηπιζω. to rekindle, properly by whirling the ignited substance. 84. a. § Ἀποῖρηπιτᾶ. to fling away. 13. d. (see

n.) 55. f. 105. b. (see n.) ἀπορρίπτω id. 86. d. § Συγκαταρρίπτω. to cast down along with. 35. f.

Ρυθμός. ὁ. regularity of movement. rhythm, the flow of a verse. 84. e. § Εὐρύθμος. regular, well-proportioned. 79. f.

Ῥύπος. ὁ. dirt. § Ῥύπαν. to be dirty. 65. a.

Ῥώνυμι and ῥώνυμι. (takes tenses from ῥῶν, the primary idea of which was exertion in moving.) to strengthen, invigorate. 94. a. 95. c. § Ἐπιῤῥώνυμι. to strengthen. to encourage. 96. f. 81. c.

Σ

Σᾶγῆνῆ. ἡ. a drag-net, a net. 90. c. (perhaps from σάτω, to load, cram.) § Σᾶγνις. to take in a net. 91. c.

Σαίρω. to sweep. 2. d.

Σᾶλος. ὁ. the high sea: probably from ἄλς. § Σᾶλις. to agitate, shake. 67. f.

Σανδάλιον, and σανδαλίον. το. a sandal, a woman's slipper. 2. a.

Σαυσσα. ἡ. a long spear, used by the Macedonians; a pike. 30. c. d.

Σαρξ, ρος. ἡ. flesh. 88. d. pl. collops of flesh. 14. d. § Πολυσαρκος. fleshy, brawny. 14. c.

Σατραπης, ου. ὁ. a satrap, lieutenant-governor. a Persian word. 24. d. 31. g.

Σᾶφης, ως. ὁ, ἡ. clear, distinct, manifest. 76. g. 110. e. (perhaps from σαος and το φας.) § Σᾶφως. clearly, distinctly. 35. e. 105. a. superl. 61. e. § Ἀσᾶφης. obscure, indistinct. 66. d.

Σβίω, σβινῶν, and σβινῶμι. to extinguish. 98. a. § Ἀποσβινῶμι. id. 44. b. (2d aor. formed as if from σβημι. this tense has often, as here, a passive signification.)

61. g. 82. a. § Κατασβινῶμι. id. 98. a.

Σιβῶ. and —ομαι. to reverence. to worship. § Ἀσιβία. ἡ. impiety. 63. f. § Ἀσιβης. impious. 54. a. 69. a. § Εὐσιβία. ἡ. piety. 78. e.

Σευ. to shake, agitate. § Συσσει. ὁ. an earthquake. 82. e. § Ἀποσεισμαι. to shake off, throw off. 30. c. 83. g. § Ἐσειω. to shake off. 97. g. see n. § Ἐπσειω. to shake at one. 3. e. 82. e.

Σιλας, ατος, and αος. το. splendour, light, blaze. § Σιληνη. ἡ. the moon. 66. c. "beginning with the new moon."

Σιμνος. venerable, respectable, grand, dignified. 4. b. 14. g. 66. b. 78. e. 18. c. 21. d. 38. a. 44. f. (perhaps from σιβῶ.) § Σιμνως. grandly. 56. d. 71. f. § Ἀσιμνος. irreverend, undignified. 30. a.

Σῆμα, ατος. το. a sign, mark. § Σημιον. το. a mark. 59. g. 106. c. a seal. 86. g. 87. b. 90. b. § Δισημαινω. to point out. 68. c. § Ἐρσημος. distinguished, conspicuous, remarkable. 24. e. 29. e. 46. d. stamped, coined. 52. c. 96. g. § Κατασημαίνωμαι. to seal. 89. g. § Ἀσημος. obscure, indistinct. 67. f. 70. e. unstamped. 38. d.

Σηπν. to rot, putrefy. § (Σαπρος and) σαθρος. rotten. 18. d. 58. b. 72. e. § Τποσαθρος. somewhat rotten, unsound. 13. a. § Σηπια. ἡ. the cuttle-fish :—when pursued, it discharges a black fluid, which conceals it from its enemy. 51. b. § Κατασηπν. to let rot. 87. g.

Σιγη. ἡ. silence. § Σιγᾶν. to be silent. 104. b.

Σιδηρος. ὁ. iron. 40. a. b. § Σιδηριος, and contr. —οῦς. made of iron. 87. a.

Σιλον, and σιῶλον. το. spittle. 54. b.

Σίμος. flat-nosed. 105. e. (Hence Lat. simia.)

Σινδων, ονος. ὁ. fine linen. 107. f.

Σίτος. ὁ. corn, meal. το σῖτον. bread. § Σῖτια. τα. food. 66. e. § Πᾶραισιτος. ὁ. a parasite, a sycophant who frequents the tables of the rich. 19. a. 86. c. § Ἄσιτος. without food. 58. b. § Οἰκοσιτος. fed at home. 75. b.

Σιωπη. ἡ. silence. 34. c. 86. b. § Σιωπαῖν. to be silent. 63. f. 99. b. § Ἀποσιωπαῖν. id. 8. f. § Κατασιωπαῖν. to keep silence, to pass in silence. 104. d.

Σκαζω. to be lame. Hence probably § Σκλιος. left, opposed to right. also absurd, stupid. 54. e. unlucky, mischievous. 94. d. 99. a. § Σκαιότης, ητος. ἡ. perverseness, mischievousness. 98. a. § Τποσκαζω. to limp. 33. a. 89. c.

Σκαίρω. to skip, dance. § Σκιρταῖν. to bound. leap. 10. f. § Σκιρτητικός. skipping, dancing. 105. e.

Σκαπτω. to dig. 84. b. 86. b. 93. c. also to excavate. § Σκαπᾶνις, ιος. ὁ. a digger. 84. d. § Σκαφος, ιος. το. a boat, a vessel. 10. a. 14. d. (hence skiff.) § Σκαφιδιον. το. a little boat. 13. a. 87. f.

Σκιλλω, and σκλήμι. to dry. § Σκιλος, ιος. το. the leg-bone, from being bare of flesh. the leg. 68. b. 72. g. 91. e. § Σκιλιτος. ὁ. skeleton. 70. f. Hence the fictitious proper name Σκιλιτιων. 73. f. § Σκληρος. hard, rough. 76. b. 77. b. § Ἀποσκλημι. to dry up, waste away. 31. b. § Τποσκιλιζω. to trip up. qu. to put the leg under. 37. f.

Σκιπτομαι. to look about, to consider. 85. f. (perhaps from σκομαι.) § Σκιπτειν. a thing to be considered. 33. g. § Σκιψις. ἡ. a consideration, subject of consideration. 75. c. 104. b. § Σκοπη. ἡ. an observatory, an eminence from which we take a view. 34. c. a view, prospect. 34. f. § Σκοπιω and —ομαι. to consider. 75. a. 88. a.

Ἀποσκοπιω. to view from a distance. 31. f. § Διασκοπιτομαι. to consider, think of. 73. b. § Ἐπισκοπιτομαι. to visit, go see. 3. b. to look, examine. 6. a. 50. e. 59. c. § Ἐπισκοπιω. to oversee, survey, examine. 13. e. 36. a. 59. e. 64. f. (hence episcopus and bishop.) § Περισκοπιω. to look about for. 34. a.

Σκιπω. to cover. 90. a.

Σκιῦς, ιος. το. a utensil, a vessel. 55. e. § Σκιση. ἡ. dress, habiliments. 9. d. (see n.) 71. c. § Σκιυαζω. to furnish. to prepare. 56. c. § Διασκιυαζω. to equip. 71. a. § Ἐνσκιυαζω. to equip. 66. g. § Ἐπισκιυαζω. to repair. 85. f. 89. c. § Κατασκιυαζω. to construct, make up. 76. a. § Παρασκιυαζω, and —ομαι. to provide, prepare. 40. c. 47. f. 67. c. 71. b. § Συσκιυαζομαι. to pack up. 83. b. (Lat. vasa colligere.)

Σκηνη. ἡ. (a tent.) a theatre, stage. 71. e. (probably from σκη. Hence scene.)

Σκηπτομαι. to lean upon: probably from **σκαπτω**. § **Σκηπτρον** το. a staff. a sceptre. 6. c. 107. c. § **Ἐπισκηπτω.** to give a charge. 23. f. 51. f. 93. a. § **Παρασκηπτω.** to strike aside, to fall aslant. 85. g.

Σκία. ἡ. a shadow. 68. g. 69. e. a shade, ghost. 68. c. § **Ἐπισκιάζω.** to overshadow, cast a shade upon. 92. a.

Σκολεψ, σκος. ἰ. a stake. § **Ἀνέσκολεπιζω.** to impale, to kill by spitting on a stake. 41. d. 50. g.

Σκοτος. ἰ. darkness. 33. d. 48. d. § **Σκοτεινος.** dark. 90. a.

Σκῦτος, ιος. το. a hide, skin. § **Σκῦτᾶλη.** ἡ. a lash, whip. 76. c. 80. a.

Σκωπτομαι. to rally, jest upon. Hence **κωφ.** § **Ἐπισκωπτω.** to scoff at. 59. a. § **Φιλοσκωμων.** fond of raillery. 98. f.

Σμᾶρξιω. to make an uproar, to resound. § **Ἐρισμᾶρξος.** loud-resounding, loud-crashing. 81. e. (from **ἱρι**, very, much.)

Σμῦδνος. terrible, dreadful. § **Σμυδαλῖος.** id. 82. a.

Σμῆνος, ιος. το. a swarm of bees, a bee-hive. 41. g.

Σμηχω and **σμαιν.** to wipe. § **Ἀποσμηχω.** id. 102. a.

Σμῖλη. ἡ. a knife. 55. f. 58. c.

Σοβίω. to drive. 48. f. to speed one's course. 3. c. § **Ἀνασοβίω.** to throw back. 101. f.

Σοος and **σᾶος.** (contr. **σῶς.**) safe. § **Σωζω.** to save. 8. c. 40. b. § **Σωτηρ, ἥρως.** ἰ. a saviour, deliverer. 83. f. § **Περισωζω.** to preserve. 82. f. § **Ἀσωτος.** a profligate, spendthrift. 56. i.

Σοφος. wise. 24. f. (perhaps from

σοος and **το φας.**) § **Σοφία.** ἡ wisdom. 16. d. 18. c. 25. a. § **Σοφιστής, ον.** ἰ. a sophist. 21. d. 27. f. 85. f. § **Κατασοφίζω.** to trick impose upon cunningly. 8. b. § **Πανσοφος.** made up of wisdom. 102. d. § **Φίλοσοφος.** ἰ. a philosopher. 15. a. 59. d. § **Φιλοσοφία.** ἡ. philosophy. 85. c. § **Φιλοσοφῶ.** to be a philosopher. 60. a. 103. c. § **Προσφιλοσοφῶ.** to philosophize upon. 83. g.

Σπᾶρασσω, and **—αττω.** to tear in pieces. 69. g. (perhaps from **σπᾶρω,** to be convulsed.)

Σπαργάνον. το. the swathing of an infant, swaddling-clothes. 5. f.

Σπᾶω. to drag, draw. Hence **σπασμ.** § **Σπᾶθῆ.** ἡ. a weaver's instrument, by which the woof, when thrown in, is drawn to the warp and struck close. § **Σπᾶθω.** to squander. 57. g. (it seems literally to mean, to thicken cloth in weaving.) § **Ἀνσπᾶω.** to draw up. 16. b. (imper. perf. p.) 42. e. to tear up. 34. e. § **Συνασπᾶω.** to help in drawing up. 57. d. § **Ἀνσπᾶω.** to drag against. 49. c. § **Ἀσπᾶω.** to drag, or tear, away. 43. c. 55. c. to draw aside. 74. c. to withdraw, retire, 45. c. (in this use we understand **ἑαυτοῦς**, and the passage in 74. c. may be similarly interpreted. So in the Dial. **Θιμπερις.** § 5. **μιταξυ λογον ἄδη πειλο προίοντις ἀπισπασαμιν τῶν ἀστειων**) § **Διασπᾶσθαι.** to tear asunder. 3. g. 25. b. 76. g.—pass. to be distracted. 2. c. § **Ἐπισπᾶσθαι.** to draw to one. 53. g. to assume. 11. b. to draw in, as water. 25. a. § **Κατασπᾶω.** to draw down. 27. e. 7. d. "I sunk down to sleep." § **Συσπᾶω.** to draw together, to contract. 87. a. see n.

Σπυρον. to sow. 80. d. § **Σπυροντα.** seed. 82. g. **Ἀσπυρον.** to cast seed. 80. d.

Σπεινῶ. f. σπεινῶ. to make a libation, to pour out as an offering to the gods. 53. c. 67. e. 97. e. see next word. (hence perhaps our spend.) § Σπεινῶν. ἡ. a libation. a treaty, because the ratification of it was accompanied with libations to the gods. Hence σπεινῶς σπεινῶν, to conclude a treaty. 97. e.

Σπῆσις, ιος. το. a cave, cavern. Hence Lat. specus. § Σπηλαιον το. id. 7. d. 12. d.

Σπῆχῶ. to urge, hasten. § Ἐπισπῆχῶ. to urge on. 43. c.

Σπεινῶ. to hasten. 16. e. (perhaps from σπῆν, the same as ἰσπῶ, or ἰπῶ, to follow.) § Σπεινῶν. ἡ. earnest pursuit. 42. f. σπεινῶν, dat. earnestly. 43. c. 77. g. ὁ κατὰ σπεινῶν. 88. g. haste. 49. a. serious attention. 79. a. § Σπεινῶν. to be earnest. 44. f. 74. e. pass. to be earnestly pursued or sought. 39. d. § Ἐπισπῆν. to hasten on, urge on. trans. 48. g. § Περὶ σπεινῶν. an object of great attention. 95. g.

Σπῆνθρ, ἥρως. ἡ. a spark. 82. a.

Στάδιον. το. (a stadium, or length of 625 feet.) a race course. 37. e. 89. e. (perhaps from ἰστημι.)

Σταζῶ. to drop, distil. § Σταζών, ον. ἡ. a drop. 82. f.

Στάφυς, ἰδος. ἡ. a dried grape, a raisin. ἑσταφύς. id. 50. e. see n.

Στεγῶ. to contain, hold. 18. e. 89. a. (also to cover: whence Lat. tegō.) § Στεγός, and τεγός, ιος. το. a roof. 36. e. 97. b.

Στεβῶ. to tread, trample. § Στεβῶν. to stow, stuff. 50. b.

Στεῖρα. ἡ. barren, childless. 88. c. (perhaps from στεριῶ.)

Στευχῶ. to proceed in order. § Στεῦχος. ἡ. a line, a verse. 35. a.

Στελλῶ. to equip. 12. c. 107. f. "clad in," &c. to send on an expedition, to send. 47. d. (2d aor. p.) στίλλομαι p. is also to undertake an expedition, to go on an errand. 102. g. στίλλω is also to contract, draw in. to furl a sail. 34. b. § Στελος. ἡ. an expedition, an armament. 21. c. § Στελῆ. ἡ. dress, garb. 38. a. 63. b.

Ἀποστίλλῶ. to send, despatch. 89. g. 90. g. (hence apostle.) § Ἐπιστίλλῶ. to send a letter. 24. f. (hence epistle.) § Μισαστίλλομαι. to send for. 39. g. § Συστίλλῶ. to gather in, contract. 72. d. § Ὑποστίλλομαι. to keep one's self in, to be reserved. 104. f. "without any reserve." § Εὐστέλης. well-equipped. decent. 101. f. § Νεκροστολῶ. to escort the dead. 47. d.

Στινός. strait, narrow: perhaps from στυνῶ. § Στινῶ. to groan, moan. 29. e. 31. d. § Στιναζῶ. id. § Στιναγμός. ἡ. a groan, sigh. 31. e. § Ἐπιστιναζῶ. to groan. 58. a. § Δυστηνός. wretched. 3. a.

Στερῶ. to deprive, bereave. 32. d. 43. f. 49. b. § Στερισκῶ. id. 71. e.

Στερεόν. το. the breast, chest. 30. d. (probably from στερεός, firm, solid.)

Στιφῶ. to encircle, crown. 71. b. § Στιφῶν. ἡ. a crown, wreath. 14. d. 37. g. § Στιφῶν. to crown. 45. f. 82. g. 100. f.

Στήθος, ιος. το. the breast. 4. a. 69. e.

Στήλη. ἡ. a column, pillar. 45. e. 72. a. 83. e. (perhaps from ἰστημι.)

Στιζῶ. to prick, mark. § Στιγμα

το. a mark, brand. 59. f. Στιγ-
μῆτις, ου ἰ. branded, a branded
slave. 59. e. 88. e.

Στιλβω. to shine, glisten. § 'Απο-
στιλβω. id. 39. b.

Στομα. το. the mouth. 48. g. 88. f.
also the edge or point of a wea-
pon. (perhaps from τιτομα, the
perf. m. of τιμνω.) § Στομιον. το.
mouth, entrance. 12. c. 24. c.
31. f. § Στωμύλος. prattling. 6.
b. § 'Αποστομω. to blunt. 85. f.
§ Μικροστομος. small-mouthed. 87.
d.

Στρεω. to strew, spread on the
ground. Στρωννυμι. id. § Διαστρων-
νυμι. to lay or spread seats. 2. d.
§ Καταστρωμα. το. the deck of a
ship. 33. b.

Στοχαζομαι. to take aim at a mark.
Perhaps from στιχω. § 'Αστοχος.
one who cannot take aim. 3. d.

Στραῦτος. ἰ. an army, forces. 22. a.
26. f. 40. b. § Στραῦτις, ου ἰ.
a soldier. 20. g.

Στρεφω. to turn. —ομαι. to turn
one's self. 60. c. (probably from
τρεπω.) § Στρεβλη. ἡ. a rack. 69.
g. § 'Αναστρεφω. to return. 7. b.
48. a. to invert, turn upside down.
7. d. 56. a. to torture, rack. 4. f.
§ Αποστρεφομαι. to turn away. 70.
a. § 'Επιστρεφω. to turn to. tr.
55. g. 86. b. "having turned the
attention of Jove to him." So
Demosth. Phil. 4. οὐδεν ἰφροντισα-
τι, οὐδ' ἰπιστραφητι ἰπ' οὐδενι του-
των. —ομαι. to turn to. intr. 55.
d. § Συστρεφομαι. to get together
in a body, to be collected. 104. a.

Στρογγύλος. round, globular. 58. d.

Συ, σεῦ, &c. second personal pro-
noun. thou, you. σοι, expletive. 7.
e. see n. σφω, dual, contr. for
σφωι. 12. a. (hence Lat. tu.)
§ Σος. thine. 26. c. § 'Τμιστρος.
your, yours. 32. f.

Σῦλα. to spoil, rob. 83. a. § 'Ιερο-
σῦλιω. to rob temples, commit sacrile-
ge. 85. b. § 'Ιεροσύλια. ἡ, sacrile-
ge. 108. d.

Συν. Att. ζυν. prep. with, along with,
together with. governs a dative.

Σῦρισσω, and σῦριττω. to hiss. 109. a.

Σῦρω. to drag. 54. d.

Σῦς, υος. ἰ and ἡ. a hog, swine.
masc. a boar. 102. b. (perhaps
from συω or σινω, to rush.)

Σφαλλω. to trip up, overturn. to
disappoint, deceive. Σφαλλομαι. p.
to stumble. 33. d. to meet a mis-
chance. 41. a. 43. a. (subj. 2d
aor. p.) to be disappointed. 65. f.
to mistake. 19. d. (hence Lat.
fallo.) § 'Ασφαλῆς. safe, secure.
35. g. 63. g. § 'Ασφαλῶς. safely.
19. f. 66. a. ἀσφ. ἔχων. to be safe.
35. f.

Σφαττω, and σφαζω. to cut the
throat. to slay. 67. d. (probably
from φαιω, to slay.) § 'Αποσφαζω
or ἀποσφαττω. id. 31. b. 50. f.
§ 'Επισφαζω, or —ττω. to slay one
over another. 52. b.

Σφηξ, ηκος. ἰ. a wasp. 41. g. (per-
haps from σφαζω, on account of
the cut, or division, in the middle
of its body. Thence certainly the
Lat. name insecta, insect.)

Σφοδρος. vehement, impetuous. § Σφο-
δρα. adv. excessively. 65. c. f. much.
66. d. § Σφοδρότης, ητος. ἡ. vehemence, impetuosity. 30. d.

Σχιδαν. adv. near, nearly, almost.
20. b. 90. f. (perhaps from σχω
or ἔχω.) § Σχιδῖος. an epithet ap-
plied to a thing near or ready at
hand. Σχιδία. ἡ. sc. ναυς. a raft,
or vessel made up hastily for the
occasion. 22. b. § Λύττοσχιδῖος. a
thing formed lightly and at ran-
dom, qu. of what comes next to
hand. 108. f.

σχολή. *h. leisure.* 32. f. ἀγὼν σχολῆν, *to be at leisure.* 24. b. 29. b. σχολῇ. *dat. leisurely.* 48. e. ἐπὶ σχολῆς, *at leisure.* 108. b. — *a quiet opportunity.* 53. f. (Hence Lat. *schola*, and our *school*; where youths have a quiet opportunity of applying to study, and are disengaged from other avocations.)

§ Ἀσχολία. *h. business, want of leisure.* 48. c. 85. b.

Σῶμα. *το. the body.* 27. a. 45. e. 77. e. (see n.) § Ἀσματος. *in-corporeal.* 65. b. 85. d.

Σωρεῖς. *i. a heap.* § Σωρεῖον. *adv. in heaps.* 82. e.

T

ΤΑΖΩ. *to lay hold of.* 33. a. (part. perf. m. but see n.) The word is formed from an old verb. *ταω*, of which the imperative *τῇ*, for *ται*, *take*, frequently occurs in Homer.

Ταινία. *h. a fillet.* 24. e. (probably from *τιταίνω*, *to stretch.* th. *τινω*.)

Τέλαντες. *το. a balance, pair of scales.* 17. e. *a weight of various quantity; according to some of 125 lbs. also a sum of money.* 31. e. The Attic talent, containing 60 minæ, was in value about £193 15s. (probably from *ταλαω*, *to support.*) § Δικαταλαντος. *of the value of ten talents.* 86. e. § Διταλαντος. *of two talents value or weight.* 18. e. 68. e. § Ἡμιταλαντος. *το. half a talent.* 103. b.

Ταν. ὃ ταν. *my friend.* It seems to be put for *ἵταν*, and that for *ἵτα*, the voc. of *ἵτης*, *eu. i. a companion, friend.* 94. f.

Τάπειος. *low, humble, mean.* 12. c. 71. g. (perhaps by metathesis from *πατιω*. qu. *πατινός*.) § Ταπεινός. *meanly.* 72. b.

Τάρασσω. *to disturb, to put in commotion.* 21. f. 37. b. 48. g. (It seems of the same family with *ῥήσσω*.) § Ταραχή. *h. confusion, disturbance.* 41. f. 43. g. § Ταραχῶδης. *turbulent, causing disturb-*

ance. 7. d. 109. d. § Ἐνταρασσω. *to throw into consternation.* 80. f. § Ἐπιταρασσω. *to disturb, interrupt by disturbance.* 2. b. 57. g. § Ἐποταρασσω. *to disturb somewhat.* 19. f.

Τᾶριχος. *i. pickled meat.* § Τᾶριχον. *h. pickle.* 70. d.

Ταρτάρους. *i. Tartarus.* See Index. S. f. 110. b.

Τάσσω. *to arrange, marshal.* 71. c. 93. c. § Διατάσσω. *id.* 71. a. § Ἐπιτάσσω. *to enjoin, order.* 63. f. 106. g. § Ἐπιταγμα. *το. an injunction.* τοῦ επιταγμα for *τοῖσι*. 63. g. § Πρεστάσσω. *to direct, to give orders.* 4. e. 34. d. § Συνταγμα. *το. a troop, company.* 103. e.

Ταῦρος. *i. a bull.* 10. e. 85. a. 106. f.

Τάχῦς, ἰῖα, *v. swift, speedy.* 74. e. 75. b. compar. *τασσων*. superl. *ταχιστος*. § Τάχος, ἰος. *το. speed.* 49. g. 66. b. 52. f. 85. e. "with all speed." *ἐν ταχὺ*, *speedily.* 101. b. § Ταχυ. and *Ταχως*. *quickly.* 21. c. 49. f. 68. a. comp. *τασσον*, or *θάττον*. *sooner.* 82. b. sup. *ταχιστα*. 19. c. "as soon as ever." 53. f. § Τάχα. *adv. id. also perhaps.* 93. c. in which sense it is often joined with *σοῦ*. 48. b. 80. g.

Τένω to stretch, extend. to hold one's course, to hasten. 66. b. § **Τένων, οντις.** ὁ. a tendon, muscle. 57. d. § **Ἀνατείνω.** to stretch up. 15. f. (see n.) 49. e. 104. e. 110. e. § **Ἐπανατείνομαι.** to raise a weapon against one, in a menacing manner. 54. f. 82. b. § **Ἀντιστείνω.** to strain, or struggle, against. 49. c. § **Ἐκτείνω.** to stretch out, extend. 33. b. 21. a. § **Ἐκτάδην.** adv. at full length. 19. e. 27. a. § **Ἐντείνομαι.** to stretch or bend, as a bow. 3. e. to stretch as the strings of an instrument. 6. d. **ἰντείνων πληγὰς,** to inflict stripes. 53. g. § **Προσεντείνω.** 99. c. see last signification of ἰντείνω. § **Προστέννω.** to stretch out. 69. e. 94. e. **Ἀπενιζώ.** to stretch the eyes, to look sharply. 42. c. § **Χυροτενίσω.** to vote by stretching out the hand. 110. e. to elect. 21. g. 107. e. to pass a law. 63. e. § **Ἐπιχυροτενίσω.** to pass by vote. 73. g.

Τειχίς, ις. το. a wall. a fortification. 26. e. 38. c. 52. d. (perhaps from **τειχω.**) § **Τειχιζώ.** to build. 52. d.

Τεκμαρ. το. indecl. an end, sign, mark. § **Τεκμαιρομαι.** (to judge by signs,) to conjecture. 6. c. 17. e. 55. g.

Τέλλω. to accomplish, perform. **Τέλλομαι.** to be, become. (the word rarely occurs, except in Pindar.) § **Ἀνατέλλω.** to rise, as the sun. 66. c. 69. d. § **Ἐντέλλομαι.** to charge, give in charge. 7. f.—From this root probably comes

Τέλος, ις. το. an end, completion. 38. g. 71. b. 43. c. "shall be completed." **Εἰς τέλος,** completely. 78. a. **τέλος,** taken adverbially, a prep. being understood, finally, at length. 7. d. 77. b. (το τέλος, mysteries, or sacred rites. also tributes, taxes.) § **Τέλιω.** to bring to an end. to complete a journey. 89. d. So Thucyd. l. 4 §. 78. ἰς **Φαροῦλον τι ἱτέλισι, καί, &c.** to ank. 64. d. (**τέλος** is frequently

used by Homer for a military rank or band.) to initiate in sacred mysteries. 59. a. § **Τέλιος.** perfect. 84. c. (see n. the phrase **ἰσα τέλεια** is generally interpreted victims without any blemish or defect: but perhaps we should rather understand what the Latins call *hostiae maiores*, cattle of full age and maturity, a sense in which **τέλιος** is often used. See Duk. ad Thucyd. l. 5. §. 47.) 100. c. (see n.) 104. b. 109. e. § **Τέλιως,** and **τέλιως.** completely. 82. a. § **Τέλιστη.** ἡ. a ceremony. 65. g. 67. c. § **Τέλιυταιω.** to end. to die. 70. a. § **Τέλιυταιος.** final, the last. 53. d. **τέλιυταιον.** finally. 22. d. **Ἀποτέλιω.** to form. 68. f. § **Διατέλιω.** to continue. 94. a. 100. c. § **Ἐκτέλιω.** to finish, complete. 51. e. 52. d. § **Ἐντέλης.** perfect, complete. 45. e. 74. a. 102. e. § **Ἐπιτέλιω.** to fulfil, accomplish. 36. e. § **Συντέλιω,** or **ξυντέλιω.** to contribute. 83. a. to take rank, to be classed with others. 109. f. see **τελιω.** § **Ἵπποτέλιω,** to pay tribute. 56. a.

Εὐτέλης. frugal, inexpensive. 77. e. mean. 78. b. § **Ἡμιστέλης.** half finished. 51. e. (see n.) § **Ἡμιστέλεια.** ἡ. the half. 70. b. § **Ἀντιτέλιω.** to be profitable, advantageous. 64. e. (qu. **λύνει τὰ τέλη.**) § **Παντέλῳ.** altogether, absolutely. 67. a. § **Πολυτέλης.** sumptuous, expensive. 16. d. 45. f. 89. f. § **Πολυτέλεια.** ἡ. sumptuousness. 38. d.

Τίμνω. to cut. **τμήσω.** id. § **Ἀνατίμνω.** to cut up. 41. c. § **Ἀποτίμνω.** to cut off. 40. g. § **Διατίμνω.** to cut through. 4. e. § **Ἐντίμνω,** or **ἐντμήσω.** to cut. 90. b. (subj. 1st aor. p.) § **Ἐπιτομος.** compendious. ἡ ἱστία. sc. ὄδες. a short cut. 19. b. f. (hence *epitome*.) § **Ἵπποτίμνω,** or **ὑποτμήσω.** to cut at the bottom, as the roots of a tree. 84. f. § **Ἀτομος.** a thing so small that it cannot be cut, as

atom. 65. b. § Ἡμυτομον. *re. the half.* 12. e. § Κιρομαι. *to revile: from re καιρ, contr. κῆρ, the heart.* § Ἐπικιρομαι. *to revile, rail at.* 27. a. § Ριζοτομος. *a root-cutter.* 1. c. § Σπυτοτομος. *a leather-cutter, a cobbler.* 54. g. 60. b.

Τερας, ἄτος. *re. a sign, prodigy: perhaps from τερω. § Τεραστιος. prodigious. monstrous.* 35. a. 105. g. *an epithet of Jove, the author of prodigies.* 96. f. § Τερατια. ἡ. *jugglery, an imposing trick to excite wonder.* 15. a. § Τερατινομαι. *to play imposing tricks.* 12. b.

Τεμα, ἄτος. *re. a goal, limit, end of a course.* 38. g. 89. d. (perhaps from τεταμαι, the perf. p. of τερω. Hence Lat. terminus.)

Τερω. *to delight, amuse. —ομαι in τινι. to amuse one's self with.* 31. a. 73. a. Τερωλη. ἡ. *amusement.* 31. e. § Ἀτιρης. *unpleasant.* 76. a.

Τεσσαρις, and τετταρις. *four.* § Τετρακεσιν. *four hundred.* 50. d.

Τεχω. *to form.* § Τικτων, ον. ἰ. *an artist.* § Ἀρχιτικτων. ἰ. *an architect, a master-builder* 35. c.

Τιχη. ἡ. *art, skill.* 9. e. *trade, profession.* 37. b. 48. b. (perhaps from τεχω.) § Τιχητης, ου. ἰ. *an artist, artful person.* 24. g. § Ἀτιχως. *absolutely.* 30. f. 65. d. 70. e. 82. a.

Τως. *hitherto, heretofore.* 58. g. 71. c. 90. b. (from ιως, to which it often answers.)

Τηκω. *to melt, dissolve. to pine away.* § Τάκισος. *soft.* 50. d. § Ἐκτηκομαι. *to pine away.* 88. d. § Περσσηκομαι. *to adhere, stick to, as a substance melted upon another.* 55. c.

Τηρω. *to keep, observe.* § Ἐπιτηρω. *to observe, watch.* 65. d.

Τιδρα. ἡ. *a tiara; a Persian cap or turban, commonly bending forward at the top, but worn straight by the kings.* 26. c. 71. a. 107. d.

Τιθημι, and τιθιμαι. (takes tenses as if from τιω.) *to put, place, set.* 17. d. 27. b. (Ion. for τιθι.σι.) 43. d. 78. a. 74. d. (see n.) § Θηκη. ἡ. *a repository.* 110. a. § Ἀνατιθημι. *to offer, dedicate.* 39. a. 97. c. —ιμαι. *to put up.* 10. b. 24. g. § Ἀναθημα. *re. an offering, a thing dedicated.* 39. f. 97. b. § Ἀντιθεσις. ἡ. *antithesis; opposition, contrast.* 16. a. § Ἀποτιθημι, and —ιμαι. *to lay aside.* 15. d. g. 16. a. (imper. 2d aor. m.) § Ἀποθηκη. ἡ. *a repository.* 45. e. (hence apothecary.) § Διατιθημι. *to dispose, affect.* 45. a. § Διαθηκη. ἡ. *a will, testament, in which a disposition of property is made.* 17. d. § Ἐκτιθημι. *to expose.* 50. c. § Ἐντιθημι, and —ιμαι. *to place in.* 37. f. 110. c. (infin. 1st aor. p.) § Ἐπιτιθημι. *to apply, put upon.* 1. c. (see n.) 7. b. 26. c. (2d aor. m.) 34. e. 71. a. 52. e. "till I impose a tribute." 54. c. 88. a. § Κατατιθημι, and —ιμαι. *to lay down.* 15. a. (imper. 2d aor. in.) § Μετατιθημι. *to transfer, remove.* 35. f. (imper. from τιθω.) § Παρετιθημι. *to lay before one.* 2. d. § Περιτιθημι. *to put about one, to put on, as clothes.* 71. b. 79. a. 92. b. 96. b. § Προτιθημι, and —ιμαι. *to propose.* 73. b. 75. c. (2d aor. p. for προτιθη.) § Προτιθημι. *to add.* 24. a. 52. c. 105. a. § Συντιθημι. *to put together.* 35. a. *to arrange.* 50. b. § Συνθετος. *compounded, put together.* 12. d. § Τριτιθημι. *to set or put upon.* 14. d. § Τροτιθημι. *to put under.* 6. d. 30. c. —ιμαι. *to suggest.* 25. a. 62. a. § Εὐθιτω. *to place in order.* 2. d. 47. d. § Νομοθιτω. *to legislate, make a law.* 97. c. § Νομοθιτης, ου. ἰ. *a legislator.* 64. e. § Νουθιτω. *to put in mind, admonish.* 99. e.

Τικτω. (takes tenses from **τινω.**) to produce, bring forth. 5. d. 23. d. 43. d. § **Τικνον.** το. a child, offspring. 2. a. f. § **Τοκος.** ὁ. parturition, childbirth. usury. 65. e. 87. b. e. § **Ἀτεκος.** childless. 19. b. 32. a. § **Ἀρτίτοκος.** new-born. 5. e. (ἀρτιστόκος, a female who has lately brought forth.) § **Ἀλλοκοτος.** (by metathesis for ἀλλοτεκος.) a strange birth, monstrous. strange. 105. e. 62. d.

Τιλλω. to pull, pluck. § **Παρατιλλω.** id. to pluck the hair. 53. g.

Τινασσω. to shake. 5. b. (perhaps from **τινω.**)

Τίς, τι. some one, something, any. a. f. 68. d. 69. d. 58. d. expletive, 74. a. τίς; τί; who? what? 4. d. 7. a. τί for διατί; why? 2. c. 3. c. τῷ for τινι. 6. c. 58. f. § **Οὐτις.** nobody. 7. a. 8. a.—For **ἴστις**, &c. see ὅς.

Τίτῃν, τίτης. ὁ. See *Titans* in Index. ὁ **Τίταν** is often used for the *Sun*. § **Τίτῃνῳδης.** like a *Titan*. i. e. stern, blustering. 101. e.

Τίτῃνος, οὐ. ἡ. lime. stone-dust. 77. b.

Τίτρωσκω. (takes tenses from **τρώω.**) to wound. 4. c. 22. b. 26. f. (pot. 1st aor. p.) The word seems of the same family with **τρώω**, **τίτρωω**, or **τίτρημι**, to perforate, bore. § **Τραῦμα.** το. a wound. 26. e. 29. e. 99. a. § **Τραυματίας, οὐ.** ὁ. wounded. 50. e. 68. a. § **Ἀτρωτος.** unwounded. 4. b.

Τίω. to honour. to pay. **Τίωμαι**, to punish, take vengeance on. also to suffer punishment. 34. f. § **Τίω**, and **τινω** id. § **Τίμη.** ἡ. honour. 24. e. 69. f. “they hold him in honour.” § **Τίμαω.** to honour. 14. g. 78. g. § **Τίμιος.** honoured, honourable. 86. d. 56. b. 72. h. 96. b. § **Τίμωρεω.** (qu. τιμην αἰρεῖν) and —ομαι. to punish, take ven-

geance on. 1. c. § **Τίμωρ.** ἡ. punishment, vengeance. 85. g. § **Ἐκτιω.** to pay. 99. g. § **Ἐπιτινω.** to pay for. 28. d. § **Ἐπιτίμαω.** to rebuke. § **Ἐπιτιμητικός.** censorious, given to find fault. 54. f. § **Προτίμαω.** to prefer, to give priority of honour. 86. d. 109. e. **Ἀτίμος.** ignoble, vile. 72. e. 79. g. **Ἀτίμως.** disgracefully. 23. a. 88. e. 95. g. § **Ἰσοτίμος.** of equal value or honour. 58. g. 104. c. § **Ἰσοτιμία.** ἡ. equality. 55. g. 44. a. “equally.” § **Ὀμοτίμος.** of equal honour, on a level with. 30. e. § **Φιλοτίμία.** ἡ. ambition, emulous desire. 24. f. § **Φιλοτίμω**, and —ομαι. to vie, contend. 44. e. 76. g. § **Φιλοτίμημα.** το. vanity. 97. f. § **Φιλοτίμως.** eagerly. 85. f.

Τοι. 69. e. an enclitic particle, joined with others, as **καίτοι**, but, **μιντοί**, id. &c. § **Τοιγαρτο.** therefore. 70. g. 82. g.

Τολμαω. to dare, venture. 7. a. 10. f. 21. a. 26. c. **Τιτολμημα.** daring deeds, crimes. 69. a. 70. a. (perhaps from **τλαω** or **τλήω**, to endure.) § **Τολμη.** ἡ. audacity, rashness. 29. f. § **Τολμηρος.** boud. 27. g. § **Τολμησιον.** a thing to be ventured. 63. g.

Τοιθορίζω, and **τοιθορυζω.** to mutter. 104. a. § **Ἐποτοιθορυζω.** id. 66. f.

Τοξον. το. a bow. 3. e. § **Τοξότης, οὐ.** ὁ. an archer. 4. d. § **Τοξαριον.** το. a little bow. 25. e. § **Τοξίω.** to shoot with a bow. 4. d. § **Τοξεύμα.** το. a bow-shot. 26. a. plur. implements of archery. 3. e. § **Κατατοξίω.** to shoot, bring down by a shot. 4. d. § **Ἀτοξος.** without a bow. 3. d.

Τοπος. ὁ. a place. space. 47. c. 70. c. 72. c. § **Ἀτοπος.** absurd. strange, extraordinary. 65. c. 72. f. 87. b. § **Ἐκτοπως.** extravagantly. 39. a.

Τορῦνη. ἡ. a po'-stick, with which

meal is stirred while boiling. 37. c. (perhaps from *ταριω*, to per-
forate.)

Ταρος. so great, so much : from *ίρος*.
ταρα. so many. § *Τασιυτος*. id.
98. d. "so far at least." 49. g.
"he was so near escaping,—qu.
came within so much." *ιν τασιυτα*,
meanwhile. 8. e. 41. e. 86. g.

Τραγος. δ. a he-goat. 105. e. (pro-
bably from *τραγω*, on account of
its voraciousness.) § *Τραγικός*.
tragic. 71. e. see Hor. de Art.
P. 220. § *Τραγικως*. pompously.
67. b.

Τραπιζα. η. a table. 99. d. (qu. *τι-
τραπιζα*, fourfooted.)

Τραυλος. δ. a lisper, stammerer.
§ *Τραυλιζω*. to lisp, stammer. § *Τ-
ποτραυλιζω*. id. 102. c.

Τραχηλος. δ. the neck. *ωθειν ιπι τρα-
χηλον*, to push him headlong. 29.
e. 60. c. (perhaps from *τραχυς*.)

Τραχυς, *ια*, *υ*. rough. 54. f. 73. a.
94. d. § *Τραχυτης*, *ητος*. η. rough-
ness. 98. a.

Τρεις, *ει*, *αι*. *τα τρια*. three. § *Τρεις*.
adv. thrice, three times. 66. d.
§ *Τριτος*. third. 23. b. § *Τριπλος*,
contr. *τριπλους*. triple. 38. c.
§ *Τριακοσιοι*. three hundred. 50. c.
§ *Τριαινα*. η. a trident. 5. e. 37. c.

Τρειω. to turn. 13. a. (subj. 2d
aor. p.) 19. f. 81. b. 107. a.
§ *Τροπη*. η. the solstice, when the
sun turns towards the equator.
109. e. § *Τροπαιον*. το. a trophy;
commonly erected on the spot
where the enemy was turned to
flight. 14. g. 47. b. § *Τρόπος*. δ.
manner, way. 31. c. 50. b. 53. a.
"in what way they shall be." 97.
g. § *Τροπός*. δ. a thong by which
the oar was fixed in its station on
the gunnel, or oar-lock. § *Τροπω*.
to fix an oar in its station on
oar lock. 47. f.

Ανατρεπω. to overturn. 18. a. (2d
aor. p.) 53. b. 83. f. § *Αποτρε-
παιος*. (a title of Jupiter as the
avertor of evils.) a thing to be
averted or deprecated. 83. e.
§ *Εκτρεπωμαι*. to turn off, or out
of the way. 83. f. § *Επιτρεπω*.
to permit, allow. 10. a. 87. c. 104.
b. § *Περιτρεπω*. to overturn. 13.
a. (part. 2d aor. p.) 37. c. (also
to commit to.) § *Προτρεπω*. to
encourage, excite. § *Προτρεπτικως*.
encouragingly. 76. c.

Ατρεπτος. unaltered, unchanged. 27
d. § *Ατρεπτος*, *ου η*. a path. 68. c. 74.
f. § *Ατρεπτος*. the name of one of the
Fates, from her determinations be-
ing irreversible. see Index. § *Εν
τρεπης*. ready, in good order. 47. e.

Τρεφω. f. *θριψω*. to nourish, rear. 79.
d. (part. 2d aor. p.) 88. e. —*μαι*.
m. to feed. intrans. 77. d. § *Τροφη*. η.
food. 88. f. § *Ανατρεφω*. to nourish.
87. b. § *Ιπποτροφια*. the rearing of
horses, keeping of a stud. 90. e.

Τριχω. (takes tenses from *δρεμω*.)
to run. § *Τροχος*. δ. a wheel. 17.
b. 69. g. § *Εκτριχω*. to run out.
§ *Συνεκτριχω*. to run out with. 24.
b. "to run before the wind."
§ *Επιτροχος*. rapid, fluent. 6. b.
66. d. (compare Il. Γ. 213.)
§ *Κατατριχω*. to overrun. 20. e.
§ *Παρατριχω*. to run by. 74. d.
§ *Προστριχω*. to run to. 30. g.
§ *Συντριχω*. to run together. 102. f.

Τρειω, and *τρεμω*. to tremble, tremble
at. 31. d. (Hence Lat. *tremo*.)
§ *Τροτρεμος*. tremulous. 3. e.
"my limbs tremble under me."
§ *Ατρεμās*. adv. quietly, without
perturbation. 36. f. "keep your-
self quiet."

Τριβω. to rub, to wear by use. § *Τρι-
βων*, *ωνος*. δ. a threadbare cloak. 13.
d. 102. f. § *Τριβωνιον*. id. dimin. 58.
g. § *Διατριβω*. to spend time, delay.
54. c. 73. c. § *Διατριβη*. η. delay.
33. c. 50. a. 52. f. an employment
which occupies time. especially the

disputations which occupy philosophers. 108. g. § Συνδιατριβῶ, or ξυνδ. to stay with one. 96. b. § Ἐντριβῶ, and —ομαι. (to rub in.) to lay upon one, as a blow. 80. a. § Ἐπιτριβῶ. to wear out, reduce. 84. d. to plague. 85. d. to pound, beat. 94. d. 101. e. § Ἐπιτριπ-τες. blackguard, rascally. (like the Lat. *mastigia* or *verbero*.) 24. f. 95. e. § Συντριβῶ, or ξυντ. to break in pieces. to bruise. 2. b. (part. 2d aor. p.) 35. f. 68. b. 85. g. 94. b. § Παιδοτριψ, ἰδός. ἰ. a slave that has the care of children. 87. d. So οἰκοτριψ, a home-born slave. The word is not to be confounded with παιδοτριβῆς, ἰ. which imports a teacher of gymnastic exercises.

Τριζῶ. to chirp, as a young bird. to scream. 90. a. (compare Il. B. 314.) 68. c.

Τρύγη. ἡ. corn. also the vintage. § Τρύγαν. to gather the grapes. 50. e. 58. a. § Τρυζ, υγός. ἡ. the lees of wine. 89. b.

Τρυβλίον. το. a dish, plate. 102. a.

Τρύπαν. to bore. 18. e. 88. g. (probably from τρυῶ, to wear.) § Τρύπανον. το. a borer, auger. 45. a.

Τρώγω. (2d f. τραγῶ.) to devour, eat; applied properly to brutes, as ἰσθίω to men. § Περιτρώγω. to gnaw all round. 84. f.

Τυγχάνω. (takes tenses from τυχίω.) to happen. to be. 13. f. "whom do you happen to be? who may you be?" 58. g. 68. d. to light upon. 31. a. to get, obtain. 51. f. 66. c. 69. b. 91. e. τυχών, common. one that you happen to meet. 31. d. e. 72. d. (probably from τυχῶ.) § Τύχη. ἡ. fortune. 21. a. 24. f. ἀγαθὴ τυχή, 51. d. 94. c. 109. b.

(see n.)—fortune, in the sense of worldly circumstances. 75. a.

Ἀπειτυγχάνω. to miss, to fail of getting. 91. e. § Ἐντυγχάνω. to light upon, meet with. 32. e. 36. d. 56. d. 60. g. 92. d. § Περιτυγχάνω. id. 91. a. § Δυστυχίω. to be unfortunate. 85. a. § Εὐτυχίω. to be fortunate. 43. e.

Τύλος. ἰ. a callosity occasioned by hard labour. 77. a.

Τυμβός. ἰ. a tomb. 45. e. (hence the word tomb.) § Ἀτυμβός. without a tomb. 46. b.

Τυπτῶ. to beat, strike. 101. b. 16. g. (compare Il. A. 454. where the learned Damm greatly weakens the force of the image by interpreting it, *densis suis alis circumvolantes te*. Cowper renders it correctly, *flapping thee with frequent wing*.) § Τυμπᾶν. το. a club, with which criminals were beaten to death. 50. g. (hence τυμπανίζω.) also a tambourine, tabour; a small drum beaten with a stick. § Τυμπανίστρια. ἡ. a female player on the tambourine, commonly accompanied with dancing. 79. c. § Χᾶμαιτύσιον. το. a brothel. 16. d.—See ζηλοτυψίω, &c. in ζ.

Τυρανός. ἰ. a prince, a sovereign. 54. b. 9. f. 13. f. also a tyrant. § Τύραννις, ἰδός. ἡ. sovereignty. 54. f. 71. c. 101. b. § Τύραννις. to be a sovereign. 53. b.

Τυρβή. ἡ. (and συρβή.) a crowd, tumult. 41. f. (Hence Lat. *turba*.)

Τυφλός. blind. 7. e. 33. c. 74. b. § Τυφλῶ. to blind. 7. e. § Ἐκτυφλῶ. id. 7. a.

Τύφω. to smoke. § Τύφος. ἰ. insolence, vanity. 14. a. 15. c. 27. c. 60. g. § Τυφθεῖμαι. to be puffed up, inflated. 69. a.

Υ

ΥΒΡΙΣ, *ως. ἡ. insolence, insult.* 14. b. 83. c. 51. g. 60. f. § 'Υβρίζω. *to insult.* 72. d. 90. e. 86. c. § 'Υβριστής, *οὐ. ἰ. injurious, insolent.* 1. c. 87. g.

Υγιής, *ως. ἰ, ἡ. healthful, sound, true.* 23. e. § 'Υγιυμός. *healthful.* 94. a.

Υδωρ. *το. gen. ὑδάτος. water.* 11. c. 25. a. 58. d. (probably from ὑω.)

Υθλος. *ἰ. nonsense, foolish loquacity.* 15. b. 97. d.

Υἱός. *ἰ. a son.* 1. c. *υἱός, ως. ἰ. id.* 34. e.

Υλαω. *to bark.* § 'Υλακη. *ἡ. a barking.* 67. f. § 'Υλακτιω. *to bark.* 27. d. 68. a. 107. f.

Υλη. *ἡ. a wood. timber.* § 'Υλωδης, *ως. ἰ, ἡ. woody.* 67. d.

Υμναίος. *ἰ. the nuptial song.* 11. c. also *Hymen, the god of marriage.* (perhaps from ὑμνῶ, *to sing*: whence our *hymn*.)

Υπερ. *prep. over, above, &c. on account of.* 47. a.—with an accus. *beyond.* 84. a.

Υπνός. *ἰ. sleep.* 7. d. 83. g. (perhaps from ὑπνο and πνιω.) § 'Ενυπνίον. *το. a dream.* 20. f. 80. f.

taken adverbially, *in sleep.* 76. f. § 'Ἀγρυπνός. *without sleep. the same as ἀϋπνός.* § Διαγρυπνῶ. *to stay awake.* 65. g. § 'Επαγρυπνῶ. *to stay awake over.* 87. e.

Ὑπο. *prep. under, &c. ᾄδων ὑπο τῇ κιθάρῃ, to sing to a harp.* So 98. g. § 'Τότιρος, *inferior, posterior.* 'Τότιρον. *adv. afterwards.* 13. b. § 'Τότιραιος. *id. ὑστιραια, &c. ἡμερᾶ. the next day.* 36. d.

Ὑπίος. *supine, prostrate on the back.* 29. d. "throwing themselves back." 73. a. 83. c. § 'Εξυπτιάζω. *to throw back the neck, with a stately air.* 56. d.

Ὑπληγῆ, *ηγγός. ἡ. a starting-post.* It was a bar, which at the moment of starting was dropped into a hollow space, called *καλῆς*, and exactly filled it. 49. g. 89. d. (perhaps from ὑπο and πλησσω.)

Ὑφαν. *to weave.* § Περυφη. *ἡ. a border or ornament woven into cloth.* § Εὐπερυφός. *a person finely clad.* 80. e.

Ψῆς, *ως. το. height.* 83. d. § 'Ψηλός. *lofty.* 34. a. 41. e. 68. d. 13. e. "aloft."

Ψω. *to rain.* § 'Ψίτος. *ἰ. rain.* 82. f.

Φ

ΦΑΓΩ. *to eat.* 51. b. § 'Εμφαγω. *to stuff one's self in eating.* 19. a. § Κατάφαγω. *to devour.* 7. c.

Φαίδρος. *cheerful.* 48. d. (probably from φαω.)

Φαλακρός. *bald.* 105. e. (probably from φαλῖος, *white*—th. φαω, and το παρα the head.)

Φάριτρα. *ἡ. a quiver.* 3. d. (probably from φιρω.)

Φαρμάκον. το. *a drug*; like which word it indifferently denotes either what is *medicinal* or *poisonous*. 1. c. 7. d. *a medicine, remedy*. 32. c. (perhaps from φερειν ἄκος.) § Φαρμακίς. ὁ. 1. a. see n. § Ἀφαρμακτός. *undrugged*. 19. e.

Φάρυγξ, υργος. ὁ. *the throat*. 88. f.

Φατνη. ἡ. *a manger*. 87. c.

Φαῦλος. *vile, worthless*. 85. d. *bad, foolish*. 34. e. 66. d. (hence Lat. *vilis*.)

Φᾶω. *to shine, give light*. φαῖνω. id. § Φᾶος, ἰος. το. *light*. 62. d. contr. φῶς, ὤτος. το. 32. b. 33. d. τα φᾶια. *the eyes*. § Κατηφής, ἰος. ὁ, ἡ. *of a downcast look*. qu. κατωβαλλων τα φαη. § Ὑπερηκατηφής. *of a very downcast look. very gloomy*. 67. f.

Φαῖνω. (contr. from φαῖνω, as αἰρω from αἰρω.) *to make appear, show*. φαίνεμαι. *to appear*. 10. f. 11. e. 62. e. 86. g.—pas. *to be discovered, presented to view*. 7. c. (2d aor. p.) 59. d. 76. f. § Φᾶντος. *manifest*. 60. d. ἰς το φ. *in public, openly*. 17. d. 104. a. d. § Φαντασμα. το. *a phantom*. 66. f. § Ἀναφαίνομαι. *to look, appear*. 15. f. (see n.) 82. a. 59. g. “*how are you found pure anew?*” § Ἀποφαίνω. *to render, make*. 36. f. 39. g. 105. d. (compare ἀποδεικνυμι.) —ομαι. *to declare one's self*. 79. g. *to declare, affirm*. 65. b. § Ἐμφαίνω. *to manifest, show*. 27. d. (infin. 1st aor.) § Ἐμφάνης. *conspicuous, manifest, open*. τοῦμφανίς for τοῖμφ. 96. f. “*to open light*.” § Καταφαίνομαι. *to appear, seem*. 56. d. § Προφαίνω. *to exhibit, display*. 4. b. 70. f. § Προφάνης. *open*. 22. e. § Ὑποφαίνω. *to dawn*. 67. b.

Ἀφάνης. *out of view. obscure*. 58. g. 59. f. 78. a. 41. g. § Ἀφανίζομαι. *to disappear*. 67. d. § Ἀφνω. *adv. suddenly*. 37. c. 89. e. § Αἰφνίδως. *sudden*. 19. f. § Συ-

νοφαντής, ου. ὁ. *an informer. a calumniator*. 68. e. 95. c. (from το σῦκος, *a fig*; the name being originally given to one who informed against those who transgressed the law at Athens, which forbade the exportation of figs. Hence our *sycophant*, though denoting quite a different idea.) § Συνοφαντιᾶ. *to calumniate, to prefer a false accusation*. 101. c. § Συνοφαντικός. *calumnious*. 104. e.

Φιδομαι. *to be put to flight, to fly*. § Φόβος. ὁ. *flight, fear*. 42. a. 43. g. 85. b. § Φοβερός. *frightful, formidable*. 3. d. 11. c. § Φόβω. *to frighten, intimidate*. 95. c. 4. a. § Καταφόβω. *to intimidate*. 21. g.

Φυδομαι. *to abstain from*. 36. a. *to spare*. 87. d.

Φινω. *to kill, slay*. § Φόνος. ὁ. *murder*. 39. c. 61. c. 99. a. § Φόνος, ἰος. ὁ. *a murderer*. 21. f. § Φονίω. *to slay, murder*. 26. c. 29. e. 42. d. 50. g. § Μισοφονία. *to slaughter*. 21. b. (from μίσω.) § Ἀργυφοντής, ου. ὁ. *an epithet of Mercury, from his slaying Argus* (See Index.) 93. d.

Φερω. (borrows the fut. αἶω from αἶω, the aorists ἤνεγκα and ἤνεγκας, from ἵνεγκω.) *to bear, carry, bring*. 7. c. 14. g. 53. d. (part. 1st aor. p.) *to bear, support, endure*. 21. c. 35. b. *to lead, as a road*. 55. d. 106. b. *to carry off spoil, to plunder*. 41. g. (see ἄγω.) —ομαι. *to get*. 103. c. 20. c. “*have the advantage of me*.” *to go*. 57. a. φερε. *come*. pleonastic like the Lat. *age*. 35. d. 51. d. 98. d. φερον ἰστω, *pleonastic, like our—he took and did so and so*. 66. g. 91. f. § Φερα. ἡ. *a carrying*. 37. g. § Φέρος. ὁ. *tribute*. 52. e. 56. a. § Φερω. *to bear, wear, as a garment*. 78. g. § Φερόντος. *bearable, tolerable*. 90. d. § Φερόντων. *adv. in a bundle*.

89. g. § Φαῖδον adv. id. like a bundle. 26. f. § Φερον τα a burden. 35. b. § Φερινος. burdensome, disgusting. 97. f. § Φερινος. weightily. 82. f. § Οἶστος. bearable, sufferable. 96. d. Ἀποφικω. to bring in to. 75. e. to get. 86. e. § Διαφικω. to carry messages. 2. d. to differ. 12. d. 33. d. 97. e. to excel. 20. b. 21. f. —σαι. to differ, to be at variance. 43. e. 65. e. § Διαφερος. different. 71. a. § Ἀδιαφερος. indifferent. (neither good nor bad.) 66. b. § Ἐκφικω. to carry out. 102. c. to disclose, divulge. 63. e. § Ἐκφορω. to throw out. 86. c. § Ἐμφερισσαι. to stuff one's self. 102. a. § Ἐπιφικω and —σαι. to bring. 13. a. to put upon. 97. g. § Καταφικω. to bear down, drive down. 84. d. 96. f. to give a blow. 101. d. 76. c. 4. e. 5. a. § Παρὰφικω. to carry by. 98. a. § Περιφικω. to carry about. 59. f. —σαι. to turn round. 7. d. (hence periphery.) § Προσφικομαι. to behave, to carry one's self towards others. So the Lat. gerere se. 96. b. (part. perf. p.) § Συμφικω. to be expedient. 5. a. 26. f. 73. c. —σαι. to encounter. 25. e. (1st aor. p.) § Συμφορα. ἡ. a calamity. 8. b. 102. g. § Συμφορω. to bring together, collect. 103. f. § Ὑποφικομαι. to be borne down a stream. 67. c. Ἀχθοφορω. to carry a burden. 73. f. § Δρυφορος. ἰ. a body-guard. satellite. 54. e. 60. e. 71. a. 93. c. § Δρυφορισμαι. to be attended with body-guards. 92. e. § Εὐφορος. easy of carriage. 16. a. § Θισμοφορος. a legislator. a title of Ceres. 88. e. (from ἰ θισμος, a law.) § Λεωφορος. ἡ. sc. ἰδος. a high road. 19. f. (from ἰ λιος. Att. for λαος, the people, populace.) § Μισθοφορος. a hireling, a person serving for hire. 94. b. § Ὑδροφορω. to carry water. 88. g. § Χρυσοφορος. wearing golden ornaments. 25. f. § Ψηφοφορω. to give a vote. 95. c.

Φαῖ interj. alas! oh! 84. d. 93. c. (Hence Lat. heu.)

Φυγω. to fly, run away, escape. 4. c. 23. a. 91. d. (hence Lat. fugio.) § Φυγη. ἡ. flight. 83. b. 91. d. exile. 22. e. § Φυγαιον. a thing to be avoided. 32. b. § Φυγαιος. to be avoided. 92. e. (φυγαιον is commonly opposed to αἰσιν by Plato.) § Ἀποφυγω. to escape. 49. c. § Διαφυγω. to make one's escape, to escape. 7. e. 49. g. 63. e. 77. g. Διαφυγαινος. apt to escape. 92. f. § Ὑποφυγω. to run away. 21. a.

Φημι, and φασ. to say. 3. b. 20. b. c. to call. 5. e. to speak of. 6. e. φᾶσι, as they say. 55. b. 58. d. 64. f. § Φασκω. id. 87. b. 106. d. (dat. pl. part.) § Φημη. ἡ. common report, fame. 21. f. § Προφονης, ου. ἰ. a prophet. 23. e. 107. f. § Εὐφημια. to abstain from words of ill omen: as the Lat. fovere linguis. 40. c. the expression was used for deprecating or averting a bad omen. § Εὐφημια. ἡ. acclamation. 80. d.

Φθάνω. to get before another in doing any thing, to anticipate. 23. f. "I did not anticipate my death with any charge about the matter.—i. e. I had not time to give any charge about it before my death." 31. e. "anticipated me by accusing himself." 88. g.

Φθιγγομαι. to sound, to speak, utter. 27. d. 66. d.

Φθιω and φθιω. to destroy. § Φθίω. to perish, to be destroyed. § Φθιρω. to destroy. § Φθοια. ἡ. a consumption, phthisis. 42. g. § Διαφθιρω. to destroy. 1. d. 3. g. 81. c. 98. a. to corrupt, debauch. 60. f. § Διαφθορα. ἡ. corruption. 61. e. § Καταφθιρω. to corrupt. 95. a.

Φθονω. to envy, to grudge. 6. d. 40.

ε. 63. f. § Φθίνας. ἰ. envy. 76. d. 77. d. § Ἐπιφθόνος. envious. an object of envy. 78. f. 95. a. § Ἀφθόνος. plentiful. 16. f. "with plenty of stones." 48. e.

Φῶλη. ἡ. a bowl, cup. 30. a. (perhaps from πωλῖν, qu. πωλη. Hence our vial or phial.)

Φίλιον. to love. § Φίλημα. τὰ. a kiss. 13. e. § Φίλος. dear, beloved. ἰ. φ. a friend. 21. b. 79. a. superl. formed by sync. φιλοτατος, dearest. 33. c. 97. a. § Φίλοτης, ητος. ἡ. love, friendship. ἰ. φ. my friend. 63. b. § Φίλιος. friendly. the guardian of friendship: an epithet of Jove. 81. d. § Φιλτρον. τὰ. a philtre, a love-charm, or potion for exciting love. 31. f. § Καταφιλιω. to kiss. 53. g. 69. e.

Φλίσγω. to burn: probably from φλίσω or φλυω. § Φλόξ, γος. ἡ. a flame, blaze. 82. b. 84. a. § Καταφλίσγω. to consume by fire, to burn. 1. b. (part. 2d aor. p.) 85. g. § Ἡμιφλίσκτος. half-burnt. 1. d. § Πῦριφλίσγισθων, εντος. ἰ. the name of one of the rivers in the fabulous Hell. 36. h. 62. a. 67. g.

Φλίσσω. to be full. to trifle. —ομαι. to bubble with heat. This seems the radical idea from which the two former are derived. Φλυω. id. § Φλυᾶριον. to trifle, talk nonsense. 81. a. 92. g. § Φληνᾶφος. ἰ. trifling talk, nonsense. 77. d.

Φοιτᾶω. to go. particularly, to go to school. 75. a. Hence ἰ φοιτητής. a scholar.

Φραζω. to speak, tell. 13. b. 59. g. (perhaps from φάω or φημι. Hence our phrase.) § Ἀποφρας, ἄδος. ὁ, ἡ. unlucky. 97. e. ἡ ἀποφρας ἡμεῖς appears to be similar in its meaning and etymology to the dies nefastus of the Latins, on which, from its ill-omened character, the magistrate was not at liberty to

pronounce the decisions of justice in the courts, nor could any public business be transacted. vid. Luc. Pseudolog. §. 14.

Φρασσα. to stop up. § Ἐμφρασσα. id. 89. a.

Φρατρία. ἡ. a fraternity, company. 105. d. It was a subdivision of the Athenian people, each of the four original φυλαί, or tribes, being divided into three parts, called φρατρίαι, and each φρατρία into 30 γινῆ or families. (Perhaps from πατήρ. Hence Lat. frater.) § Φράταρ, ορος. ἰ. a fellow-burgher. 97. f. 110. f.

Φρον, νος. ἡ. the mind, breast. § Φρονω. to think. 27. b. 64. f. εὖ φρονῶν, to have good sense. 66. a. μεγα φρονῶν, to be high-minded. 97. g. 103. d. "to aim at, or affect, nothing beyond," &c. § Καταφρονω. to despise. 27. f. 65. a. 95. b. § Εὐκαταφρονήτος. contemptible. 22. c. 24. d. 26. a. § Μεταφρονον. τὰ. the back, shoulders. 101. d. § Ὑπερφρονω. to be high-minded. to contemn. 41. b. § Ἀφροσύνη. ἡ. folly. 74. d. § Ἐφραυνω. to delight. 55. a. 75. c. § Μεγαλοφρων. ἰ. magnanimous. 105. b. § Σωφρων. possessed of good sense, prudent, sensible. sober. 43. b. 44. g. 74. c. 88. f. (from σοός or σῶς.) § Σωφροσύνη. ἡ. sobriety, temperance. 78. e. 102. b. § Σωφρονικός. modest, sober. 101. f. § Φιλοφρονισμομαι. to treat kindly, to welcome. 99. f.

Φριξ, ἱκος. ἡ. the roughening of the sea on the first rising of the wind. § Φρισσω. applied properly to the sea when so roughened: but also to any thing which bristles and stands erect, as the hair in violent fear, the ears of corn in a field, the spears of an army, &c. Hence to shudder at. 90. d.

Φροντις, ἰδος. ἡ. care, sollicitude

thoughtfulness. 14. g. 56. g. 86. g. 96. d. § Φροντίζω. to be engaged in thought. to be solicitous. 4. b. 79. g. § Ἀφρονεῖς, ἰδός. ἰ, ἡ. without care. 3. a.

Φρυασσομαι. to neigh or snort, as a horse. § Φρυαγμα. το. a neighing, snorting. insolence. 60. g.

Φύλασσω. to guard, to keep, to watch. 8. d. 18. f. 31. e. 53. f. 70. f. to guard against. 99. d. (perhaps from ἡ φυλή.) § Διαφύλαττω. to preserve, retain. 37. d. 82. b. g. § Δυσφύλακτος. hard to be guarded against. 85. b. § Σωματοφυλάξ, αἰός. ἰ. a body-guard. 24. d. § Σωματοφυλακίον. το. a place for keeping bodies. 45. f.

Φύλη. ἡ. a tribe. (at Athens originally the fourth, but afterwards the tenth part of the people.) 100. a. α. 110. f. § Φύλον. το. id. 70. d. § Φύλιος, ου. ἰ. a tribesman, one of the same tribe. 97. f.

Φύλλον. το. a leaf. 44. d. (probably from φύω. Hence Lat. folium.) § Ἑρσιφύλλος, or ἰνσιφύλλος. leaf-shaking, leafy. an Homeric epithet of a mountain. 35. c. (from ἰνθεω, or ἰνω, to move, shake.)

Φύω. to blow. to puff up, inflate.

also to be puffed up, inflated. 72 g. 69. c. (In this passage however, three of the Parisian MSS. have ἰφυσατο, which I am disposed to think the true reading, the last syllable having been lost, as often, in the first of the following word τοτι.) § Φυσημα. το. a puffing up, inflation. 44. d. § Φυσαλλίς, ἰδός. ἡ. a bubble. 44. b. § Ἐμφυσάω. to inflate. 44. c. § Ὑπερφυσσομαι. to be swelled exceedingly. 44. c.

Φύω. to produce naturally, to make grow. 107. g. —ομαι. to grow. to be naturally produced. 25. a. 40. a. § Φύσις, ἰως. ἡ. nature, natural genius. 21. d. 75. e. 81. c. 108. e. § Φῦτον. το. a plant. § Φῦτινυμαι. to plant. 58. a. § Ἐκφυω. to grow out of. 92. g. § Καταφυττός. planted. 68. c. § Ὑπερφυῶς. extraordinarily, astonishingly. 36. g. § Ὑποφυομαι. to grow out of. 105. f. § Εὐφυΐα. good natural genius. 75. f.

Φωλῖος. ἰ. the hole, or den, of a beast. 36. b.

Φωνή. ἡ. language. voice. 20. c. 53. d. 67. e. 107. d. (perhaps from φάω or φημι, to speak.) § Λιγροφῶνες. with a weak or shrill voice. 74. b.

X

ΧΑΙΝΩ. to gape. 42. b. (part. perf. m.) 79. b. 90. c. 81. e. 89. a. § Χασμα. το. a chasm, gulph. 27. e. 67. g. § Χανδόν. adv. with open mouth. 25. a. § Ἐπιχαινώ. to gape at. 88. f.

Χαίρω. (1st f. χαίρην and χαρήσω.) to rejoice, to be glad. 43. d. 94. b. 99. a. to delight in. 9. e. 84. f. χαίρει, hail: an expression of

salutation. 62. d. 98. f. χαίρειν ἰπποντις, 107. e. "bidding us a long farewell." So ἰρῆσθαι φρασας πολλά. Dem. de Cor. § Χᾶρις, ἰτος. ἡ. favour, kindness, benefit. 33. d. 69. e. "with partiality." thanks. 94. g. 62. b. "I shall be most thankful to you." οὗ χαίρειν, 51. e. "on account of which." In this phrase the prep. δια is understood. § Χᾶριζομαι. to confer

α *finovur*, to gratify. 84. e. § *Χα-
ρις*, *ισα*, *ιι*. agreeable, fine. 28. f.
Τετραχαιρ. to be overjoyed. 69. c.
§ *Ἀχαριστος*. ungrateful. 94. e.
99. c. § *Ἀχάριστις*. ingratitude.
85. e.

Χάλαζα. ἡ. hail. 82. f. § *Ἐπιχά-
λαζω*. to hail upon, to shower upon
like hail. 103. f.

Χάλσιος. hard, severe, difficult. 37.
d. 63. f. 62. b. 95. g. § *Χάλι-
πῶς*. with difficulty. 74. g. *χ. ἰχιν*.
to be in a sad way. 70. c. § *Χάλι-
παινω*. to be angry, displeased. 48.
e. 95. e. 107. b.

Χαλκός. ὁ. copper. brass. 39. c. d.
§ *Χαλκίος*. brazen. contr. *χαλκοῦς*.
87. a.

Χάμαι. adv. on the ground. 30. f.
(probably from ἡ *χθών*, the *θ* re-
appearing in the adjective *χθάμᾱ-
λος*, *ινω*.)

Χάρασσω. to make an impression on
the surface, to excavate. (Hence
character.) § *Ἐγχάρασσω*. to en-
grave, inscribe. 49. f.

Χῆλος, *ισ*. *το*. the lip. 13. e.

Χιμῶν, *ῶνος*. ὁ. winter. a storm. 37.
c. *τοῦ χιμῶνος*, in winter, *ἀρσ* be-
ing understood. 56. a. 58. b. 98.
a. (probably from *χίω*.) § *Χι-
μῆριος*. wintry, of winter. 80. g.
109. e.

Χίρ, *υρ* and *ερ*. ἡ. the hand. 3.
e. 29. e. (see n.) 85. g. (see n.)
9. a. "would have come to
blows." So 26. a. often under-
stood as 11. a. § *Χίρω*. and
—*μαι*. to subdue. 9. e. 20. e. 22.
a. § *Χίρων*, *ινος*. inferior, worse.
44. d. (It seems primarily to
have denoted a person who sup-
ports himself by the labour of his
hands.) § *Χίρωνας*. ὁ. a handi-
craft. 78. c. (from ὁ *ἀναξ*. qu.
master of his hands.) § *Εγχι-*

ρίζω. to put into one's hands. 64.
e. 93. f. § *Ἐπιχίρω*. to lay hands
upon, attack. 7. a. to attempt, set
about. 82. b. 101. b. § *Ἐπιχίρω-
τα*. hire. recompense. *τάπιχ*. for
τα ἰπιχ. 82. g. § *Προχίριζομαι*.
to hold in the hand. 50. a. § *Προ-
χίρος*. ready at hand, ready. 75.
c. 82. a. 87. g.

Δυσχίρως. difficult, troublesome.
§ *Δυσχίραινω*. to be vexed. 65. f.
§ *Ἐπιχίρεια*. ἡ. (qu. *ἰχίχιρεια*, from
ἰχ.) a truce, armistice. 82. a.
§ *Ὀξύχιρ*. light-fingered. 6. a.
§ *Χρῦσοχιρ*. with gold rings. 89. f.

Χιλιδών, *ονος*. ἡ. a swallow. 90. a.

Χίλυς, *ως*. ἡ. and *χίλων*. ἡ. a tor-
toise. 6. d.

Χίω, *χίω*. and *χυν*. to pour. § *Χῆ-
ν*. a funeral libation, poured out to
the infernal Gods, as *σπονδή* to the
celestial. 48. d. § *Χῶν*. to heap
up, as earth. 14. f. 110. d. § *Χῶ-
μα*. *το*. a heap of earth. 45. f.
(Compare Hom. *χῦτη γαῖα* Il. 2.
464.) § *Ἐκχίω*, and *ἰκχυν* to
pour out. 83. d. (for *ἰκχυντας*.)
90. f. 56. g. 89. a. b. 47. f. "is
cleared out." § *Ἐκχυσίς*. ἡ. a
pouring out, effusion. 89. a.
§ *Ἐγχίω*. to pour into. 2. e. 45.
g. 7. d. (for *ἰγχυντας*.) § *Κατα-
χίω*. to pour down, to shed. 67. c.
§ *Περίχίω*, and *περίχυν*. to pour
around. 108. c. "which has oil
poured about it." § *Οἰνοχόος*. ὁ. a
cup-bearer. 2. e. 19. c. § *Οἰνοχόω*.
to act the cup-bearer. 33. a.
§ *Χρῦσοχόος*. ὁ. a goldsmith. 106. f.

Χθίς. adv. yesterday. 6. b. 77. c.

Χθών, *ονος*. ἡ. the ground, earth.
§ *Ἑποχθούσα*. under ground. 46.
a.

Χίλιοι. a thousand. 31. c.

Χίμαιρα. ἡ. a goat. the Chimæra.
see Index 69. g.

Χίτων, *ῶνος*. ὁ. a tunic, or inner

garment. 1. d. § Χιτώνιον. το. a jacket. 79. e.

Χιών, ονος. ἡ. snow. 82. e. (perhaps from χιών.)

Χλάμυς, ὕδος. ἡ. a military cloak. 26. c. a cloak. 96. a.

Χαυρῆ, ἴκος. ἡ. a measure of dry substances. 18. b. 103. e. The Attic *chaenir* is said to have contained three cotylæ, or the 48th part of a medimnus.

Χολή. ἡ. bile, anger. 84. a. § Μιλαγχολαω. to be affected with madness, supposed to arise from the redundancy of black bile. 2. a. 8. a. 84. g. (hence *melancholy*.) § Ὁξύχολος. choleric, passionate. 3. c.

Χορδή. ἡ. a gut. the string of a musical instrument. (So our catgut.) 6. d. (Hence chord and cord.)

Χορος. ὁ. a chorus, choir, a company of dancers. 105. d. g. § Περιχορευω. to dance around. 11. d.

Χρᾶω. (to assail.) to deliver oracles. 12. e. 107. f. Χρᾶσμαι. to consult an oracle. 63. b. to use, make use of, employ. 15. e. 21. a. d. 43. b. 49. e. (contr. for χρᾶω. imper.) 60. f. 87. b. 64. d. "what I should do with myself—how I should manage myself." So 64. f.—followed by an accusative, to borrow, to have the loan of. 71. e. § Χρησμος. ὁ. an oracle. 39. a. § Χρησῖμος. useful. 1. c. 16. a. 25. d. § Χρησιμιυω. to be serviceable. 15. g. § Χρῆμα. το. a thing. 91. c. 102. d. (see n.) τα χρηματα, money, wealth. 31. e. 43. f. 51. f. 65. a. e. § Χρηστος. serviceable, good. 75. f. 99. a. 102. e. "fine a man as he is." § Χρηστοτης, ητος. ἡ. goodness. 84. d. 85. e. § Χρεία. ἡ. necessity, occasion. 71. e. § Χρεω, οος. contr. ους. ἡ. id. Ion. for χρεία. 63. b. § Χρεων

το. indecl. id. *fata*. 32. b. § Χρεος, οος. το. a debt. 55. g. (contr. for χρεία.) § Χρη. impera. it is necessary, incumbent. one ought, must. 3. c. 18. b. 4. f. 28. e.

Ἀποχραομαι. to make use of, to employ. 48. c. § Ἀποχρη, or ἀποχρεῖν, it is sufficient, enough. 104. c. § Καταχραομαι. to abuse. 24. f. § Παραχρημα. adv. immediately. 68. a. § Ἀχρηστος. useless, unprofitable. 23. e. § Πολυχρηματος. wealthy. 63. g.

Χριμπτωμα. to hawk up a spit. 54. a.

Χρίω. to anoint, besmear. 45. f. 54. b. § Ἐπιχριστος. laid on by besmearing. 92. c.

Χρᾶ. ἡ. colour. 88. d. (probably from χρᾶω, which among its other significations denotes to colour.) § Ὀμοχρους of a uniform colour. 59. a.

Χρονος. ὁ. time. 41. d. 33. f. often understood, as 13. c. 49. c. 70. a. § Χρονιος. late, tardy. 102. e. § Ὀλιγοχρονος. short-lived. 44. d. 69. b.

Χρῦσος. ὁ. gold. 9. f. 24. d. § Χρῦσιον. το. id. 15. b. 40. a. § Χρῦσιος. contr. οῦς, golden, made of gold. 2. a. 8. f. 30. a. 39. a. 64. g. (see n.) 100. f. § Διαχρῦστος. adorned with gold. 92. a. § Περιχρῦστος. attired in gold. 69. d.

Χωλος. lame. 32. a. 89. a.

Χωριω. (to go, proceed.) to contain, have place for. 103. c. § Χῶρος. ὁ. a place. 16. e. 54. a. 69. a. § Χωρα. ἡ. a place. a country. 10. d. 30. g. 47. d. § Χωριον. το. id. 29. f. 33. g. 67. d. § Ἐπιχωριαζω, to frequent. 32. d. § Παραχωριω. to give place, yield. 102. d. § Προχωριω. to come to, join. 44. b. § Προχωριω. to advance. 9. a. (for προχωρησι.) 20. d.

Χωρίς. adv. apart from. 62. e. 65. e. (perhaps from χωριω.)

Ψ

ΨΑΩ. *to stroke.* § ΨΑΥΩ. *to touch.*
§ 'Επιψαύω. *id.* 11. c.

Ψάλλον. *το.* (Att. ψάλλον.) *the bit of a bridle.* also *a bracelet.* 106. f.

Ψεύδω, and —ομαι. *to falsify, to lye.*
16. c. 23. c. 26. b. § Ψῦδος, *ις.*
το. *a lye, falsehood.* 15. c. 23. e.
§ Ψυσμα. *το.* *id.* 102. d. § Κα-
ταψυδομαι. *to falsify against one.*
61. c.

Ψῆφος. *ι.* *a small stone, a pebble.*
Such being used in voting. as we
use beans, hence *a vote*, given in
trials, or on other occasions. 54.
e. "who will presume to attempt
to vote against a monarch?"
§ Ψηφίς, *ιδος.* *η.* *a pebble.* 102. g.
§ Ψηφίζω. *to pass a vote, to decree.*

§ Ψηφισμα. *το.* *a decree.* 63. a.
73. b. 99. g. § 'Επιψηφίζω. *to put*
to the vote, as the presiding magis-
trate or chairman. 73. g. 98. b.

Ψίλος. *bare*, as land cleared of trees,
or a skin without hair. *light-armed.*
lightly equipped, light. 14. b.

Ψοφός. *ι.* *a crack, noise.* 42. e. 54.
a. 69. g. § 'Αψοφητι. *adv.* *with-*
out noise. 42. f.

Ψύχω. *to blow, breathe. to cool.*
§ Ψύχη. *η.* *breath. life. the soul.*
16. c. 45. g. 63. b. § Ψυχρός.
cold. 54. a. 65. c. 97. f. § Δι-
ψύχω. *to air, dry* by exposing
to the air. 46. e. § Διψοψύχω. *to*
faint 26. g.

Ω

*Ω interj. *oh!* followed by a geni-
tive, 41. a. 47. c. 99. c. see n. on
p. 46. b. ὦ μοι. *an exclamation of*
grief. *ah me!* 43. a.

*Ωδι. *adv.* *thus.* 41. e. (from the
article *ι.*)

Ωδίν, ἴνος. *η.* *acute pain, particular-*
ly labour pains. 4. f. (probably
from *η* ἰδύν, *pain, grief.*)

Ωθειω. (f. ὠσω and ὠθησω.) *to push,*
drive. 28. a. 29. c. 60. c. § 'Εξω-
θειω. *to thrust out.* 86. c. 96. a.
§ Παρωθισμαι. *to thrust aside.* 83.
a. 109. d.

Ωκεῖνος. *ι.* *the Ocean: peculiarly*
the Indian ocean. 22. c.

*Ωκτός, ὠα. *a swift.* 89. d.

*Ωμος. *ι.* *the shoulder.* 33. b. 37. e.

*Ωμός, η, ον. *raw.* 51. b. *cruel.* 22.
e. § 'Ωμοτης, ητος. *η.* *cruelty.* 14.
b. 60. g.

*Ωνος. *ι.* *price, the worth of a thing.*
§ 'Ωνομαι. *to buy, purchase.* 26.
a. § Νεωνητες. *lately purchased.* 2
e. § Τελωνης, ου. *ι.* *a tax-farmer.*
33. f. 68. e.

*Ωον. *το.* *an egg.* 51. b.

*Ωρα. *η.* *a season, time.* 34. a. "it
is time for us." 50. e. "in ses-
son."

Ωρα. *h. care, custody.* § 'Ολιγω-
ρια. *h. carelessness.* 50. a.

'Ωρον, and —ομαι. *to howl.* 16. g.

Ως. *conj. and adv. of various uses.*
as. 12. d. *as if.* 12. b. *when, as soon*
as. 10. f. *so that, therefore.* 74. d.
thus. 74. e. *joined with an infin.*
45. g. "*at least as one may conjec-*
ture." perhaps ἵξει is understood
in such phrases. so ὡς ἑνὶ, *as one*

may say.—how. 22. e. 62. d. 79.
d. *that, in order that.* 67. a. "*but*
for what purpose this?" (see n.)
to. 79. d. ὡς πρὸς τινα, *as compared*
to, in comparison of. 97. b. § 'Ω-
σε. as. 1. d. 92. f.

ὥστε. *so that.* 2. b. 10. f. *wherefore.*
14. d. § "Εως. *until. as far as.* 27. g.

'Ωχρος. *pale, sallow.* 31. b. 86. g.
(probably qu. ἔχρος, from ἰχρος,
colour.) § 'Τρωχρος. *palish.* 39. b.

ALPHABETICAL

CATALOGUE OF WORDS

IN THE

LEXICON.

ΑΙΩ

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—ρος, σιλον, σιμος, σιδων, σιτια, σιταις, σιωπαω, —πη. ib. σκαζω, σκαιος, σκαιοτης, σκαιρω, σκαπαιος, σκαπτω, σκαφιδιον, σκαφος, σκιλετιον, σκιλετος, σκιλλω, σκιλος, σκιπτον, σκιπτομαι, σκιπω, σκιναζω, σκιση, σκιυος, σκιψις, σκηνη. 339. σκηπτομαι, σκηπτρον, σκα. 340. σκιλλα. This word has been omitted, and ought to be inserted p. 340. with

the following explanation: "the myall, or sea-onion; a bulbous-rooted plant used in medicine. 66. f." σκιρταω, σκιρτητικός. 339. σκληρός. ib. σκολοψ. 340. σκοπισμαι, σκοπη. 339. σκαυτός, σκοτός. 340. σκυδρός, σκυδρωτός. 326. σκυταλη, σκυτος. 340. σκυτοτομος. 345. σκωπτω. 340. σμαραγασ, σμαω, σμιρδαλιος, σμιρδνος, σμηνος, σμηχω. ib. σμικρος. 319. σμίλη. 340. σοβιω, σοος. ib. σος. 342. σοφια, σοφιστης, σοφος, σπαθαω, σπαθη, σπαιρω, σπαρασσω, —τω, σπαργανον, σπαω, σπειρω. 340. σπινδω, σπιος. 341. σπειρμα. 340. σπирχω, σπινδω, σπηλαιον. 341. σπινθηρ, σπονδη, σπουδαζω, σπουδη. ib. σταγων, σταδιον, σταζω. ib. στασιαζω, στασις. 305. σταθις, στιγος, στιγω, στύβω, στιρα, στιχω, στιλλω, στιναγμος, στιναζω, στινος, στινω, στιριεις, στιριω, στιρισκω, στιρινον, στιφανος, στιφανω, στιφω, στηθος, στηλη, στιγμα. 341. στιγματίας. 342. στιζω. 341. στιλβω. 342. στιχος, σταδάζω, στολη, στολος. 341. στομα, στομοι, στοριω, στοχαζομαι. 342. στρατηγιω, —γικος, —γος. 271. στρατιωτης. 342. στρατοπειδον. 330. στρατος, στριβλη, στριφω, στρογγυλος, στρωννυμι, στωμυλος. 342. συ. ib. συγγινης, συγγινωμαι. 285. συγγινωσκω, συγγινωστος. 286. συγγραφω. 287. συγκαλιω. 306. συγκαμνω. 307. συγκαταβαινω. 282. συγκατακλιω. 309. συγκαταβριπτω. 338. συγκατιμι. 294. συγκλυς. 309. συγκροσιω. 311. συποι, συκοφαντιω, —της, —τικός.

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ΤΕΛΟΣ.

NOTES

ON

L U C I A N .

*The first numeral indicates the page, and the following, the line
in which the word will be found.*

1, 1. *Ἀσκληπιῖ*.—In Homer, *Æsculapius* is never considered as a deity, but merely as a mortal; hence he has the epithet *ἀμύμων*. Some have supposed him to be the same as *Pæion*; but *Pæion* is identical with *Apollo* in later writers, and *Æsculapius* is probably considered to be his descendant. The serpent, the emblem of eternity or revived youth, was worshipped in *Ægypt*; and as the serpent is the emblem of *Æsculapius*, some suppose him to be the same as the serpent *Chnuss*, worshipped in *Ægypt*; or as the Phœnician *Esmun*. The principal seat of his worship in Greece was at *Epidaurus*. His ritual was introduced into Rome B. C. 293, by order of the Delphic oracle, to drive away a pestilence. As the *Homeridæ* were a class of rhapsodists who had adopted *Homer* as their Eponym, so the *Asclepiadæ* were priests and physicians (for anciently both characters were constantly united) who claimed *Asclepeius* as their founder.

1, 3. *Συμποσίον*.—The symposium (*πότος*) was a drinking party, frequently connected with a dinner party, and succeeding to it, yet sometimes distinct. At the *δεῖπνον* the Greeks never drank, although they freely indulged at the symposium. The wine was never mixed in equal proportions with the water, but in the proportion of 3 : 1, or 3 : 2, or 2 : 1.

1, 7. *Νῦν*, when circumflexed, is the “now” of *time*; when an enclitic, the “now” of *argument*.

1, 13. *ὕβρις*.—From *ὑβρις* = *ὑπερ*, -*ις*, i. e. “uppishness,” the insolent, those who wish to be above their fellows. The Latin *Superbi*.

1, 27. *Μᾶλλον*.—Properly *μαλλίον*, the comparative of *μάλα* or *μᾶλλος*, which, by a well-known change, became *μαίλλον*, and by contraction *μᾶλλον*, whence the circumflex.

2, 17. *Ἐκκλησία*.—Terms derived from the Athenian constitution are used by *Lucian* in reference to the gods. The Athenian assemblies were, first, *ordinary*, = *κυριαί*, i. e. those held four times in each *Prytany*: second, *extraordinary*, = *σύγκλητοι*, those held upon any sudden

emergency, and convened by the *Στρατηγοί*. The name *κυρία*, according to Aristotle, applies only to the *first* of the four monthly assemblies; the other three appear to be called *νόμιμοι*. Besides these two classes, sometimes it was necessary that as many of the *country* *δῆμοι* as possible should be convened, this was called *κατακλησία* (*κατα* + *καλέω*), and answered to the *comitia Calata* of the Romans.

2, 27. *Ῥήτορας*.—There appears to have been no class of public *ῥήτορες* at Athens endowed with any peculiar privileges: any citizen who spoke, or moved a motion in the assembly, or interfered in the proposing of any public matter, was called, with reference to such proposal, a *ῥήτωρ*, while those citizens who did not thus interfere were called *ιδιωται*. Potter insists that there were ten orators, one chosen from each tribe to represent each, and appointed by the public to preserve their interest; but this is doubtful.

3, 20. *Χαροπή*.—Properly “open-mouthed” (*χάω* = *χαίνω*), hence “fierce of aspect.”

3, 24. *Ἄρης*.—The symbol of mere brute force and rude strength. This god, delighting in destruction, denotes the burning plague in Soph. *Ced. Tyr.* 185, the termination *ης* denoting the burning rage of fire, as *ων* (in *Ἀπολλων*, &c.) denotes greatness and majesty. The Romans confounded him with their own god *Mars* = *Mamers*, “the man-slayer.”

4, 12. *Ἀρτεμιν*.—Her name is generally derived from *ἀρτεμής*, “the uninjured,” “the inviolate,” hence she is considered as the giver of health and vigour to others. When Apollo was considered to be the sun-god (*Helios*), his sister, Artemis, became the moon-goddess (*Selene*); hence, perhaps, the derivation given by many, *ARTEMITH*, i. e. the foe to darkness and obscurity, which identifies her with the *Ægyptian* goddess *NEITH*. As every deity was considered to have two opposite attributes, Artemis became to be considered as the cause of “sudden death,” especially of women. Her worship and attributes were at an early period confounded by the Romans with those of Diana.

5, 8. *Πυρρᾶχιζει*.—The Pyrrhic dance was one of the most important of the ancient Grecian dances: it appears to be of Spartan or Doric origin, although its invention has been traced up to the mythical period. It was danced by men in armour, to the sound of the flute, in quick and rapid measure, as is proved by the name of the Pyrrhic foot (~~~~) which is connected with the dance, and also with the proleusmatic (~~~~), or challenging foot. The dance generally represented the various movements of warriors engaged in combat. It was introduced into Rome by Julius Cæsar, and was frequently exhibited by Caligula, Nero, and Hadrian.

6, 7. *Χθῆς*.—Analogous to the Latin *hesi*, *hesiternum* = *hesternum*, by the usual change of *χ* into *H*.

7, 1. *Κύκλωψ*.—These appear to have been a race of famous artists, which should be placed in the mythical age. Legends of their power and skill were handed down, and afterwards amplified and rendered miraculous. Eustathius attempts to explain the story of their having but one eye, by their wearing brazen helmets of circular shape, covering the whole head, with one round aperture in front to see through. Others refer the word to the circular appearance of the towns said to have been erected by the Cyclopes, and to whom massive structures, built of poly-

gonal stones, at Tyrina, Mycenæ in Greece, and in several regions of Italy, are attributed.

8, 17. Πίλαγος, = Lat. *Pelagus*, the sea, in reference to its wide extent of surface, perhaps from the Hebrew *palag*, "to separate." Comp. Hor. Od. l. 111, "Oceano dissociabili."

8, 19. Ἀμφιτρίτης.—The female Poseidon, the goddess of the sea, i. e. the *Mediterranean* = Θαλασσηῖς. In Homer she is not a goddess, but merely the personified sea.

8, 23. Ἀρίων.—The inventor of the Dithyrambic poem, which exercised so wide an influence in Greece. He is said to have introduced a chorus of Satyrs into the Dithyramb, whence he is styled τραγικὸν τρόπον εὐρέτης, although others refer this to the serious and grave character introduced into it by him. It was anciently a species of wild song = κώμος, accompanied by the flute. The improvements of Arion were made at Corinth, a Doric city, whence we may conclude that it largely partook of the nature of Doric lyric poetry. It was danced by a chorus of fifty round a blazing altar, hence called κύκλιος χορός; and from this Arion is said to have been the son of *Cyclius*. It was from those recitations, which the Chorus responded to, that tragedy sprung. Hence Arion is commonly styled the forerunner of the drama. See Donald. Gr. Theatre.

8, 27. Ἀθηνᾶ, the symbol of wisdom, the daughter of Zeus, the legend of her birth from whose head is due to Pindar (Ol. vii. 85); others regard her as the daughter of Pallas, the giant. A third legend represents her as born in Africa, near the river *Tritonis*, whence Aristæus also came. But her name, *Tritonia*, shows that her worship was originally near the river Triton, in Bœotia, which fell into the lake Copais, on which were two ancient towns, *Athenæ* and *Eleusis*, afterwards swallowed up in the lake. Her worship was carried by the Minyans into *Attica*, *Lybia*, &c. If we take *Μητις* to be her mother, we have at once her character: Zeus, her father, the most powerful of the gods; *Μητις*, her mother, the wisest; *Athena*, then, is the symbol of the union of both. At Athens she is said to have founded the Areopagus. She appears in Roman mythology as Minerva. In the ancient Orphic hymn she is called ἄρσεν καὶ θῆλυς, hence her heart is not accessible to love.

9, 15. Τὸν κισσαρῳδόν, i. e. Arion, the restorer of the Dithyramb to the worship of Bacchus, and the introducer of the chorus of Satyrs into it. See note above, 8, 27.

10, 18. Ἀγήνορα.—The father of Cadmus, Phoenix, Glix, Thasus, Phineus, and Europa. Buttmann considers *Agenor* to be the same name as the Phœnician *Chnas*, i. e. *Canaan*, and that this Agenor is the Canaan of Moses. However this be, his reputed sons are but the symbols of the numerous colonies sent out by the Phœnicians; this is shown even by their names.

11, 7. Γαληνῇ.—A smooth calm, perhaps a metaphor from set milk, γαλᾶ.

12, 1. Ἀμφίλοχε.—This Amphilocheus was son of Amphiaraus; his oracle was at Mallus, in Cilicia. Pausanias states that it was the most trustworthy fane in his time. He had an altar at Athens, and a shrine at Sparta.

12, 1. Τροφώνι.—Although the shrine of Trophonius was plundered by the army of Sulla, yet for a long period afterwards it was consulted

by the Romans. In the time of Plutarch it was the only one of the Boeotian oracles which had not become silent.

12, 2. Ὅπως.—“How?” that is, “by what means?” the same as ὅποις, for all those adverbs ending in ὡς were originally datives plural; thus καλῶς = καλοῖς, “in beauty,” i. e. beautifully, &c.

13, 5. Οὕν.—“Therefore,” = ὅ, ὅν, “that being the case.”

13, 8. Ὑμῖν.—Contracted from the ancient form ὑμέσιν, whence the circumflex. Sophocles has altered the quantity of the ultimate, and has ἔμιν.

13, 19. Τρίβωνα.—This robe, of coarse and rough material, from its constant wear was called τρίβων: it was worn also by the Spartans and the poor. Antisthenes is said to have been the first who *doubled* it about his person.

13, 21. Κυβερνήταν.—“The pilot,” i. e., he who guides the *head* of the vessel, from the root κεπ or κεφ, as in *gub-ernator*, *cap-ut*, *cub-are*, *κεφ-αλη*, &c.

13, 28. Διαδήμα.—A fillet or band, said to have been first used by Bacchus, to prevent the headach arising from intoxication. It must be considered as an ornament wholly Oriental, and was adopted by Alexander as the symbol of his sovereignty in the East. In time the simple fillet was adorned with gems and gold, and eventually became the modern crown.

14, 6. Ἐφίστρίς.—Smith supposes this to mean any outward garment, and to be the same as the ἱμάτιον and chlamys.

14, 12. Ἀθλητής.—The term *athlete* was, properly, applied to those who contended in—I. *running* = δρόμος, of which there were four species: 1. σταδιοδρόμος, where the race was the length of a stadium; 2. διαυλοδρόμος, where the course was twice the length of the stadium; 3. δολιχοδρόμος, where it was several times the length of the stadium; and 4. ὀπλοτοδρόμος, where the race was in armour: II. in wrestling, πάλη, *lucta*: III. boxing, πυγμή, *pugilatus*: IV. the pentathlon, or, as the Romans called it, the *quinqertium*: V. the pancratium = πανκρατιόν, in which all the powers of the athlete were called into action: it consisted of boxing and wrestling united, and the contest was not given up until one of the combatants was killed, or held up a finger to acknowledge his defeat. Athletes were first exhibited at Rome by Marcus Fulvius, at the conclusion of the Ætolian war, B. C. 186. The ἀγωνιστοὺς merely practised games for bodily health. Caligula appears to have first introduced the pancratium at Rome.

14, 13. Παλαίστρα.—A place for wrestling, sometimes in connexion with and forming part of a gymnasium, sometimes separate. Krauss considers that the gymnasium was intended for men, but the palæstra for youth, which distinction Bekker has shown to be incorrect. He supposes that the palæstræ were devoted to the public practice of wrestling and the pancratium, and were principally intended for the professional athletæ, who needed special and public training. The Romans, who originally had no public places for the instruction of youths in gymnastic exercises, make no distinction between the terms palæstra and gymnasium.

15, 19. Μνῶν.—As the drachma, which is the unit of computation, varied, so also did the *mina* and the *talent*. No *drachmæ* exist more ancient than the time of Solon, consequently their values must be con-

sidered from after that date. There were several modes of computation: first, the Attic talent, the relative proportions of whose parts were as follows:

	lb.	oz.	grs.
Obol, . . .	—	—	11·08
Drachma, . .	—	—	66·5
Mina, . . .	—	15	88·75
Talent, . . .	56	15½	100·32

The Euboic talent was somewhat larger than the Attic. The Æginetan bore the proportion of 5 : 8. When the word *talentum* (ταλάντῃ) occurs in Homer, and in some Doric decrees of Demosthenes, the worth of a talent of copper in gold is meant, i. e. the goldsmiths' or Syracusan talent, which was equal to 6 Attic drachmæ, or ¾ oz. and 71 grains. This small talent appears to explain the meaning of the phrase *magnum talentum* used for distinction in the Latin writers.

15, 24. Πριόνι.—The saw, whether the frame or hand-saw, is of great antiquity, being found on several very ancient Egyptian monuments. It is said to have been invented by Dedalus, or his nephew Talos, who, having found the jaw of a serpent, and divided a piece of wood with it, was led to imitate the teeth in iron.

16, 9. Ἀγκύριον.—Allied to ἀγκύλος, ἀγκών, *angulus, uncus*. No regular anchors were used in the heroic times, but their place was supplied by εὐναί, i. e. large stones, to which the vessels were fastened. The anchor is said to have been invented by Eupalamus, and improved by Anacharsis (Plin. vii. 57).

16, 17. Ἰματίον, a garment formed of a rectangular piece of cloth, just as it came from the loom, and generally square. The wool, too, was not always dyed, whence the usual colours were white or gray. In later times both the painter's and embroiderer's art was exerted to give additional decoration.

17, 9. Κράτης.—This is Crates of Thebes, the pupil of Diogenes (not Crates of Mallus, the editor of Homer, who was sent by Allatus to Rome, B. C. 157, and there first introduced the study of critical grammar). He was a practical philosopher, for, being heir to a large fortune, he gave it up, and bestowed it upon his native city, since a true philosopher had no need of money. He received the surname of "Door-opener," because it was his practice to visit every house at Athens, and rebuke its inmates.

1b. Διογένης.—Was born about 412 B. C. He was pupil of Antisthenes. His father having committed some swindling transactions at Sinope, fled with his son to Athens. Diogenes having to visit Ægina, on his journey was taken by pirates, and sold as a slave in Crete. Xenocrates of Corinth purchased him, and at his house he passed the remainder of his days. (See *Index*.) He died at the age of 90, B. C. 323, in the same year that Antisthenes came to Athens to promulgate opinions directly the converse of his. It was also the year of Alexander the Great's death, and Plutarch states both to have died on the same day.

17, 12. Ὀλκάδας.—Vessels of burden were called ὀλκάδες, φορτικά, φορηγοί, στρογγύλαι, &c. Their holds were of large capacity, hence their structure was bulky, their bottoms round, and they were impelled chiefly by sails.

18, 24. Δαναοῦ παρθένοι, i. e. *Danaides*.—Many ancient authorities relate that Danaus, or the Danaides, supplied Argos with water, hence, perhaps, the origin of the story of their punishment; or, as was usual among Eastern nations, they were compelled to supply strangers with water at the entrance of the city Argos, where still are seen large vats formed of loose porous stone, and therefore difficult to be filled.

20, 19. Κελτίβηρας, i. e. the *Celts* on this side the *Iberis* = Ebro. The name Καλατιῶι is only another form for κελταῖ.

20, 25. Δακτυλίους.—See Arnold's Rom. Hist., vol. iii. 326.

Ib. Ἀμμονος.—From the representation of Ammon, in sheep skins, and with the horns of a ram, and also from the derivation of his name (Egyptian *Amoni*, "to feed"), it appears that Ammon is but the personified symbol of a shepherd's life and worship. In after times Ammon is represented as the *Sun* in the sign of *Caper*, i. e. Jove disguised as a ram. Servius derives the name from ἄμμος, sand, i. e. Jupiter, worshipped in the deserts.

21, 6. Δαρεῖον.—This is Darius the Third, commonly called *Codomanus*, with whose death (B. C. 336) the Persian empire ends. The name is probably derived from the Persian *dareush* or *darabs*, "a lord," "a ruler."

24, 12. Ἀνουβιν.—It is remarkable that this name occurs in no writer previous to the era of Augustus. It is probably the Egyptian *Anuph*. Two species of his worship are to be observed, one, the vulgar, in which he was considered as the representative of the dog, i. e. the emblem of fidelity and honesty: his worship may, perhaps, in this form, date from the shepherd kings. In after times an astronomical phase was given to this; and Plutarch considers him to be the deification of the horizon, i. e. the line which unites the visible (*Isis*) with the invisible (*Nephtis*). His worship was introduced at Rome towards the close of the Republic.

25, 8.—Καλλισθένης.—Was born at Olynthus. He was a relative of Aristotle, and was brought up by him, together with Alexander and Theophrastus. He seems to have been involved in the conspiracy of Hermolaus, to assassinate Alexander. Alexander put him in chains, for the purpose of having him tried before Aristotle, but after a few months he died, a loathsome spectacle, owing to his obesity. The celebrated edition of Homer (ἡ ἐκ τῆς νάρθηκος), by most writers attributed to Aristotle, is by some attributed to Callisthenes and Aristarchus.

25, 15. Ἀμύντου.—There were three kings of Macedon of this name: Amyntas I., fifth in descent from Perdiccas, the founder of the Macedonian monarchy. Under him Macedon became tributary to Persia. He died about 498 B. C. Amyntas II., brother of Perdiccas II. In 394 he obtained the throne of Macedon Proper, on the murder of Pausanias. He was driven thence by Argæus, and fled to the Thessalians, by whose aid he was restored. He gave strong proofs of his friendship to the Athenians, by acknowledging their claim to Amphipolis, and adopting Iphicrates as his son. In his reign the seat of government was changed from Edessa to Pydna. This is the person here alluded to. Amyntas III., a grandson of Amyntas II. He was excluded from the throne by his uncle, the celebrated Philip, and was put to death in the first year of the reign of Alexander, B. C. 336, for a plot against the king's life.

27, 14. Κέρβερος.—Mentioned by Homer as "the dog" (*Odys.* xl.

6, 23). Hesiod gives him two heads, and styles him the son of Typhaon and Echidna. He is represented as keeping watch either at the mouth of the Acheron or at the gates of Hades.

28, 5. *Χάρων*.—This personage appears to be of Egyptian origin: he is of late introduction in Grecian poetry, and, of course, is unknown to Homer.

28, 10. *Ὀβολόν*.—This coin was originally of silver, but in later times was formed of bronze; its value was about 1*d.* two-fifths. Six of these formed a drachma=9½*d.*, from *δράγμω*, “as much as the hand could clasp.”

29, 9. *Ἀντίσθενης*.—The founder of the Cynic school, the only one which had no scientific purpose. He was first the pupil of Gorgias, and then of Socrates, at whose death he was present. He taught at the Cynosarges, a gymnasium at Athens, set apart for those who were not of pure Athenian blood, whence some suppose the name Cynics to be derived. By many his style was greatly admired, and Plato is supposed to have taken some of his thoughts and modes of expression. Cicero calls him *homo acutus magis quam eruditus*. He flourished B. C. 366.

29, 22. *Ἀρσάκης*.—This appears only to be another form for Artaxerxes. Pott supposes it to be synonymous with *Ar-shak*, i. e. “Shah of the Arii,” but it occurs as a Persian name long before the irruption of the Parthii. The name, however, was not a personal one, but indicative of kingly power. No less than thirty-one Arsacidæ are mentioned from the first, who flourished about B. C. 260, to Artabanus the Fourth, who submitted to Artaxerxes, the founder of the dynasty of the Sassanidæ, which continued until A. C. 651.

30, 8. *Πελταστοῦ*.—The Peltastæ were introduced into the Athenian army by Iphicrates, who, in his campaign against the Acarnanians, observed the difficulty which the Athenian Hoplites laboured under against the light-armed enemy. They wore the pelta=πέλτη, instead of the clypeus. Iphicrates also doubled the length of the sword, and added one-third to the shaft of the lance.

30, 12. *Σάρισσαν*.—Servius (on *Æn.* vii. 664.) states that as the *Pilum* (ὑσσός) was peculiar to the Romans, the *Gæsum* to the Gauls, so was the *Sarissa* to the Macedonians. It was used both to throw with as a missile, and to thrust with in close combat. The shaft was generally made of cornel, whose stems are long and straight.

31, 7. *Ἐραίρας*.—This word originally denoted “an intimate companion,” but was afterwards used to denote ladies of free character. At Athens intercourse with an hetaira did not bring with it any disgrace, provided the man took his part in public affairs, and did not neglect his wife or home. It must be remembered that these females were chiefly brought from the luxurious climate of Ionia, and were taught all arts whereby to win and retain affection. Many of them cultivated the sciences in no common degree; and we know that Socrates was seen at the *soirées* of Aspasia.

31, 22. *Κληρονόμοις*.—It was only when a man had no issue that he was at full liberty to nominate his heir. This state was considered one of misery, hence, according to Hesychius, very distant relations were called *χηρώσται*, because the house itself was *χηρεύων καὶ ἔρημος*. To prevent such a circumstance, it was usual either to adopt a son during one's life-time, or to make a will; the latter should be made in the pre-

sence of witnesses, or even in public before the magistrates: if made secretly it was liable to litigation, and had the appearance of fraud. A will could always be revoked during the life of the drawer.

32, 22. Ἄδου.—The monarch of the *unseen* world; from α and εἶδω. His Latin name appears to be Orcus.

32, 28. Διί.—Δίος, is of the same root as *dies*, day, Zeus, Jupiter, &c., all having the idea of light, i. e. the giver of light or of the day.

33, 12. Δικωπίαν.—The general term for oars is *ραβδος*, which properly meant the blade or flat part of the oar. In vessels of more than one tier the oars were called, from the bench or *ordo* in which they were used, *κώπαι*, *θαλάμαι*, *ζύγαι*, and *θρανίτιδες*. This bark of Charon's had only two oars, one on each side. In other passages the boat is pushed by a pole, not by oars.

33, 29. Τελώνης, "a toll or tax collector," from the very ancient verb "to tell," whence "toll," an impost, &c. Now the persons who imposed tolls were magistrates, whence they are called οἱ ἐν τελεῖ; passively, too, things which were counted were *τέλη*, as divisions of troops, &c.

34, 9. Ποδός.—The ποδες are the two ropes attached to the lower extremities of the square sail. They are mentioned in Homer, *Odys.* v. 256. They ran from the ends of the sail to the sides of the vessel towards the stern, where they were fastened with rings. The extremity of each rope, when attached to the ring, is supposed to have been the *πρόπους*. Comp. Virg. *Æn.* v. 830, *una omnes fecere pedem*.

34, 13. Ἐπιβάταις.—These were properly soldiers or marines, appointed to defend the vessels in the Athenian navy, or attack those of the enemy, and were distinct from the rowers, and also from the land soldiers. The ordinary number to each vessel was ten. In very early times many more ἐπιβάται were allotted, sometimes even seventy to each vessel, but this was, because the success of a sea-fight depended more on manual force, and brute exertion, than on the manœuvres of nautical skill.

34, 21. Ἀλωέως νιέας.—Pindar states that when the two brothers *Aloeiæ* were in the island of Naxos, Artemis appeared before them in the form of a stag, and ran between the two brothers, who, both aiming at the animal at the same time, shot each other dead. In the general legends they are but the symbols of *vis expers consili*, mere brute force. Yet, in Pausanias, they appear as the first of men who worshipped the Muses on Mount Helicon. According to Diodorus, who usually historicizes Grecian legends, they were Thessalian heroes, who attempted to retake their mother, Iphimedia, from the Thracians. After having defeated them, they settled in Strongyle as its rulers. The attempts to explain these fables are unsatisfactory.

35, 5. Ἀτλαντα.—According to Latronne, the idea of the heaven-bearing Atlas is a mere personification of a cosmographic notion, which arose from the views entertained by the ancients respecting the nature of heaven and its relations to the earth; and such a personification, when once established, was further developed and connected with other myths, such as that of the *Titans*, &c.

36, 11. Κασταλία.—This celebrated spring is supposed to have taken its name from Castalia, a daughter of the *Achelous*; that is, *Achelous* is the general symbol for water, and *Castalia*, "the pure outburst," is a spring hence derived. Comp. Virg. *Georg.* i. 9, *Acheloia pocula*, and Forbiger's note,

87, 7. Ῥαψωδοῦντος, from ῥάπτειν ἀοιδήν, alluding to the peculiar mode of recitation in which, not detached pieces, but long songs in one continuance were recited by a minstrel, holding in his hand a ῥάβδος, or wand, with which he beat time (whence some derive his name; but there is a peculiar word in reference to this custom=ῥαβδουχός). Lucian here treats Homer as a rhapsodist, whereas he was properly an ἀοιδός, i. e. the chanter of his own poems alone. For the numerous theories regarding Homer see Thirlwall, Hist. Gr. vol. i. *ad fin.*, and the Proleg. prefixed to my Homer (books XVIII. XXIV). Mr. Grote has lately propounded an ingenious theory, e. g. that the *Iliad* is but an enlarged poem, and that the original poem was not an *Iliad*, but an *Achillead*, and contained books I. VIII. IX. XII. to XXII., omitting books II. to VII. inclusive, the tenth and eleventh, twenty-third and twenty-fourth; but see his statements examined as above.

88, 9. Κροῖσον was the last king of Lydia of the family of the Mami-nadæ. He was son of Alyattes, by a Carian mother. He appears to have obtained the throne B. C. 560. He subdued the Greek cities on the coast of Asia Minor. The fame of his great wealth and liberality drew to his court the Σοφισταί, or seven wise men of Greece, and among them Solon. The consigning of Cræsus by his victor Cyrus (B. C. 546,) together with fourteen Lydian youths, to a blazing pyre, appears to have been an offering to the Sun, the god of Persian worship. He was, however, saved, partly by the effect which the warning of Solon had on the mind of Cyrus, and partly by the pyre being extinguished by a violent shower of rain. Of the time and manner of his death we know nothing. The account of Xenophon is but a mere romance, partly founded on Herodotus.

88, 12. Σάρδεις, on the river Pactolus, at the base of Tmolus. This city occasioned the famous Persian war, as it was accidentally burned by the Athenians, to revenge which Xerxes invaded Greece.

88, 22. Κλέοβιν.—This beautiful story is due to Herod. i. 31.

39, 3. Πλίνθους.—It must be remembered that many of the ancient temples were considered as "Banks," in which valuables might be deposited, and drawn out in time of need. Cræsus was already apprehending an inroad from Cyrus. His presents must have been great, for the Delphians gave him precedency in consulting the Oracle, and other honours, besides granting the right of citizenship to any who should claim it in his name. All this wealth was plundered, during the Sacred War, by the Phocians.

39, 22, Ἐρωτα ἐρῶσιν.—Frequently neuter verbs take an accusative of cognate meaning: thus, μάχεσθαι μάχην, dormire somnum, pugnavit prælium.

39, 29. Ἀναθήματα.—Dedications were given to the gods, either as a token of gratitude for past favours, or in order to gain some new ones. The six Thesmothetæ at Athens, if they violated any of the laws, were bound to dedicate a gilt statue, the size of a man, at Delphi; this was, then, as an atonement for wrong. Many celebrated works of art are still extant, proving by their inscriptions that they had been originally dedicated. See Smyth's Antiq., under ΚΡΑΤΗΡ.

40, 40. Κῦρον.—This is the account given by Herodotus; but, according to Ctesias, Cyrus met his death by a wound in battle against the Derbices, who were assisted by the Indians. He was killed 529 B. C.

41, 1. Καμβύσης.—To him is generally referred the prediction of

Isaiah: "Thee I will give over into the hands of a cruel lord," xix. 4. It appears that from his birth he was subject to epileptic fits. (Herod. iii. 88.) Herodotus says, that the Persians always spoke of Cambyses as *δεισπότης*, in remembrance of his tyranny. He died at Babylon or Ec-batana, about 521 B. C.

41, 4. Ἄπιν.—The worship of Apis was, without doubt, originally nothing but the simple worship of the bull, and formed a part of the Fetish-worship of the Egyptians; but in the course of time the bull, like other animals, was regarded as a symbol in the astronomical and physical systems of the Egyptian priests. How far this was carried may be seen from what Ælian says about the twenty-nine marks on the body of Apis, which form a complete astronomical and physical system. Cambyses, in his impo-litic disrespect for the Egyptian worship, slew Apis, and Ochus had him regularly slaughtered. Alexander the Great pleased the Egyptians by giving offerings to him, a mode of policy afterwards followed up by the Romans, who usually tolerated all religions which did not interfere with their republican institutions or feelings.

42, 35. Δικάσται.—The Dicasts at Athens were six thousand citizens, chosen every year, to act as judges of the Law and the Fact. Each should be a born citizen, of thirty years of age. The nine Archons, and their secretary, each drew by lot six hundred citizens, these formed the body. This body was subdivided into ten smaller divisions of five hundred each. The additional thousand were reserved to fill up any vacancies which might occur in these. It is evident that, as these Dicasts were not selected with any care or scrupulousness, they formed a very dangerous body in troubled times, as they could confiscate the property, and even degrade the rank, of any individual who offended them. Their pay was fixed by Pericles at one obol a day; by Cleon (Olymp. 88) at three obols, the smallness of which sum left them open to corruption.

43, 1. Τύραννος.—In the heroic times the monarch had three func-tions,—priest, the civil judge, and military leader. When, in progress of time, from many causes, the throne became elective, not hereditary, many families became on a par in rank and dignity with the reigning one, and thus oligarchy sprung up. From the dissensions that would hence nat-urally arise, individuals, themselves of the highest descent, courted the *people* (who wished, from the oppression of the nobles, to have again a king) as a means of obtaining power, and hence arose *Tyrannis*, i. e. despotism, or the subjection of the many to one man, as the chosen of the people. The *τύραννος* must be distinguished from *αἰσυμένητης* (Hom. II. xxiv. 415), which denotes an arbiter chosen by general con-sent to mediate between conflicting parties. The word *τύραννος* is evi-dently the same as *κοίρανος*, and by no means, in early times, indicated violent exercise of power: hence Pisistratus is both called a *tyrant* by Thucydides, yet praised by that historian for the mildness with which he exercised his power. Archilochus is said to have first introduced the word. Most of the tyrannies in Greece itself were overthrown by the arms or influence of Sparta, shortly after the Persian war.

43, 14. Ὀροφον, from ἐρέφω, to cover, ρέπω, to peel twigs, hence "roof."

43, 23. Ἐκκομιζόντα.—On the third day after death, by a law of Solon's, the body was carried out before sunrise; this is ἐκφορῇ or ἐκκο-μδῇ, and the Latin *effertur*. Ter. Andr. i. l. 114.

45, 5. *Σειρήνων*.—Bochart derives the name from the Phœnic. *Sir*, "to entrance by song;" others from *εἶρω*, alluding to their singing connected pieces. The fable, however, appears to be of eastern origin, and they are the symbol of the destructive allurements of vice, when aided by the powerful agents of beauty and song.

45, 22. *Ἡρία*.—Anciently the dead were buried within the precincts of their own houses, as at a later time they were allowed to be buried within the city at Sparta and Megara; but even before the historical time they were generally buried outside the city, to avoid the pollution supposed to arise from their presence. For the different sorts of tombs, many of them very magnificent, see Mrs. Hamilton Gray's *Etruria*, Smith's *Dict. Antiq.*, and Mr. Fellows' recent work on Lycia.

45, 25. *Πυραμίδα*.—The Pyramids (at least the largest of them) are supposed to have been erected by Cheops, called by Diodorus *Chembes* or *Chemnes*. His brother, Cephron, erected others. The name is derived from *purami* = "a man," Egyptian, or from *boor-a-mid*, Arabic = "the home of the dead." Herodotus says, that the Egyptians so hated the memory of their kings, that they called the Pyramids, not after the names of the builders, but of Philoleon, a shepherd who lived near.

46, 19. *Αἶας*.—It is said that when, in the time of the emperor Hadrian, the sea had washed open the grave of Ajax, bones of superhuman size were found in it, which the emperor ordered to be buried again. The name, if not that of a real personage, appears to be connected with *ἄγω*, as in Homer, *αἶψρος* = *ἀγήτρος*; so *Ἀιας* = *ἄγας*, ι being interchanged with the digamma. The Scholiasts derive his name from *αἰετὸς*, an eagle.

47, 18. *Αἰακοῦ*.—Æacus, king of Ægina, which, according to some of the Scholiasts, was peopled by ants, *μύρμηκες*. Others say that Juno, indignant with jealousy from Jupiter's love for Ægina (the nymph), sent a fearful dragon into the region, which destroyed nearly all the inhabitants, and that afterwards Jupiter changed the ants into men. These legends, according to Niebuhr, are nothing but a mythical account of the colonization of Ægina, which seems to have been originally inhabited by Pelasgians, and afterwards received colonists from Pthiotis, the seat of the Myrmidons, and from Phlius, on the banks of the Æsopus. Pindar mentions Æacus as being associated with Neptune and Apollo in building the walls of Troy, and that through the part built by Æacus the serpent penetrated, which was ominous of Troy's fate. Plato supposes Æacus to have been appointed judge of the dead merely for Europeans.

48, 20. *Ἀμβροσία*.—"Immortal food" (from *α*, *μείρω*; *μορος*, = *mors*, *mortis*, then *βρότος*, whence *ἄμβροτος*). This food was supposed to be brought to Jupiter by pigeons, and with it the gods also anointed their hair and persons.

48, 23. *Δεσμωτηρίου*.—The Athenian name for a prison, the ancient Grecian one being *γοργύρα*, Lat. *carcer*, Germ. *kerker*. It was under the charge of the Eleven, and was used either as a prison or place of execution.

48, 29. *Πήραν*.—A leathern wallet, adopted by the Cynics in imitation of rustics and travellers, who used it to carry their provisions.

49, 38. *Ὑσπληξ*.—Supposed originally to mean "a lash of a whip," and thence a cord which was stretched in front of the racers to keep them in, and which was removed or let fall when the signal was given to start.

50, 4. Ἐπιβάθρα.—The *pons*, or temporary bridge between the shore and the ship, removed when the anchor was weighed. For a representation of one, see Smith's Dict. Antiq., page 164, b.

Ib. Βιβλίον.—“A book,” so called from the Greek term for papyrus, βύβλος. The papyrus was long an article of commerce, even before the time of Herodotus. The plant is a species of reed which grows nearly twelve feet high. The rind was peeled carefully off, the pieces macerated and joined by the water of the Nile; then, on a layer in one direction, was laid a layer across, both these were pressed together by a heavy weight, and dried in the sun. In consequence of the prohibition of its exportation, parchment was adopted by Eumenes II., King of Pergamus, but Herodotus mentions writing on skins as common in his time.

51, 32. Ἀνεψιός.—A first cousin, ἀνάπτω; his son was ἀνεψιαδούς.

52, 1. Παλλακίδας.—The παλλακίς occupied at Athens a kind of middle rank between the wife and the harlot (ἑταίρα). The distinction is well laid down by Demosthenes (c. Neær. p. 1386): Τὰς μὲν γὰρ ἑταίρας ἡδονῆς ἕνεκ' ἔχομεν· τὰς δὲ παλλακὰς, τῆς καθ' ἡμέραν θεραπείας τοῦ σώματος· τὰς δὲ γυναῖκας, τοῦ παιδοποιεῖσθαι γνησίως καὶ τῶν ἐνδον φύλακα πιστὴν ἔχειν.

52, 15. Ἐλκοντας—ἔλκετε.—There is a pun here, which we cannot take off, “weighing, &c.—weigh him in here!”

52, 17. Μαρτύρομαι.—This word properly implies, to obtain regular testimony in a court of justice, but is often applied to any kind of testimony.

53, 30. Γλυκεριον.—Glycerium, from γλύσω = *glutto sorbere*, hence, γλυκορίζω, glycuriza, liquorice, &c.

54, 9. Δικαστήριον.—This means both the place of justice and the judges who give the decision, “the Court.”

55, 27. Κρηπίδα.—A slipper, i. e. a shoe of common workmanship, not right or left-footed, as carefully made shoes would be. They were an article peculiarly of Grecian dress. In late times the tragic actors wore the *cothurnus*, the comedians wore the *crepida*.

55, 28. Μελαντηρίον.—This is not “blacking,” in our sense of the term, but a chemical preparation for the purpose of *dyeing* the leather black.

58, 31. Τριβώνιον.—“A coarse blanket,” so called from the wear and tear of the weather; it was worn by the poorer classes, and, in imitation of them, by philosophers.

59, 2. Ελευσίνια.—The Eleusinian mysteries were of two kinds, the greater and the less, the latter being, in fact, but the preparation for the former. In very ancient times the religion of Greece was elementary, i. e. men worshipped the seasons, the sun, the moon, the stars, and all that was wonderful or strange in Nature (hence Τύφων, &c.) When religion had become mental and rationalized (which it did not until the close of a long protracted struggle, represented as the war of the giants (γηγένηεις = elementary deities) against Jove), the old religion was kept up and remembered by means of secret mysteries: it was no longer tolerated by the public, save only so far as awe and fear dictated. In all respects the doctrines inculcated by the mysteries were far purer and more exalted than those of the rationalized religion, and exhibit to us unaccountable traces of sin, the fall, and the necessity for a mediator.

63, 12. Παραπαίεις.—Probably a metaphor from striking the lyre out of time. Similar phrases are παρακρούειν, πλημμέλειν, &c.

63, 19. Τοκογλυφοῦσι, τόκος, from τίκτω, as the Latin *fames* from *feo* (whence *fui*, *futurus*, &c.)—In Greece, from an early period (Solon), the creditor could not sell or enslave a debtor, nor could he lend money on a debtor's person, blots which remained in the Roman constitution for a considerable time. The rate of interest was various, not being fixed by law, except in the case of a man's retaining his wife's dowry after a divorce, when it was 18 per cent. The general rate of interest, however, appears to have been 12 per cent., i. e. δραχμή ἐπὶ μνᾶς. i. e. a drachm for each mina, per month, which is exactly the *usura centesima* of the Latins (since the mina contained 100 drachmæ,) and answered to our 12 per cent.

63, 22. Κέρβερον.—Cerberus occurs in Homer as the "many-headed dog," but without a name, which is first given by Hesiod. Many poets call him fifty or hundred-headed, but this epithet rather alludes to the heads of the snakes which formed his mane.

63, 26. Γραφήν.—For the true difference between δική and γραφή, see Heeren. His. Pol. Gr.—Νομοθέτας; Νομοθέτης denotes any person who proposes a law, but is peculiarly applied to Solon and Draco, the founders of the Athenian constitution. Thence it is used to denote the persons chosen from the Heliastic tribe, under whose revision all laws passed, and who were in number 1001, although this varied occasionally. Unless a decree of the people (ψηφίσμα) obtained their sanction, it remained in force for only a year; if it did, it became a νόμος, and remained in force until regularly repealed.

65, 84. Ἐπῶδας.—A charm by song, in which sense it occurs even in Homer's *Odyssey*, Ulysses being cured by incantation of a wound in the thigh inflicted by a boar.

1b. Τελέταις.—The true terms by which all mysteries were designated in Greece are, μυστήρια, τελέται, and ὄργια. Μυστήριον signifies the secret part of the worship, known only to the initiated, generally performed at night, or in some retired and secret place. Τελέται denote any religious festivals, but more peculiarly a lustration, as here, or a ceremony performed in order to avert some calamity, public or private. Ὀργια mean sacrifices accompanied by certain ceremonies, but afterwards more peculiarly applied to the orgiastic or Phrygian worship of Bacchus and Demeter.

66, 4. Μάντιως.—Μαντις was the general name for a seer or prophet, including those who interpreted from omens, victims, or prophetic inspiration. The Bacidæ and Sybils, however, differed from them in referring the source of their knowledge to sacred books, which Heeren erroneously states never to have existed in the West.

66, 19. Δαίμονες.—These were supposed either to have been originally mortals, elevated to the rank of divinities or gods whose span of duration was limited, unlike that of the θεοί, who were immortal. The name appears to be connected with δαίω, i. e. "the dividers" or allotters of good or evil to man, and thus they will be the male personification of the powers identical with those attributed to the female Μοιραῖ.

66, 25. Ἀπομάρττειν.—Many of the ancient Greek mysteries appear to have inculcated the idea of the fall of man. In many of them the *Fan* is mentioned, reminding us of the Scriptures: "He will thoroughly purge

his floor, and gather the wheat into his garner." The votaries, before initiation, were clothed in the skins of beasts, to indicate their wild and savage nature before they were called by the deity to a better existence and happier fate; they were covered, too, with mire, to indicate that they were "of the earth, earthy," and needed purification. These rites, however, whatever may have been their original meaning and intention, in time became a mere vehicle for imposture and deceit.

66, 28. *Βλάπτει*.—This verb, according to Donaldson, properly means "to stop in one's course," "to arrest," a sense it may well bear here.

68, 21. *Τελῶναι*.—"The farmers of the taxes," which were let to the highest bidder, and were generally farmed by the Metics or resident aliens, the free citizens not liking the office from the vexatious powers with which it was armed. As the farmers paid high, and there was much competition, the only means they had for obtaining a remuneration were, by fraud, extortion, and the exaction of the uttermost farthing, hence they were generally detested, as were the *Publicani* at Rome.

68, 27. *Συκοφάνται*.—Many commentators suppose, that in ancient times, when figs were a rare commodity at Athens, a law was passed forbidding their exportation. In process of time they were widely cultivated, and became most abundant: the law became a dead letter, but was never actually in due form repealed, and the growers exported their figs without fear or hinderance. Informers then sprung up, who, taking advantage of the non-repeal of the law, accused those who exported them. This was looked upon as so ungenerous and peculating an act, that the word was afterwards used as an epithet for every common informer and slanderer. Böckh. (*Œcon. Athen.* i. 46.) supposes that originally there were at Athens *sacred* plantations of figs, as of olives, mulberries, &c., which it was unlawful to eat of; that, in times of severe famine some, to support existence, had partaken of them, and that those who prosecuted them for so doing were held up to general execration. The word has passed into our language, but with the idea of a "servile, low flatterer."

69, 28. *Δίων* and Dionysius the younger, whose sister was married to Dion. The latter was of a grave and severe turn of mind, and haughtily rebuked the loose conduct of Dionysius. At length, being exiled, his property confiscated, and his wife given in marriage to another, he purchased two ships, and, with about a thousand men, made a descent upon Sicily. In a short period he became master of the whole island, but exercising his power with great severity, and having put many of the leading men to death, a party was formed against him, and he was murdered, B. C. 353.

69, 25. *Ἀρίστιππος*.—The founder of the Cyrenaic sect, whose main tenet was to be contented with our present sphere of life, yet to aim at a higher, and to extract pleasure from all that is within our power, yet without being servilely bound to her. The Cyrenaics confined themselves entirely to Ethics, neglecting altogether the Physics.

69, 28. *Χιμαίρα*.—"The origin of the notion of this fire-breathing monster must be sought in the volcano of the name Chimæra, near Paulis, in Lycia, or in the volcanic valley near the *Cragus*, which is described as her location. In the works of art recently discovered in Lycia by Mr. Fellows, we find several representations of the Chimæra, in the simple form of a species of lion, still inhabiting that country."—*Smith's Dict.*, s. v.

70, 32. *Ἀγαμέμνων* united in his own person the two races of the

Perseidæ and Pelopidæ, hence the extraordinary power which he possessed. See Mitf. Hist. Greece.

71, 24. Ὑποκρίτης—Properly, one who answers to the Chorus, ὑποκρινέσθαι. Donaldson, after Plato, explains it as one who assumes the poet's place and character. They were generally divided as to their characters into the πρωταγωνιστής, i. e. the hero of the piece upon whom the interest of the piece depends; the δευτεραγωνιστής, i. e. the character who drew out the expressions and feelings of the Protagonist; and the τριταγωνιστής, generally some mortal or deity who is the inflictor of the woes and sorrows of the Protagonist. It is scarcely necessary to remark, that one actor was introduced by Thespis in order to rest the Chorus, of which the drama was originally constituted, and also to afford fuller scope for dramatic excitement. The second actor was introduced by Æschylus, and the third by Sophocles, which last improvement was also adopted by Æschylus in some of his late plays. In the Œdipus Coloneus, generally supposed to be represented by Iophon, grandson of Sophocles, *four* actors appear at once upon the stage; but this is unique, at least in the tragedies which have come down to us.

71, 25. Κρέοντας.—A mythical hero (for whom see *Index*). Perhaps the whole legend concerning Œdipus and Creon may be explained by reference to political circumstances. The constitution of Thebes appears to have been originally Republican, in the elevated sense of the term, the symbol of which is Laius (λαῖος, *populus*). This relaxed, and an Ochlocracy succeeded, represented by Œdipus (Οἶδᾶν ποῦς, the lower members of the state becoming tumultuous). The natural result of the factions and violence hence resulting would be, to form a government of the two chief contending parties, represented by Etæocles and Polynices, like the plebeian and patrician Consuls at Rome. These parties still contended, and we find that, wearied of these mutual conflicts, a king was again elected, personified by Creon, often represented as a tyrant, for strong measures would be necessary to quench the contending passions of both parties. The Sphynx is the symbol of a violent aristocracy, which, succeeding to the popular form of government, oppressed the lower classes. This view is materially strengthened by a passage in Demosth. de Cor. § 56, in a regular public decree. Now if Œdipus were really considered to be the polluted wretch he is represented, the Athenians would never have considered their reception of him to be an act of merit towards the Thebans; but supposing him to represent the democracy, or its members who were exiled, the matter is plain, for only a year preceding the date of this decree the Thebans cast off their aristocracy and became democratic. The policy of Athens in uniting with them then, and in mentioning their ancient kindness, is evident.

71, 26. Πριάμους.—“As Dardanus is the eponym of Dardania, Teucer of Teucra, Tros of Troja, so Priamus is the eponym of Pergamus. The Doric form of his name is Περιάμυς, but ι is interchanged with γ (as in αἶρω = ἄγρω, αἴητος = ἄγητος, &c.) hence Περίαμυς = Πέργαμυς.” See Grot. Hist. Gr. p. 126.

72, 30. Διελέγχων.—This is probably the true character of Socrates, and, in fact, he appears to have desired to crush the Sophists by their own mode of tortuous questioning and perplexed reasoning (σοφιστατος τῶν σοφιστῶν), not for the sake of truth, but for the pleasure of confuting (διελέγχων) his adversaries. It has been the fashion to extol the cha-

racter of Socrates, and make him a Gospel heathen. Any one who reads Plato's books, *De Republica*, especially the fifth, will know how to appreciate this judgment. Very likely men have been anxious to trace a witness to truth in him, and to force his confused, and, in many parts, ridiculous arguments for the immortality of the soul (a doctrine he only argued for, and did not seriously believe), to serve as a trace of true and pure doctrine given by God, forgetting that the divine Apostle has told us, that "life and immortality are brought to light *by the Gospel*."

73, 12. *Πρυτάνεις*.—See Mr. Walker's accurate note on p. 109, *b*. He is speaking of the Athenian senate previous to the time of Demetrius Poliorcetes, B. C. 306, when the number of the Athenian tribes was raised to twelve, and a hundred added to the senate. It is clear that this must have made an alteration in the number of the Prytanes, and the duration of their office. A thirteenth tribe was added by Hadrian.

78, 33. *Ἐπιχειροτονία*.—The simple act of voting by show of hands was *χειροτονία*; the vote condemning an accused person was *καταχειροτονία*; and that confirming a measure proposed was *ἐπιχειροτονία*. Voting to elect one of two persons was *διαχειροτονία*: the vote against a proposition was *ἀντιχειροτονία*.

75, 14. *Χορηγία*.—This belongs to the class of *λειτουργίαι ἐγκύκλιοι*. These were compulsory offices imposed upon individuals by the State, consisting of the *Χορηγία*, *Γυμνασιαρχία*, *Δαμπαδάρχεια*, *Ἀρχιθεωρία*, and *Ἑστιάρις*, some of them annually occurring, as *Choregia*, others, as circumstances required, as the *Τριηραρχία*, which was the heaviest of all. The liturgies are mentioned as early as the time of Pisistratus, and were sanctioned by Solon. In early times the *Chorus* was formed of the whole people engaged in the worship of the deity (from the root *χωρ*, as in *α-γορ-α*, *χώρ-ος*, *χώ-ρα*, &c.), hence it was the business of the State to appoint an individual citizen as leader of the chorus, who had to defray the expenses of its equipment. These amounted to a very considerable sum, and hence the term *χορηγία* was applied to any equipment requiring much trouble and expense, as here.

76, 12. *Σκυτάλη*.—A long, narrow strip of leather or any other material, hence a lash or instrument of flagellation. From the notion of a strip, it also designated the secret mode of writing by which the Ephors of Sparta communicated with their kings and generals. They took the strip, wound it round a staff, and then wrote upon it; when the strip was taken off the letters appeared all in confusion, and it was sent to the general, who wound it round a staff of a similar size, and thus deciphered the communication.

77, 13. *Πάππος*.—Connected with the Hebrew *abba*, the Thessalian *ἄττα*=*αππα*, the Latin *aba*-us, and the Sanscrit *papā*.

78, 9. *Δῆμον*.—Connected with *δέω*, as the English *town* is with *twine* (Angl. Sax.), "to twine or enclose," with the notion of "an enclosed space marked off from the waste." Smith connects it with the Doric *δᾶ*, for *γᾶ*= "land." The *δῆμοι*, then, are opposed to *πολῖται*, and *δῆμος* is used to denote the country parishes, of which there were one hundred and seventy-four in Attica. In the Attic comedies *Δῆμος* denotes the rough and rude country people, bull-headed and sturdy, the "John Bull" of antiquity.

79, 13. *Δημοσθένην* was born Olym. 99. 4. B. C. 381. He poisoned himself at the temple of Neptune, in Calauræ, B. C. 322. Mitford re-

marks that this celebrated orator (as also his opponent, *Æschines*) was born of parents not strictly pure Athenians, the mother of Demosthenes being a Scythian, and the father of *Æschines* was a slave. *Æschines* was born B. C. 389, and died sometime after 324.

79, 23. *Χιτώνιον*.—This is a diminutive of *χίτων*, and generally denotes a woman's inner robe, "a chemise," while the other form, *χιτώνιστος*, a man's inner apparel, "a shirt;" but even this passage proves that the distinction is not always observed.

81, 20. *Ἐπίγδουπε*.—Buttmann remarks that *επι*, in composition, is derived from *εὔρυς*, and refers to wide extent merely; while those of *αρι* are derived from *ἀρης*, and refer to powerful strength or valour.

82, 7. *Θρύαλλες*.—The Attic term for a wick; the general word is *ἐλλύχνιον*. They were made of tow or the pith of rushes (*θρύον*, whence the name), or of the long, narrow leaves of the plant *mullein*.

82, 15. *Μανδράγορα*.—Properly the herb mandrake, from *μάνδρα*, a "fold" or "pen," and *ἀγείρω*. The word *mandra* afterwards denoted any enclosure, and, metaphorically, "the square spaces on a draft-board."

82, 23. *Αἶγίς*.—Properly "a goat-skin." The *Ægis* of Jupiter was said to have been made of the goat Amalthea, which suckled him in his infancy. Skins of animals were used as means of clothing and defence anciently. The goat-skin was worn so as to pass over the right shoulder and across the left hip, two of the legs being fastened over the right shoulder, and the other end being attached to the inside of the shield at its termination. See the representations in Smith's Dict., c. 17.

83, 7. *γίτων*.—From *ἴκω*, *ἴκω*, *venio*, whence *οἶκος*, *vicus*, *vicinus*, &c.

88, 30. *Διφθέραν*.—A kind of cloth generally worn by herdsmen and country people in general; it sometimes had a covering for the head, like the Roman *Cucullus*.

84, 14. *Ἑκατόμβαι*.—Any large sacrifice. The peculiar number, a hundred, however, was sacrificed regularly at the *Heræa*, a festival of Juno, at Argos, and other parts of Greece.

84, 15. *Διάσια*.—"The Jovials," a festival in honour of Jove (*Μελίχιος*), outside the city: the whole people shared in it, the wealthy offered victims (*ιερεῖα*), the poor gave such incense as they could. The etymology of *διάσια* given by some grammarians (from *Διός* and *ἄση*) is false, the name is a mere derivation from *Διός*.—Smith's Dict., *sub. v.*

85, 30. *Ἀναξαγόραν*.—The philosophers of the Ionic school explained the various modifications of nature by regarding *matter*, in its various forms, as the cause of all things. Anaxagoras conceived the necessity of seeking a higher cause, independent of matter, and this cause he considered to be the *νοῦς*, i. e. mind, thought, or intelligence. For a full and accurate account of his doctrines, see Knight's Weekly Volume, Biograph. Hist. Phil. His novel opinions were favourably received by the great minds of Athens, but were regarded with great distrust and hostility by the vulgar. As he was the instructor and friend of Pericles, the party opposed to him in politics accused Anaxagoras, for the purpose of striking a blow at Pericles. He was only saved from death by the strenuous exertions of the latter, but was sentenced to pay five talents, and to quit Athens. After the death of Pericles, a second charge of *Μήδισμος* (or impiety) was brought against him, and he was condemned to death in his absence. He was, however, safe from Athenian vengeance at Lampsacus, where he died at the age of seventy-two.

85, 33. *Ἀνάκειον*.—This should certainly be written *ἀνάκτειον*, “the temple of the Dioscuri.” *Ἀνάκειον*, or *ἀνάκεια*, denotes not a temple but a *feast*, in honour of these heroes, in the Prytaneum, formed of cheese, barley cake, ripe figs, olives, and garlic, in remembrance of the ancient mode of living.

87, 13. *Κρίθων*.—“Pointed-eared barley,” root *κρι*, as in *ο-κρῶσις*, and analogous to the Latin *horridus*, *hordea*.

87, 18. *Παιδοτρίβαι*.—These were the lower instructors in the Gymnasia, who taught the usual exercises to the youths, under the direction of the Gymnasiarch, who was a higher order of instructor, and who prescribed the various kinds of exercises proper for each youth, from his constitution, &c. Both teachers were usually *athletæ* who had ceased from their profession.

88, 21. *Θεσμοφόρη*.—Ceres, so called, because she is said to have introduced laws and the regulations of civilized life. Agriculture, requiring a partition of lands, and many regulations for the well-being of society, is supposed to be the parent of law, *νομός*, which many derive from *νεμῶ*. A festival called the Thesmophoria existed from a very ancient period at Athens, which Herodotus supposes to have been introduced from Egypt.

88, 32. *Κόφινος*.—A large kind of wicker basket, made of willow branches. The word is used by Juvenal, in irony of the poverty of the Jews.

89, 20. *Ὑσπληγξ*.—“The starting-post,” which was called by various names, *ἄφεισις*, *γραμμή*, *βαλβίς*, &c. The goal was called *τέρμα*, *βατήρ*, *τέλος*, *καμπτήρ* and *νύσσα*. The *ὑσπληγξ*, is properly, the *lash of a whip*.

90, 4. *Ἀγορά*.—Among the Athenians the proper name for the popular assembly was *ἐκκλησία*, among the Dorians, *ἄλία*. The term *ἀγορά* was confined at Athens to the assemblies of the *Phylæ* and *Demi*. The name was, at an early period, used to designate the *place* where the assemblies were held.

90, 15. *Δέλεαρ*.—The nets most commonly used in fishing were, the *ἀμφίβληστρον*, or casting-net, (*funda*, Virg. Georg.), and the *σαγῆνη*, the drag-net, or seine, *tragum*. The English word *seine* is a corruption of *σαγῆνη*. Frequently pieces of bait were hung to the net in order to attract the fish, hence the expression here.

90, 25. *Κέκροπος*.—By many ancient writers Cecrops is called an autochthon, or *γηγενῆς*. He is said, in Attic legends, to have introduced the rites of marriage, the division of the land into twelve communities, and to have abolished human sacrifices and brought in a purer form of worship. In later Greek writers he is stated to have been the leader of a colony from the district of Sais, in Upper Egypt, but this is wholly rejected by the best writers. The termination *ops* is analogous to that of *Pel-ops*, *Cycl-ops*, &c. See Buttman's *Lexilogus*, under *ἄπια*.

90, 26. *Κόδρον*.—Son of Melanthus, and last king of Athens. He is supposed to have reigned B. C. 1068. It is probable that after his patriotic death quarrels succeeded among his sons for the succession, and that the Eupatrids availed themselves of the circumstance to strip the chief magistrate of much of his power, and render the ruler responsible for the exercise of his authority. Medon succeeded Codrus, but his other sons emigrated to Asia Minor, where they founded the famous Ionian colonies.

90, 35. *Ἀριστείδην*.—In addition to what is given in the Index, we

may state that he was Archon Eponymous for the year B. C. 489. He commanded the Athenians at *Platea*. In Demosthenes he is called the assessor of the *φόρος* of the Greeks. Certainly, so great was the confidence placed in him by the Greeks allied with Athens, that to him they intrusted the task of drawing up the regulations for the confederacy, and the amount of its assessments. The first assessment (*φόρος*) was four hundred and sixty talents, and was placed, by his will, not at Athens, but at Delos. His influence, however, died away, and the *φόρος* was not only removed to Athens, but also increased greatly in amount. He is said to have introduced the mode of banishment by ostracism, and to have been the first person exiled by its means. He died either at Pontus or at Athens, about 470 B. C.

91, 1. *Καλλίας*.—This is *Callias* the Third, so notorious for his profligacy and dissoluteness, that even before his father's death he was usually called the evil genius of his family (*ἀλιτήριος*). Notwithstanding the great wealth he inherited, he reduced himself to perfect beggary, and died in want of the common necessities of life. The names of Hipponicus and Callias were alternately borne by each succeeding generation in his race. They were hereditary torch-bearers at the Eleusinian Mysteries, and were supposed to have been descended from Triptolemus. Perhaps allusion is made to an incident in the life of Callias (derivable from the mention of Aristides, who was his cousin). of whom the following story is told: that at the rout of the Persians at Marathon, a Persian, claiming his protection, pointed out to him a treasure buried in a pit, and that he slew the man and possessed himself of the money, whence he obtained the surname of *Δακτύλουρος*. He was afterwards tried for bribery, and fined fifty talents, i. e. about £12,000.

91, 27. *Ἑλεβάτων*.—Donaldson and Buttman bring this from *ἀλιτέω*, "to stumble or trip," which is applicable to a precipitous rock.

91, 30. *Κορυβαντιᾶν*.—The Corybantes were the ministers and priests of Cybele, or, as she is otherwise called, Rhea, the mighty mother of the gods. In her worship they displayed the most extravagant fury by means of dances in armour, as well as in the accompanying music of flutes, drums, and cymbals; hence *κορυβαντίαω* denotes to be wild or madly extravagant; and *κορυβαντισμός* was the name given to an imaginary disease, in which persons felt as if some great noise was rattling in their ears. For full information on them, see Smith's Biograph. Dict., under *CORYMBI* and *RHEA*.

92, 2. *Ἱπροσωπεῖον*.—The desire of mummerly and disguise, usual at the festivals of Bacchus, gave rise to the introduction of masks. Chœrilus, of Samos, is supposed to have been the first who formed them of regular classes, although the introduction of masks in Greek tragedies is usually attributed to Æschylus. Hor. Pis. 278. Phrynichus first introduced those representing the female countenance.

93, 6. *Χλαμύδος*.—The chlamys was an outer robe or scarf, somewhat similar to the Roman paludamentum; its length was about twice as much as its breadth. Its aptitude of being turned in every possible form round the body made it useful even as a means of defence. See Smith's Antiq., *sub voce*.

94, 6. *μισθοφόρων*.—Pericles first introduced at Athens the custom of having mercenary soldiers, paid by the State they served. Following

the example, many other States hired troops as occasion required, and thus gradually was formed in Greece a body of men whose trade was war. These, when without employment, frequently formed predatory excursions of their own, and plundered alike friend and foe, hence the word is used as the most insulting term towards any one engaged in work for hire.

95, 25. *Ῥητορες*.—This name is usually given to all orators, and to any one who undertook the defence of a person or law; yet, according to Potter, it specifically denoted a body of ten,—properly, however, called *συνήγοροι*,—one probably chosen from each tribe, although their functions are not accurately known.

97, 7. *Κροῖσε*.—See note above on p. 3, 85.

97, 22. *Ἀποφράς*.—This was an unlucky and an unfortunate day, on which no public business, nor any important private affairs, could be conducted at Athens; such were the last three days but one of every month, and the 25th day of the month Thargelion, on which the Physteria were celebrated. They appear to be much the same as the Latin *dies nefasti*.

97, 26. *Φυλῆται*.—The original tribes of Athens were in number ten, their names being derived from the deities who were worshipped in Attica. These ancient tribes were superseded by what are called the four Ionic tribes, the *Geleontes* (*Γελέοντες*), *Hoplites* (*Ὀπλίτες*), *Argides* (*Αργαῖδες*), and *Ægicoræ* (*Αἰγικορεῖς*). The three last names may be explained in reference to the occupation of each: the *Hoplites* were the heavy-armed troops, the *Argides* labourers or husbandmen, the *Ægicoræ* goat-herds or shepherds. The first name has never been satisfactorily explained, and it has been proposed to write *Teleontes* (*Τελέοντες*), i. e. a tribe of priests, taking *τελός* in a religious sense, or a tribe of peasants who paid toll or rent (*τελεῖν*) to the lords of the soil. Theseus reduced the tribes to three, the Eupatridæ, Geomori, and Demiurgi, i. e. the Patricians, the Agriculturists, and the Mechanics. Each of these tribes was divided into three *φρατρίαι*, or fraternities, the same as the Latin *Curiae*, and each *φρατρία* into thirty *γένη*, like the Latin *gentes*. Cleisthenes made the number of tribes ten, each of which he divided into ten *Demi* (*δῆμοι*). He allowed the old *φρατρίαι* to exist, but without any political power; hence *φυλῆται* means of the same tribe, *φράτορες* of the same *φρατρία*, and *δημόται* of the same borough, the number of which, soon after the revolution of Cleisthenes, amounted to one hundred and seventy-four.

98, 22. *Ἔρανος*.—The *ἐρανοί* were clubs or friendly societies, formed at Athens, partly convivial, and partly for charitable purposes. The convivial parties used generally to dine together once a month, and the *ἐρανος* was the club feast, either contributed, as a pic-nic, by every individual, or purchased by one, and then defrayed by the share of all united. In the charitable societies, if a man was reduced to poverty, or in distress of money for any purpose, he could apply to his club; this was called *συλλέγειν ἔρανον*; those who advanced it were said *ἐρανίζειν αὐτῷ*. This relief was expected to be repaid when the circumstances of the borrower were improved. In the present passage, then, *αἰτεῖν ἔρανον* only indicates that he asks for a loan, and even this is harshly refused him.

98, 31. *Διθυράμβος*.—(See note on 379, Arion.) Altogether there

appear to have been four forms of the Dithyramb, previous to its amalgamation with the tragic chorus: first, the wild song of the merry κῶμος in honour of the god of wine, and sung to the flute; second, the more regulated songs of Archilochus, in which there was an ἑξαρχος, who spoke in long trochaics, and was responded to in choral strains by the chorus; third, the Dithyramb of Arion, who first adapted it to a regularly trained chorus, and to the *cithara*; fourth, that species also introduced by Arion, in which the chorus was formed of Satyrs, and thus became the forerunner of the lost satyric drama.

98, 34. Προκαλοῦμαι.—Either party in a suit could demand or challenge (προκαλεῖσθαι) an inquiry (like those in our Courts of Chancery, when an “issue” is directed to one of the inferior courts) before an arbitrator, the challenge being called πρόκλησις, a term which also indicates the articles of agreement by which the extent of the inquiry was determined. Πρόσκλησις is the “writ” or “summons” by which a defendant was bound to appear in court upon a certain day.

98, 35. Ἀρειουπάγος.—The Areopagus, frequently called ἡ ἀνώβουλη, since it kept its sittings on Mars’ Hill, while the βουλή had its court in the Ceramicus. Its original jurisdiction appears to have been the inquisition of blood, which Müller thinks to have been taken from it by Pericles, aided by Ephialtes. It is probable, however, that he left its judicial functions unimpaired, but rendered the council responsible to the people, which they were not previously, thus removing its aristocratic character and rendering it democratic. It was formed of those who had passed the office of archon, and in its first institution must have been of very early date, as we find reference made to it B. C. 740, before the first Messænian war.

100, 2. Τὸ θεωρικόν.—This must here mean the funds of that particular tribe, collected for its own sacrifices and largesses, not the great θεωρικόν of the Athenian State. This latter fund was first instituted by Pericles out of the surplus of the revenue of the city, after the payment of its civil expenditure. By a former enactment the surplus was devoted to the war fund, which, after the law of Pericles, was made to depend entirely on the εἰσφοραὶ and extraordinary taxes. Demosthenes bitterly complains of the effect of this upon the management of the war. Eubulus, a rival statesman, passed a law rendering it perpetual, and sentencing to death whoever should even propose that it should be given to its original purpose. Apollodorus succeeded in carrying a measure to reverse the law of Eubulus, but he was tried, convicted, and severely punished, and, as a matter of course, his law fell to the ground. At last Demosthenes appears to have prevailed on the Athenians to annul it. Originally the admission to the theatre was free, but, great disorder having occurred, admission was no longer gratuitous. The passion of the lower Athenians for the drama is well known. Pericles, to ingratiate himself with the popular party, proposed that a sum (two oboli) should be given by the State to each citizen on his demanding it, as admission money.

100, 4. Τὸ ἔρεισμα τῶν Ἀθηναίων.—This appears to be a quotation from Œd. Col., where the words refer to the brazen threshold which led down to Hades, and in which the bones of the exiled Œdipus were hid, on the concealment and safe keeping of which the superiority of Athens over her neighbours’ power depended.

100, 18. *Μείρας*.—This should be written *μόρας*. Lysurgus divided the Lacedæmonian army into six battalions (*μόραι*), each *mora* was commanded by a *πολέμαρχος*, under whom were four *λοχαγοί*, eight *πεντηκοστῆρες*, and sixteen *ἐνωμόταρχοι*. The regular complement of an *enomotia* was about 24 men, with its captain, the *lochus* had 100, and the *mora* had 400 men. But these numbers varied much in after times. Xenophon mentions the number of men in a *mora* at about 600 men, Ephorus at 500: It is remarkable, however, that Demæas adopts the precise terms used regarding the celebrated exploit of Iphicrates in Arcarnania, who cut off two *mora* of the Lacedæmonians, an act greatly extolled by the Athenians. In fact, Demæas wishes to make a condensation of all the honours ever given by the Athenians to their citizens, and then crown Timon with them.

100, 80. *Τραγωδοῖς καινοῖς*.—The more usual phrase is, *ἔν τρωγ.*; but see Lexicon, and comp. Cic. Philip. § 14. *Quid enim innumerabilium civium clamores GLADIATORIBUS*.

101, 18. *Ὀπωθόδομος*.—This was in the rear of the Erechtheum, at Athens, a building attached to the back part of the temple, where the sacred utensils of the temple were usually kept, but used as the civil treasury of Athens.

102, 4. *Τρυβλία*.—A cup, equal to the half of a sextarius, or six cyathi. Its more usual name is *κοτύλη*.

102, 28. *Μάζα*.—"The most common food among the Greeks was the *μάζα* (Dor. *μάδδα*), a kind of frumenty, or soft cake, which was prepared in different ways, as appears by the various names which were given to it. The *μάζα* continued, to the latest period, to be the common food of the lowest classes."—Smith.

104, 9. *Μετοίκοι*.—These were resident foreigners, who annually paid the *τὸ μετοίκιον*=twelve drachmæ yearly: the *ξενδοί* were foreigners who remained but a short time at Athens. The ceremonies imposed upon the Metics were not for the purpose of insult, but were merely symbolical of their relation to the citizens.

104, 28. *Κατήγορος*.—This advocate, in ordinary cases, was a distinct person from the *συνήγορος*, who acted only as inferior and secondary to him. The latter was not entitled by law to a share of the reward for the prosecution, nor was he liable to the fine of five hundred drachmæ if the accusation failed.

105, 19. *Σειληνός*.—The Sileni were deities of Asiatic origin; the Satyrs were only the deified representatives of the ancient worshippers.

107, 16. *Ἄττις*.—See *Index*. Boettiger ingeniously considers that the idea of Attis is but the symbolical representation of the male and female powers of nature united in one person.

107, 18. *Κάνδυν*.—The candys was a loose gown, like a surplice, worn chiefly by Persians. Many representations of it are found sculptured on the ruins of Palmyra.

108, 11. *Γοντεία*.—Impostures by jugglery or sleight of hand; *γόγ=γυία*, *γύα*, the hollow of the hand.

108, 80. *ὁ ἐξ ἀρχῆς*.—An allusion to the Stoic doctrine of predestination; the words *Ἀπερὴ φύσις* and *Εἰμαρμένη* should be personified, and written with a capital letter throughout this piece.

WE may append the following epigram, taken from Anthol. Gr. Jacobs. T. III. p. 22. n. V.

Λουκιανοῦ εἰς τὴν ἑαυτοῦ βίβλον.

Λουκίανος τάδ' ἔγραψα, παλαιά τε μωρά τε εἰδώς,
 Μωρά γὰρ ἀνθρώποις καὶ τὰ δοκοῦντα σοφά,
 Οὐδὲν ἐν ἀνθρώποισι διακριδόν ἐστι νόημα,
 Ἄλλ' ὃ σὺ θαυμάζεις, τοῦθ' ἑτέροισι γέλως.

THE END.

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